

Kingdom Saudi Arabia
Ministry of Higher Education
The Islamic University of the Prophet's city
College of Da`wah and Fundamentals of Religion
oath of faith

Hinduism

Some Islamic sects were affected by
it

(Thesis submitted to obtain a high global doctorate degree)

composing

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him -

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The second part of the academic year: 1424/1425 AH It includes : 1 The importance of the topic and the reasons for choosing it 2 Research plan 3 My methodology in the research 4 Problems that I encountered during the research 5 Previous studies in this section This introduction Praise be to God we praise Him and seek His help and forgiveness XE B: Praise be to God, we praise Him and we seek His help And we seek His forgiveness. And we seek refuge in God from the evils of ourselves and from the evils of our deeds. He whom God guides, there is no misleading him, and he who misleads, there is no guide for him, and I bear witness that there is no god but God alone who has no partner, and I bear witness that Muhammad is His servant and Messenger .

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() . As for what follows: The best hadith is the Book of God, and the best guidance is the guidance of Muhammad, peace be upon him, and every newly invented matter is an innovation, and every innovation is a misguidance, and every misguidance is in the Fire (). And after: there is a fact agreed upon among

scholars of the history of religions, which is that man is religious by nature, and that religiosity in man is an innate matter(), even if they differ in the motive of religiosity on many sayings, and the correct fact is that the motive of religiosity is the instinct and there is no valid evidence for other sayings (). However, the religion is different, and religion right is the right to humanity and the Hereafter. R: As he narrates on the authority of his Lord, the Exalted, the Majestic, He said: ((Verily, I created all of My servants as Hanafis, and all of them were harassed by the devils . XE B: I created all of My servants as Hanifs, and the devils swept them around)) and I forbade them what I permitted and commanded them to associate with Me as long as I did not send down authority .)) Ibn Abbas b: (religions are six, one for the merciful and five for Satan XE B: the religions are six, one for the merciful and five for the devil (). These six religions are mentioned in the aforementioned chapter verse, as Ibn Abbas b and similarly said on the authority of Qatada: (: One of them belongs to the Most Merciful, and that is Islam, and as for the rest of the religions, as it came in the Holy Quran from Judaism, Christianity, Sabians and the Magi, these religions are all from Satan, and with that he said God in his book the beliefs of these religions and refuted and invalidated them, and among the sum of what God Almighty mentioned in the Holy Quran (): The prophets argued with their people and established the argument against them from several aspects . The sayings of the owners of religions with their refutation and response . The origins of some perverted articles among the owners of religions . God mentioned the pagans. He mentioned their worship, their gods, and their arguments, in general and in detail . Making several comparisons between right and wrong to allow the mind to compare and balance that . God Almighty commanded to argue with the people of these religions to remove their suspicion and establish an argument against them, and that is with goodness . All of these matters illustrate the importance of studying other religions in the field of calling to God (then Muslim scholars, ancient and modern, were aware of this. To participate in the effort to advocate the religion of God, and to defend the religion of God (and to show the truth and nullify falsehood, and God is behind the intention . The importance of the topic and the reasons for choosing it : 1- The study of religions is one of the basic tasks entrusted to the scholars and advocates of Islam, for Islam is a religion of calling, and the call of Islam A universal invitation that is not confined to a country without a country, nor is it confined to Qatar without Qatar, nor a people without a people, and His Messenger has been sent to all people, the Almighty said: And We have not sent you except for all of mankind(Saba: 28), and he said: Say: O people! The Messenger of Allah all of you ((norms: 158) We have ordered God. He is the most knowledgeable of the rightly-guided (An-Nahl : 125). It is no secret that calling people of religions to God with wisdom requires knowledge of the religions they embrace, familiarizing themselves with their flaws, contradictions, and weaknesses, so that the advocates of Islam can argue with them with the argument, guide them to the truth, and deter them from falsehood . 2 - God has bestowed upon us many blessings, and the greatest blessing and the greatest

favor upon us is that He guided us to faith, and there is no blessing that compares to this blessing. Reason in staying on their false religion . Some Hindus entered Islam in the Indian subcontinent in two ways : First: At the hands of sincere preachers, who used to go to India sometimes to preach and to trade at other times. When the people of India saw good treatment, loyalty, honesty and respect, they believed in their hands . Second: At the hands of the Muslim conquerors who coerced the people of India into Islam, and softened their hearts by spending for them what reconciles their hearts, and many of them converted to Islam at the hands of these . But when Muslims began to rule India, a kind of gap occurred in the call of non-Muslims to Islam as a result of the misbehavior of some of the ignorant rulers. Because the behavior of some of these people was in two directions : the first direction: fluidity and dissolution, which reached the point of recognizing their religion and some of their actions, even intermarriage and intermarriage with them (), so the Hindus thought that they were on something, and that they and the Muslims were right, there is no need to move from one religion to another . The second trend: the severity and cruelty of some of them, which made some Hindus hate Muslims and their religion . In addition to that, the state of some Muslims in India of cheating, deception, lying, betrayal and bad morals, all of which became a strong impediment to their admission to Islam . Explaining these matters and avoiding their occurrence is among the core duties; The wise person takes lessons and lessons from the events of history so that he does not fall into something like what others have fallen into, and the believer is not stung from the same hole twice . 3- The Hindu religion is one of the largest religions in the world, ranking third in terms of the number of its adherents from the worlds population(), where they number to more than 700 million people. Studying this religion is no less important than studying it than other religions. They reach such a large number that they were not directed to the invitation and sufficient care. On the other hand , we see that Westerners have studied this religion extensively and paid great attention to it, in preparation for the spread of Christianity in those countries. The Hindus, and he always incited them against the Muslims, and in the end he left the reins of government in the hands of the Hindus . The second: They provide them with money and guarantee for them what meets their needs after they entered Christianity, and they do not find this thing among Muslims after their conversion to Islam, so they are afraid of falling into a narrow life and not being supported by their Muslim brothers in their misfortunes and prosperity . As for us Muslims, we still need to get acquainted with this religion, and we still need research that shows its truth. Because the Islamic library in general, and Arabic in particular, did not have sufficient knowledge of this religion. Researches in this field are often based on what orientalist offer, and on what some foreign languages offer . 4- The Hindu religion has now begun to spread in the countries of Europe, South and North America, and Australia, and many of these people embraced it as reactions to their material life . Muslims need two things in front of this large number of people : the first: to explain the beauties of Islam and to encourage

them in it, and to show that this religion is the true religion that should not be abandoned.

. The second: by explaining the falseness of their religion and arguing with them in a way that is best . 5 - In addition to the above: the political, social and religious influence enjoyed by the Brahmin class despite their being a minority of no more than 5% of the Hindus(), and they consider the other classes to be their servants, so this large group of the children of Adam were treated as animals or less than that. Because of their strong influence on them, and they do not enable the lower classes to approach Islam, these persecuted Hindus need someone to carry out a good campaign in this era, telling them about the falseness of their religion, beliefs, customs and traditions, and presenting Islam to them to bring them out from the darkness of polytheism, unbelief and idolatry to the light of monotheism and Islam, and this It requires us to carry out serious studies in this regard . 6 - The Muslim must be aware of the plots of the enemies, and the polytheists are the ones who publicly plot against the Muslims. The Almighty said: You will find that the people most hostile to those who believe are the Jews and those who are against the Jews. In which, and no crime only see the fingers of Jews working hidden from behind them, and the Hindus do not find them less Jews in the Nile from Muslims, as saying: "The Almighty says :): 8), and he said: They do not observe a believer except and under no obligation, and those are the transgressors.(At-Tawbah: 10), God has spoken the truth; He told us that the most hostile people to Muslims are the Jews and the polytheists, and if we look at the world we find that the Hindus are the main front for polytheism, and they are the polytheists in every sense of the word, and these Hindus plot day and night against the Muslims like the Jews or more, as evidenced by the suspicious alliance between Jews and Hindus repel the call to God's religion in India, and repel the Mujahideen in the entire Indian lands . 7- The Hindu religion is one of the oldest religions in the world, and it has gone through stages and experiments, and it has been adjacent to many other religions. It had a serious impact on other religions, just as it was affected by other religions. Therefore, in this research I did not present Hinduism as a religion only, Rather, I also presented it as an important source from the sources of some deviant sects in Islam, such as the Sufis, the Rafidah, and others . History has proven that the Hindu religion converged with the Islamic culture from an early age, as the Hindu culture was very popular in the countries of Persia and the regions of Central Asia, following the Indian borders before the extension of the Islamic conquest in those lands, because most of them were of Aryan descendants - as they claim - Hinduism is the fanatic of the Aryan race, and after the Islamic conquests, many religious rituals, psychological sports, traditions and customs remained among the Muslims of that region . 8 Since inviting non-Muslims to Islam is one of the most important duties, purifying Islam from what it has entered is also one of the most important duties, and accordingly, this research deals with the extraneous elements of some Muslims from the Hindu religion and highlights the sectors affected by it, so that it can be easily eradicated, or limit the Spreading it at the very least, or warning of its danger to the Islamic nation . 9- The

entire Muslims of India were affected by this religion due to their contact with it, the close covenant of some of them with it, and the distance of many of them from the places of knowledge and scholars. impressive; because it stems from religiosity; The Hindus do not view philosophy as a mere science, but rather as a belief that people adopt and then try to convince the masses of by various means . Thesis plan : This thesis includes: an introduction, a preface, three chapters, and a conclusion . As for the introduction, it includes the importance of the topic, the reasons for choosing it, a statement of previous studies on the topic, and the research plan . As for the preamble: In a brief statement on the Indian subcontinent, historically, geographically, socially and religiously . Under it are two elements : The first element: the history and geography of the Indian subcontinent. Under it are branches : Section One: An overview of the Indian subcontinent . The second section: an overview of the geography and history of India . Section III: Statement of the indigenous people of India . Section IV: The delegations of the Aryans to the country of India . The fifth section: the mixing of the people of India with the Aryans . The second element: In explaining the conditions of the people of the Indian subcontinent, and under it are branches : Section One: The political situation . The second part: the social situation . The third section: the religious situation . Chapter one: Defining the Hindu religion and its sources, and it includes two chapters : Chapter One: Defining the Hindu religion. Under it are two sections : The first topic: Hinduism, its derivations and its founder, and it contains two demands : The first requirement: The name of Hinduism and its derivations . The second requirement: the founder of Hinduism . The second topic: a statement of the roles and stages that Hinduism went through, and the places of its spread, and under it are two demands : The first requirement: a statement of the roles and stages that Hinduism went through . The second requirement: the places where Hinduism spread . The second chapter: Sources of Hinduism, and below it topics : The first topic: The four Vedas and what is related to them, and under it are three demands : The first requirement: Studies related to the Vedas . The second requirement: Studies of the Four Vedas, which includes four branches : The first section: Rig Ved . Section Two: Sam Vaid . The third branch: Yajur Ved . Fourth branch: Athrba Veed . The third requirement: Talking about the explanations of the four Vedas and the sciences related to them . The second topic: The tails of the Vedas, and it contains three demands : The first requirement: Brahmana books . The second requirement: I show you books . The third requirement: Upanishads, and a study of some important Upanishads, and there are two branches under it : Section One: Talking about the Upanishads in general . The second section: A study of some important Upanishads . The third topic: Other Hindu sources, and below it are demands : The first requirement: Books of the sacred philosophies of the Hindus, and under it are branches : Section One: Vedant . The second section: Nyaya . The third branch: Vaisheshka . Fourth branch: Mimansa . The fifth branch: Sankhia . Section VI: Yoga . The second requirement: Ramen . The third requirement: Yoga Vashta . Fourth

requirement: Bran . The fifth requirement: the dharam of Shastra . The sixth requirement: Manu Shashtra (Mannu Samrti). The seventh requirement: Mahabharat . The eighth requirement: Gita . Part Two: The beliefs and laws of the Hindu religion, and their call to Islam . Under it are seven chapters : The first chapter: Deism and divinity among the Hindus, and under it topics : The first topic: The doctrine of deism among the Hindus and its discussion . The second topic: the doctrine of the unity of existence among the Hindus and its discussion . It contains several demands : The first requirement: the meaning of the unity of existence . The second requirement: the doctrine of the unity of existence as depicted in the books of the Hindus . The third requirement: Unity of Being, is it the belief of the ancient Hindus ? The fourth requirement: a response to the doctrine of the unity of existence . The third topic: the doctrine of divinity among the Hindus, and its discussion . Continued: The comparison between the ideas of the Hindus and the ideas of other religions in monotheism . Chapter Two: The Hindus' view of the universe, life, and man, and under it topics : The first topic: The Hindus' view of the origin of the universe and the creation of the world, and its discussion . The second topic: the Hindu view of life, and its discussion . The third topic: the Hindu view of man, and the caste system . The third chapter: The most important beliefs of other Hindus, and it contains four topics : The first topic: The doctrine of Atar (incarnation) and includes demands : The first requirement: The meaning of the word "Atar ". The second requirement: the divisions of "Attar" in Hinduism . The third requirement: the source of this belief . The fourth requirement: a discussion of the doctrine of "Attar ". The fifth requirement: the position of the Hindus regarding the sending of messengers . The second topic: the doctrine of "karma"(penal law). It has four demands : The first requirement: the meaning of "karma ". The second requirement: Detailing this belief and its consequences for the Hindus . The third requirement: the source of this belief . Fourth requirement: Discussing the doctrine of karma . The third topic: the doctrine of "transmigration of souls" or the wandering of the soul . The first requirement: the meaning of reincarnation of souls . The second requirement: the source of this belief . The third requirement: the reasons for reincarnation among the Hindus . The fourth requirement: a discussion of the doctrine of reincarnation, and the wandering of the soul . The fourth topic: the doctrine of "nirvana" or "moksha" and the response to it, and under it there are demands : the first requirement: the meaning of "nrvana" or "moksha ". The second requirement: the source of this saying among the Hindus . The third requirement: the reason for saying moksha or nirvana . The fourth requirement: a discussion of the doctrine of "moksha" or "nirvana ". The fifth requirement: The belief of the Last Day, Paradise and Hellfire among the Hindus, between their predecessors and their later ones . Chapter Four: Worships and Legislation in Hinduism, and under it are two topics : The first topic: The most important Hindu worship . The second topic: the most important Hindu legislation, and below it are demands : The first requirement: legislation related to marriage and divorce, and under it are two branches : Section One: The system of marriage in Hindu society .

The second section: The system of divorce in Hindu society . The second requirement: baptism ceremonies for children . The third requirement: Legislation related to the dead. Under it are branches : Section One: Cremation of the dead . Section Two: Burning the wife with the dead husband . The third branch: Offering sacrifices to the soul of the dead . The fourth requirement: Women in Hindu society. Under it are branches : Section One: Women's Rights in Hinduism . The second section: The status of widows in Hinduism . The third branch: the wives belief that the husband is a god . Section IV: The Hindus' view of adultery . Chapter Five: Pictures from the customs and traditions of Hinduism. Below it are topics : The first topic: Hindu holidays The second topic: The roles of life in Hinduism The third topic: customs and traditions related to Hindu monasticism, and under it there are demands : The first requirement: Yoga The second requirement: sports The third requirement: torture of the body Fourth requirement: Begging and abandoning acquisition Fifth requirement: Fighting refugees The sixth requirement: Criticism of Hindu monasticism Chapter Six: Hindu sects and fanaticism, and under it are four topics :The first topic: The major Hindu groupsThe second topic: the doctrine of Brahma Smaj and Arya Smaj, and the response to their claims .The third topic: Hindu fanaticism .Fourth topic: Modern Hinduism and its advocacy activity . Chapter Seven: Inviting the Hindus to Islam (the method and means). The third chapter: the influence of Hinduism on some Islamic sects . It contains a preface and chapters . As for the preface, it includes three elements : The first: the relationship between the Arabs and India before and after Islam . The second: the reasons for the influence of the sects on the ideas of the Hindu religion . Second: Many sects that belong to Islam were influenced by Hinduism . The first chapter: Sufis influenced by Hinduism. It contains four sections : The first topic: Defining Sufism and Sufism and its origins . The second topic: Sufism derives its origins from Hindu thought, and the evidence for that . The third topic: Some of the beliefs, customs and traditions of the Sufis derived from Hinduism. It contains nine demands : The first requirement: The doctrine of solutions . The second requirement: the doctrine of the union . The third requirement: the doctrine of the unity of existence . The fourth requirement: the doctrine of raising costs from Sheikh Al-Kamil . The fifth requirement: the doctrine of adopting the sheikh and exaggeration in glorifying him . The sixth requirement: dividing people into private and common people . The seventh requirement: isolation and disconnection . The eighth requirement: self-torture, enduring hardships, starvation, and killing desires . The ninth requirement: Leaving earning and relying on people . The fourth topic: the influence of the Tablighi Group on Hinduism, and it contains two demands : The first requirement: an overview of its founding and founder . The second requirement: the principles that were influenced by the Tablighi Jamaat of Hinduism .And it has seven branches : The first section: The saying of the great Tablighis that God is in Himself everywhere . The second subsection: Waiting for revelation and spiritual ebb and flow by stationing around the graves . Section Three: Methods of Allegiance . The fourth branch: Taking the Sheikh and exaggerating his love .

Section V: Methods of dhikr and differentiation between public and private dhikr . The sixth branch: censure of earning . Section VII: Tourism and the trip . Chapter Two: The Rejectionists were influenced by Hinduism. Under it are sections : The first topic: Defining the Rafidah and its origins . The second topic: The names of the Rafidah and their difference . The third topic: models of the deviations of the Rafidah derived from Hinduism . It contains five demands : The first requirement: The doctrine of solutions and unity among the Rafidah and its comparison with the Hindus . The second requirement: the doctrine of return among the Rafidah and its relationship to the doctrine of reincarnation among the Hindus . The third requirement: the analogy of some of the Rejectionists and their comparison with the saying of the Hindus . The fourth requirement: Taking the imam is the same as taking the Sheikh according to the Hindus . The fifth requirement: Pleasure for the Rafidah and its comparison with Hinduism . Chapter Three: The general Muslims in India were affected by some of the Hindu customs and traditions . Conclusion: It includes a statement of the most important results . My approach to research : As for the approach that I took in this thesis, it is summarized as follows : A - With regard to the sources of Hinduism, I went back to the basic Hindu books such as the books of the Vedas and their appendices, and what I could obtain from their books. other . B - I translated the Hindu texts as they are in their books, a detailed literal translation, except in a few cases, so I shortened them and translated them into an overall translation, taking into account the intended meaning, especially if the texts were long and extensive . C - I presented Hinduism in this research according to its old doctrine, which is closely related to its antique books, and I referred to its new doctrine in some important issues . D - I sometimes cited the observations I witnessed in Bangladesh and India . E - In this research, I took the path of criticism and refutation, and I was not satisfied with presenting the subject, but I responded to it by criticizing it and highlighting the feature of Islam in it, even if Islam does not need this . And - I sometimes commented in the margins on what I saw as requiring commentary from words or meanings . G The Quranic verses came out in the heart of the message in order to avoid the large size of the message, by referring to the number of the verse and the surah, and I did not differentiate between the complete verse or its part . H - The hadiths came out from the books of the Sunnah, and the rulings on them were mentioned from the words of the people of knowledge . I translated for unknown flags, except for those for whom I was not able to obtain a translation for some Hindu personalities . J - I got to know the cities and countries mentioned in the letter with mentioning the new names of these places, if any . K - I have put various indexes for this research, to facilitate its use and benefit from it . It included indexes of Quranic verses, hadiths, flags, countries and places, sources and references, and topics . The problems that I encountered during the research : This, and during writing this thesis, I faced many and varied problems, the most important of which are : the lack of sources and references in Arabic on this subject, which prompted me to translate scientific materials from Hindu books, and I faced many

difficulties in translation, especially texts The Vedas and Upanishads, being complex philosophies and written in an abandoned language, have been introduced into philosophical interpretations by ancient and modern Indian philosophers .The large number of Hindu sources and references, their diversity and often contradictory .The contradiction and turmoil in the study of the Hindu religion from the authors of Muslim scholars who dealt with it in the Arabic language .I also faced great difficulties in locating the ancient places mentioned in Hindu books . I also had trouble translating many Hindu figures; Because it is often shrouded in ambiguity and contradiction . Translating Hindu terms, because of the difficulties involved in translating them, and the difficulty increases if the terms of religion are far from the Arabic language . Adjusting Hindu terms in the form, as it is difficult to control them () due to their distance from the nature of the Arabic language . Previous studies on this subject and its nature : There are many studies on this subject, but most of them are for non-Muslims. As for Muslims, their studies of this religion are scanty, and many of them are not in Arabic. As for the Arabic language, they are few. We can mention the efforts of Muslims to study this religion in The following branches : Section One: Studies of Hinduism in Arabic : As for studies of Hinduism in Arabic, they are very few, and we can divide them into two parts : Studies of Hinduism only : This type of literature is few, and the following is a statement () : The oldest book dealing with this religion is what Ibn al-Nadim XE T: Ibn al-Nadim() mentioned in his book Al-Fihrist, that he wrote a book in the second century AH called The Schools of India .Ibn al-Nadim says: Some theologians reported that Yahya bin Khalid al-Barmaki XE T: Yahya bin Khalid al-Barmaki() sent a man to India to bring him drugs that exist in their countries, and to write down their religions for him, so he wrote this book for him. Ibn al-Nadim said: Who meant By the command of India in the state of the Arabs, Yahya bin Khalid and the Baramkeh group, and its interest in the matter of India and its bringing in its medical scholars and wise men .() (). This is the oldest book dealing with this religion, a thousand in the second century AH, but this book is among the lost .Achieving what India is saying accepted in the mind or rejected, by Abu Rayhan Al-Biruni, Muhammad bin Ahmed Al-Khwarizmi XE T: Al-Biruni, Muhammad bin Ahmed Al-Khwarizmi, historian, traveler, doctor, philosopher, mathematician, died in the year 440 AH (). And the book is broader than dealing with the Hindu religion, as he stayed in India for seven years, learned the Sanskrit language, and translated some of their books into Arabic . To explain the beliefs of other religions . Many of the opinions of the Hindus were given by the author in an Islamic way, and the Hindus are not satisfied with this, for example, his words about the Hindus in the issue of belief in God, as they did not utter the name of God, and did not believe what the author mentioned about them . His reliance on the books of Albranat more than other authentic books . The author did not mention Hindu sects, although this is very important; Because each group has its own creed and approach . Many of the author's sources are now in the missing category, and they do not consider them to be their sources . There is a lot of

change in the authors words and what is present in their books now. I do not know whether the author changed it according to his understanding of the texts of these books, or did the Hindus change it according to their whims and inclinations ?Ancient religions, to Abu Zahra : (). Sheikh Aba Zahra XE T.: Abu Zahra: He was one of the scholars of anecdotes who wrote in various fields, and the author has succeeded in many of what was mentioned about the Hindu religion, as he collected it from many books, but his main document is the book of Al-Biruni, and from what is taken : The extreme abbreviation, as its information did not exceed (27) pages . The comparison she made between Krishna and Jesus, peace be upon him, is not correct, as many of them were given by the author as an estimate, and the Hindus do not recognize them, and they are not found in their books at all, and they are not well-known and well-known to them . His confusion between the Brahmans and Brahmins, and his interpretation of the words of Al-Biruni with what is intolerable (). Hindus divided into two parts; In the belief of the Last Day and the belief in Heaven and Hell, there is between confession and denial, and this division is not correct, as they do not believe now in the Last Day or in Heaven and Hell according to the meaning known to Muslims (). The Great Religions of India, by Dr. Ahmed Shalaby, known for his numerous books . The author mentioned that from his references are the Vedas, Mahabhart, Gita, Ramain, Manu Dharmashaster, Vedant, and some publications of the Indian Ministry of Education, and numbers from the culture of India. The book has many things, including : that its use of the Vedas was by means, as this book has not yet been translated into Arabic, and it has been mentioned in some places of the book that some of its students have translated several places for it from the Vedas, and that Vedantic philosophy has not yet been fully translated into Arabic . Since the author uncritically transmits information on the India Culture magazine he cannot establish the truth; As this magazine was like the tongue of the Hindu government, and in which there is a lot of praise for this religion, the magazine did not address the corrupt beliefs, customs and traditions of the Hindus . The author attributed the doctrine of oneness to one of the beliefs of the Hindus; If what is meant by it is that in the Vedas there is evidence of this belief, then it is correct, and if what is meant is what they are on now, then there is no doubt that the Hindus do not believe in oneness in the common sense of the Muslims, but rather believe in the unity of existence . Praise Alater on the morals and etiquette of the Hindus . Not criticizing many of their beliefs . The ancient religions of the East... Dr. Metwally Youssef Shalaby, known as "Raouf Shalaby ". The author spoke in it about the Hindu religion from (78-146) and there is no doubt that it is a great deed for which he is thankful, but the one who is being blamed is the following : he transmitted it from Hinduism by means of an intermediary, and he did not return to the language of the people . Inaccuracy in writing many terms . His confusion between several terms in one place, as an example: his mixing between Hindu classes and the life roles of Hindus . Named for all the heritage of Hinduism Balvedat . His confusion between sciences related to the Vedas and Smriti, who is from the jurisprudence of the

Vedas .Indian philosophies put it under an unknown group . Named for their belief in the soul: Holy Spirit . He doubted the issue of reincarnation among the Hindus, even though Hinduism is based on it . He made the Hindus as if they believe in the Last Day, and this is not true at all . It also clearly appears: that the author mentioned Hinduism in other than its land, which is Hinduism in Indonesia. The Hinduism that he talked about differs in many matters from Hinduism in India, as if this religion had been affected by a kind of distortion in the lands of Southeast Asia, or that it was influenced by neighboring religions, and God knows best. .Chapters in the Religions of India, by Sheikh Dr. Muhammed Zia Al-Rahman Al-Azami, may God protect him . The Sheikh began writing about the Hindu religion since he joined the Islamic University in Madinah, in the Islamic University magazine in the corner of the Students Symposium in issues No. (5 -7, 9-11), then the Sheikh refined these articles and produced them in the form of a book called *Fusouls fi Indias Religions*() Then he included it in his other book, "Studies in Judaism, Christianity and the Religions of India ". The book and the writer are among my references and no one wants to know this religion indispensable, for he wrote with knowledge, certainty and knowledge. Among the questions - may God bless him with his life and his knowledge - Hinduism: Presentation and Criticism is a scientific treatise at the Imam Muhammad bin Saud Islamic University for Muhammad bin Abdul Aziz Al-Ali, with which the researcher obtained the international masters degree. . The difference between what the author wrote and what I wrote is summarized as follows : His information about the Hindu religion is all by means. He did not see the Vedas, the Arnak, the Brahmans, the Upanishads, or other major sources directly, and this is clear from his writings on the subjects . He relied on some sources and references in Urdu and Hindi, but they are not at the heart of the matter, as he did not take information related to religion from the authentic Hindu sources . It did not appear to me that it benefited from the efforts of Muslim scholars in India in responding to the Hindu religion, and thanks to God Almighty and His help by virtue of my environment, I knew a lot of the peoples language, traditions, customs and false beliefs. I am from the area where many Hindus live, and my language is the closest to the language of their sources. Sanskrit - Most of these sources have been translated into my own language, which I can use easily . Its deficiency is clear in the responses to the Hindu belief in all cases, and it may convey some of what some thinkers mentioned without paying attention to the truth of the matter or not . He touched on marginal issues without investigating the existence of these issues in the Hindu religion or not, but he imitated other researchers from Arab writers in this field . The plan I have written here differs greatly from that of the Doctor . Also, my plan is distinguished - praise be to God - by studying the influence of Hinduism on some Islamic sects . In any case: every mujtahid has a share of his reward, and it does not mean that I underestimate the doctor and his message, forbid or no, but I wanted to highlight some of what I did in this letter in addition to what the first researcher mentioned in this field. Between the two letters is to refer to it . Comparing religions,

Vedic..Brahmanism..Hinduism, by Dr. Muhammad Othman Al-Khasht, may God protect him, who spared no effort in collecting the information found in Arabic books from various types of references . However, what is taken against him is the following : Not having access to the Hindu sources, and he is excused in that because he is far from their places of origin and is difficult to know . His division of this religion into three religions; Vedic..Brahmanism..Hinduism, although they are all one religion, some are extensions of others . His words about the four Vedas lose credibility . Mixing it with the deities of Hinduism, where he mentioned some gods two or three times, although he is one god with many names, and he has an excuse for that; Because many Arab writers did not notice that in their writings . His inaccuracy in many matters, including: he made the Naga religion the oldest of the Indian religions, and made them the origin of the population of India, including: talking about the nature of revelation in the Vedas, where he did not succeed in being correct, and many like this, including: his heavy reliance on what is transmitted from orientalists In the meanings of the Upanishads with not paying attention to what they want through them .Religious Thinking in the World Before Islam (), by Dr. Orange Kay Rahmat, translated by Dr. Raouf Shalaby, and the writer touched on the Hindu religion at the beginning of the book, and expanded on it, and with the error in adjusting some of the terms and some names (maybe from the translator) is one of the best. It was composed by later Muslim scholars, but it did not touch on many important aspects of the Hindu religion . Studies on Hinduism within the books of boredom, articles and encyclopedias : opinions and religions, by Al-Hasan bin Musa bin Al-Hasan Al-Nabakhti. XE "T: Nabakhti."Persian in origin, settled in Baghdad, a Shiite Mu'tazilite, died in the year 310 AH (), but the book is in the judgment of the lost, although some latecomers have been quoted from it . Articles on the Origins of Religions, by Ali Bin Al-Hussein Bin Ali Al-Masoudi XE "T: Al-Masoudi", historian, traveler, from the people of Baghdad, Shiite Mu'tazilite, died in 346 AH (). Al-Milal wa-l-Nehl (), by Abu Mansour Al-Baghdadi, Abdul Qaher bin Taher Al-Baghdadi XE T: Abdul Qaher bin Taher Al-BaghdadiAl-Tamimi Al-Isfaraini, one of the imams of the origins, a scholar of religions and sects, he died in the year 429 AH (). The difference between the sects, he also has, and he spoke about the issue of reincarnation among the Brahmins, and the sects that belong to Islam that were affected by it ().The chapter on boredom, whims and bees, by Imam Abu Muhammad Ali bin Ahmed bin Saeed, imam of Al-Zahiriyah, a mujtahid jurist, died in the year 456 AH (), and Imam Ibn Hazm XE T.: Ibn Hazm: He did not address in this book except two important issues of the Hindu religion, They are: the response to the owners of reincarnation, and to those who deny the sending of messengers (). Al-Milal wa-l-Nahl, by Muhammad bin Abdul-Karim bin Ahmad Al-Shahristani XE "T: Al-Shahristani", he was an imam in theology, theology and the beehive, one of the Ash'ari imams, he died in the year 548 AH (). Al-Shahrastani is the most extensive author of Al-Milal wa Al-Nahl, speaking about India and its views, and it appears from reading the book that the author has benefited greatly in some paragraphs

from what Al-Maqdisi XE T. Even in the arrangement and division of information . This, and among the things that are taken upon the author () are the following : He neglected their sacred books . Omission of the doctrine of the unity of existence among the Hindus . When he divided the Brahmins, he said: (The Brahmins have divided into categories, among them are the owners of the idea, and among them are the owners of the idea, and among them are the owners of reincarnation). Moreover, the owners of the idea are all the Brahmins . The people of the idea and illusion made him a part of the Brahmins even though they are one group . Correcting him for the illusion ability that he works wonders as some Hindus believe . He made him the doctrine of reincarnation for some Hindus, even though this belief is their main slogan . And burning them..not to mention their devotions in general and their devotions of animals in particular, especially cows with the Brahmins, as he was only exposed to it with a slight indication, although this is one of the important issues for the Hindus . It is known that the matter is not given to the Hindus. The issue of the truth of Brahm, as the author went to the fact that he was a man among them, and they were named Brahmins for that, this saying, even if Ibn Hazm () and Al-Masudi () went to it, but this information is incorrect among the people at _ His explanation of the Hindu sects changed the names of the well-known sects so that the reader can almost be certain that they do not exist now (). When examining some of the aforementioned sects, it becomes clear that some of these names are distorted from the origin of these sects. For example, the author mentioned the Basnawiya sect (), which is the same as the Chechen sect, and he mentioned the Mahadian sect, which is the same as the Shiva sect, and he mentioned the Mahakali sect, which is the same as the Shaktia sect. Who worships deities such as Kali, Uma, Farpati, and so on, but the author has changed their names, and much of what the author transmits lacks accuracy in editing as well . He made all the sects affiliated with the deities, even though all the Hindu sects do not stem from a specific deity, but rather to a specific philosophy, a particular race or a specific place. Of worshipping a particular deity or not worshipping him . For the Hindus, the planet "Saturn" made it one of the greatest happiness, although according to Al-Biruni () it was one of the most evil planets they had . Denying the prophecies made him one of the core of their important belief, and he cited evidence from them that it was impossible to send messengers, then he did not respond to them except with simple words, although the issue was long discussed by them, and it requires more response . The International Arab Encyclopedia, this encyclopedia is one of the great works written by a group of scholars, and these scholars have made a great effort in compiling this encyclopedia. In this section does not agree with the beliefs of the Hindus, perhaps those in charge of the encyclopedia acted in this information according to their understanding, as they were not successful in controlling the Hindu terminology . In summary, they are good works, but they are scattered information, as is the case with encyclopedias .The Facilitated Encyclopedia of Contemporary Religions, Doctrines and Parties, Supervision, Planning and Review by Dr. ManiBin Hammad Al-Juhani: Edition of the World Assembly of

Muslim Youth . In the second volume, he mentioned eight focused pages on the Hindu religion, but it was a general encyclopedic work that only mentioned general lines, and did not mention their beliefs except in a few, and he was not successful in controlling many of the terms, and he did not mention anything about the books of the Hindu praanas, nor about their philosophies, as He did not address its sects and sects, nor its relationship with Muslims, nor did he study its books and did not bring anything about it . These are the most important studies on the Hindu religion in books of articles, sects, and bees, and in books of encyclopedias in Arabic by Muslims, and since such books often do not specialize in a specific field, we do not find in them a sufficient and adequate study of the Hindu religion .

Section Two: Studies that dealt with some important aspects of the Hindu religion in the Arabic language : There is a body of literature in this genre, and they can be classified as follows : Studies dealing with the response to the denial of prophets among the Brahmins : The first book in this field was written by Imam al-Muttalib Muhammad ibn Idris Al-Shafii: who died in 204 AH, to which the book The Correction of Prophecy and Refutation of the Brahmins is attributed to him (). However, this book is missing . Confirmation of Proofs of Prophecy, by Judge Abdul-Jabbar bin Ahmad Al-Hamadhani XE T: Judge Abdul-Jabbar bin Ahmad Al-Hamadhani Al-Assadabadi, Abu Al-Hussain, fundamentalist, Mutazilite, died in 415 AH (). Flags of Prophecy, by Abu al-Hasan Ali bin Muhammad al-Mawardi . Studies dealing with the issue of reincarnation :Reply to the owners of reincarnation () of the Nobakhti . Transmigration of souls: Mustafa al-Kik, a book containing strange and strange myths, was not successful in responding to the doctrine of reincarnation as it should . The reincarnation of Amin came out, which is like the one before .Transmigration of souls, its origins, effects, and the ruling of Islam in it, by Dr. Muhammad Ahmad Al-Khatib, Associate Professor in the Department of Faith and Da`wah, College of Sharia, University of Jordan, and the book is good in its chapter, no one like it has been written - as far as I know - in this field . Studies dealing with the philosophies of India : Philosophy in India (), (Indian Philosophies) by Ali Zayour . The ancient philosophy of India, by Professor Muhammad Abd al-Salam, he began writing it in the Journal of Culture of India and then collected in the book (). The third branch: Books of faith and history in general that dealt with some important aspects of the Hindu religion in the Arabic language : Origins of Religion, by Abu Mansour Al-Baghdadi, where he dealt with the issue of (Does the mutawatir benefit knowledge), and the issue of (the assignment of the Brahmins), as well as the issue of (sending of messengers)).Introduction to the response to the atheists, the disobedient, the Kharijites, and the Mu'tazilah, by Judge Abu Bakr Al-Baqlani XE "T: Al-Baqlani", Muhammad bin Al-Tayyib bin Muhammad bin Jaafar, one of the leading scholars of theology, died in the year 403 AH (), where he touched on the issue of (denial of the messengers and responses to the suspicions of their deniers). (. Informing the virtues of Islam, by Muhammad ibn Yusuf al-Amiri XE T.: al-Amir al-Nisaburi, Abu al-Hasan, a logician, died in the year 381 AH (). The Book of Initiation

and History, by al-Mutahhar ibn Taher al-Maqdisi, he spoke in this book about several things about the Hindu religion. , including: a response to their saying that the world is old (), and reincarnation (), as he responded to them on the issue of sending messengers, and dealt with their teams in general (), and he also touched on the statement of their worship of cows and animals (). The book has many aspects, as it mentioned a number of Indias news and opinions and the beginning of its kingdoms and kings(), and about the Ganga River, which he calls Ganges(), and the turbulence and calmness of the Indian Sea(), and he mentioned some of the customs of the people of India(), and Alexanders wars in the land of India(), The naming of India and the Sindh with them (), the glorified houses, the honorable temples, the houses of fire, the idols, and the reasons why the people of India worship idols and the planets, and that they are the Bea, and the statement of a house of worship in India (). Al-Fihrist, by Nadeem (), who died in the year 385 A.H., he devoted in his book a part of the ninth article to talk about India, he talked about some houses of worship in India, he also talked about some Hindu sects, and made the genetic religion under the name Bakratinianism, and made those who reject Ganga River is an independent sect, and he called it Kangaitra, and the word means: going to Ganga, even though going to Ganga is a worship for every Hindu. They are the Choro sect today, and as for the moon worshipers, he called them the Jinderiks and the word Gender Marib Jandar which means: the moon, then he attributed to him the sect that worships him, and he called the sect that worships Kali or the Shakti sect as Mahakaliah(). Al-Shahristani transmitted these sects and added The ancient India , its civilizations and religions, by Dr. Muhammad Ismail al-Nadawi, the author explained the history of India at length, as he talked about the beliefs of the Druids and the Aryans and the change and alteration that occurred to each of them, and Indias relationship with the neighboring countries of Greece, the West, the Arabs, Iran, China, etc. In addition, he also talked about some of the gods of Druids and Aryans are similar to other Aryan deities in other countries . As for the books of beliefs and general history that mentioned or referred to the attribution of some beliefs to the Brahmins, I left them for lack of benefit in mentioning them. Attributing many of these issues to them is permissibility, prejudice and delusion . Studies related to the Hindu religion other than Arabic : As for the studies in the local languages of the Indian subcontinent on the Hindu religion, they are few, the most important of which are : Tuhfat Al-Hind, by Sheikh Al-Muhtadee Obaid Allah Al-Faili XE T.: Obaid Allah Al-Faili who died in the year (1310 AH) (), which is One of the scholars who have commendable efforts in discussing the Hindu religion. With this book, God guided the creation of many of his servants and important men from the pagans and Brahmins in India. The book is in the Urdu language, and it is printed at the Hanafi Library Press in Pakistan . This book, with the majesty of the author, relied a lot on the later Hindu books, and it is with the correctness of the inference that any Hindu can deny them on the pretext that they are stories and legends for the common people and have no facts, and yet they are not documented in most cases, but he was successful in

supporting Islam and explaining its goodness and beauty .Why did I convert to Islam, by Sheikh Al-Muhtadee Abu Al-Hussein Trasarza :. The author wrote this book in the Bengali language after he converted to Islam, and since he was one of the children of the Brahmins, he was acquainted with many secrets of the Hindu religion, and he had a great knowledge of the books of the people, and for this reason his criticism came with knowledge and insight of what is in their books of superstition and corruption, and the author has succeeded in raising The banner of Islam in all his books . Studies that dealt with some important aspects of the Hindu religion in a language other than Arabic : Muslim scholars in India wrote many responses to the views and beliefs of the Hindus (), and they also mentioned the influence of Muslims on the customs and traditions of the Hindus, including, for example : what Sheikh al-Islam, Fateh Qadian did Sheikh ThanaAllah Al-Amratsari XE T.: Al-Amratsari:(), where he responded to the Aryan group (Arya Samaj)(), and he turned them on and responded to their faces disappointed, and he wrote dozens of books in the Urdu language, the most important of which are : Haq ʔrkash (showing Al-Haqq) in response to the Hindu Dianand Sarsvatiwho made the most dangerous Hindu movement known as chedhior purification, and his intention by this: to expel Muslims from Islam to the Hindu religion on the pretext that they were Hindus and that they must remain Hindus, and he called for adherence to the Vedas alone, He slandered the Noble Quran and claimed to criticize and denounce it with a book he called: (Sitarata Berkash), so Sheikh Al-Islam, Praise be to God Al-Amratsari, composed this book to refute his allegations, and discredit him and his group . My inspiration is the book (The Inspirational Book), this book is a report of the debate that took place between Sheikh Al-Amrtsari: and (Atmaram) the Imam of the Aryans in the debates on the subject of inspiration, are the Vedas inspired or not, (Atmaram) tried to prove this, and denied that the Quran is inspiring, and he responded They have Sheikh Al-Amrtsari, including no more . The Research of Reincarnation (Reincarnation Research), this book is a report of the debate that took place between Sheikh Al-Amratsari: and Professor (Atma Ram) Al-Amratsari, the imam of the Aryans in the debates about reincarnation . Tork Islam Birr Turk Islam (the conquest of the Islamic armies to leave Islam), this was in response to the Aryan Dharmbal who abandoned Islam and entered the Aryanism, and tried to defame the Holy Quran with his writings, the Sheikh replied and charred him, and returned him to Islam . Namaz Arbaa (Prayer in the Four Religions), this is a comparison between the four religions, Aryan, Christianity, Hinduism and Islam in prayer, and to prove the superiority of prayer among Muslims over others . The occurrence of the world (the occurrence of the world), is a report on the debate that took place between the sheikh and the Hindu priest (Wazir Chand) director of the magazine (Arya Musafir), and it included a response to the Aryan belief in the age of the world on which they build the doctrine of reincarnation . The occurrence of Weed (the occurrence of the Vedas), is in response to the belief of the Aryans on the feet of the Vedas, and in which it was proved that the Aryans had

absolutely no evidence for this . The Nikah of Bioh and Niuk (marriage of widows and estrangement), the sheikh wrote this letter to respond to the Aryan belief in their opinion that it is not permissible to marry widows who have been married to them, unlike those who have not been married to them .Holy Messenger (The Holy Prophet, peace be upon him, in which the sheikh defended the Messenger, peace be upon him, his purified wives, and the issue of polygamy for the Messenger, peace be upon him, and scholars have praised this book, and it is worthy to be published in other global languages . This is how Sheikh Amritsari was: an imam, a mujahid, a scholar, a fighter, a defender On Islam and on his book and his prophet Th, who is entitled to be called the Sheikh of Islam (). It is noted that these responses were against the Aryan sect, and he, despite being a scholar of the Hindu religion, did not write a book in response to the beliefs of Hinduism, nor to their religious books except what came in the folds of his books from The general response to the Aryan when he cited some texts of the Hindu holy books, and perhaps this is due to the lack of time for this work, because the attacks of the Aryan sect were so fierce that the Sheikh did not find a convincing response to them . When he saw the fierce campaign by the missionaries in the days of colonialism and saw the Hindus simultaneous with colonialism, and slandered the Islamic religion, he did all he had in the face of these challenges, so he wrote many books in the Bengali language in response to other religions. habits Hinduism and its traditions include : Hindu Dharma Rohushu and Dio Leela (the truth of the Indian religion and the malicious acts of their gods). Bidhba Ganjna and Bishad Bhandar (widows' complaints and sorrows).What Sheikh Imam al-Din Ram Negri did: he has been writing responses to Hinduism and Buddhism throughout his life in Urdu and Hindi, and many Hindu youths were influenced by his writings, some of whom were guided by God to Islam, and he died in the year (1984 AD) (), and among his most important books : Awtar Ur creed messages. (Aqtar's Creed and Resala's Creed). Evidence of the Quran in response to Dianands slander and slander, (Evidence of the Quran in response to Dianands slander and slander against the Quran). Awajmen Ka Achievement Award, (Achievement of Saying in Reincarnation). The last belief is that my intellect is the evidence (mental evidence for the afterlife). What Al-Muhtadi Abu Al-Hussain Patrasarza did, where he wrote many books in the Bengali language in response to the traditions, customs and beliefs of Hindus, the most important of which is : Murti Pujar Gurar Katha (Speech on the origin of idolatry). Etihad Katha Kai (History Speaks). Thakur Mar Charga Jatra (The Brahmin Miss's Journey to Hindu Paradise). What Al-Muhtadi Dr. Islam Al-Haq said: He wrote an important book in Urdu on the issue of revelation that is almost the facilitator of speech between Islam and Hinduism in this section, and it is a book: Let Abe Bhai Suji (Take, and think about you too). What Dr. Syed Abdullah Tariq wrote, where he wrote books() on the Hindu religion, the most important of which is what the professor edited from the ideas of Shams Nawayed Othmani on Hinduism and called it: (Aghar Ab Bhai N Jaji Tou...), an important book in Urdu that talks about There are many issues in the Hindu religion,

but he has a wide imagination, imagining many things, including: that the Sabians are the people of India, and that Noah, peace be upon him, was sent to the people of India, and that what is meant by the verse of the ancients mentioned in the Quran: the sacred books of the Hindus, as he sees The myth of al-Nur al-Muhammadi, and that he is the richest found in the vids and so on, and has strange transgressions in translating the paragraphs of the vedas, which the Hindus do not recognize him with, and he expanded in reconciling between Hinduism and Islam what Islam does not acknowledge. These are the most important studies on the Hindu religion and its nature . And there are other studies, and they are not free to be taken from them or not documented, so they are not reliable . The Almighty said: And whoever is grateful, he is only giving thanks for himself. (He does not thank God who does not thank people XE B: He does not thank God who does not thank people)) I thank God, the Blessed and the Most High, for his great blessings and countless blessings, foremost among which is the blessing of faith, Islam and the honor of belonging to the pursuit of knowledge Sharia law, especially in the city of the Messenger (and in this blessed university, praise be to God before and after . Then I extend my sincere thanks and appreciation to all those who have favored me, and in the forefront of that my parents - may God protect them - for they contributed to instilling in me the love of science and its people, and shared In guiding me to the approach of the righteous predecessors in belief and action, which had a clear impact in achieving this effort and taking it out in the form of a scientific thesis, so God rewarded them with the best of what He rewarded a father for his son, and gave them wellness, forgave them, and raised their rank, for he is a generous horse . And my honorable professor, Professor Dr. Saud bin Abdul Aziz bin Khalaf Al-Khalaf - may God protect him - for his kindness I have to accept supervision and sacrifice much of his precious time and pledge and follow me step by step, during my work in preparing this letter, and his patience on that, and I also thank him for his sincere guidance, valuable guidance, sound observations, and sincere care, if it were not for the kindness of God, then his goodness and his generous generosity in all that I was given him the means when I was able to complete this thesis, so God knows how many places the Sheikh dictated to me of his sciences, corrected my foreign language for me in pronunciation and writing, and loaned me from his library full of rare sources and references, and bought me many of them during his travels and residence, so may God reward him on my behalf. And give him the reward and seal him with good deeds, and make this work in the balance of his good deeds on the Day of Resurrection, a day when neither money nor children will benefit except those who come to God with a sound heart . I thank those in charge of the Islamic University, headed by the Custodian of the Two Holy Mosques - may God protect him - and this blessed, rational state, which it established and patronized, and gifted it to the Islamic world, so may God reward them with the best reward and grant them all the best . I also extend my special thanks to my elder father, His Excellency the Director of the Islamic University of Madinah, Salih bin Abdullah Al-Aboud - may God protect him - who has

surrounded me with his love and generosity throughout all these years. . Finally, I thank everyone who helped me to accomplish this message from the sheikhs, brothers and colleagues, and especially from the honorable sheikhs: Sheikh Professor Dr. Muhammad Zia Al-Rahman Al-Adhamy - may God preserve him - who opened his heart and his library to me with a wide heart in solving all my problems, may God reward him with the best reward. I also do not fail to thank my sheikh, Dr. Mahmoud bin Abd al-Rahman Qadah - may God preserve him - who followed the topic from the beginning and helped me in drawing up the plan and arranging it. I also thank him for lending valuable books, and for his assistance in everything that occurred to me during the research, so may God reward him with the best reward, and give him the reward . After that, this is the work of human beings, as it is subject to error and right. So what is in it of guidance and right is from God Almighty alone, and what was wrong in it is from Satan . And I ask God Almighty, Lord of the Noble Throne, to accept him purely for his honorable countenance, and to forgive my slips, my sins, and my omissions, while He is a generous horse . And may Gods prayers and peace be upon our Prophet Muhammad, his family and companions, and those who followed them in goodness until the Day of Judgment.

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In a statement about the Indian subcontinent, historically, geographically, socially and religiously.

Under it are two elements

The first element: the history and geography of the Indian subcontinent, and under it branches:

Section one: an overview of the Indian subcontinent.

The second section: an overview of the geography and history of India.

Section III: Statement of the indigenous people of India.

Section IV: The delegations of the Aryans to the country of India.

Section V: The mixing of the people of India with the Aryans.

The second element: In explaining the conditions of the people of the Indian subcontinent, and under it are branches:

Section one: the political situation.

Section two: the social situation.

The third section: the religious situation.

map of indian subcontinent

The first element: the history and geography of the Indian subcontinent

Underneath are branches

Section one: An overview of the Indian subcontinent

India is a world distinguished by its weather and terrain, and its inhabitants, imagining the non-inhabitants as a land of every wonder. It has been subject to foreign raids since ancient times, and no foreigner enters it unless he settles in it and exploits its bounties locally, and some of them were transporting them abroad ().

The following is a brief reference to a number of matters relating to India:

India word source:

Different opinions were found in the source of the word "India". These opinions can be summarized in the following directions:

The first trend: who sees that the word is taken from the name of the river Indus (), and they differed as to why it was called India . of the Indus River, hence the word "India"for that region ().

Some of them say: The word is taken from the name of the river Indus, but it later became Hinddue to the frequent usage ().

The second direction: seeIndia is derived from the word Sindh (), the name of the well-known region in present-day Pakistan, and they differed as to why it was called India. (India).... As for the English people, they changed the distraction from India to the hamza and said: Ind and

added to it (ia) for the proportion, so the word and became: India (India).

It was said that the word Sind was known by the ancient Persians as Hindhu meaning the river, in keeping with their custom of replacing the Sanskrit Sin with Ha. Before Alexanders conquest, their influence had spread to the western part of this country and penetrated into it, and it was these Persians who gave the name Hindustan (meaning the land of rivers) to the entire north of this region .

The third trend: the trend of those who say that the origin of the word is Persian, and they also differed as follows:

It was taken from the word (Hindu), which means in the Persian language: thieves (), dark (), slave (), or black mark (), it was said that the Persians, when they crossed the mountains on the borders (known today as the Hindu Kush) fired The citizens of that region should be called Hindubecause they are very dark brown in color, and they called the country Hindustan - meaning the country of the Hindus, as the word Stan means a country or place ().

The fourth trend: the trend of those who said that the word Hind was taken from some people or gods, and they differed in this regard as follows:

Some of them say: Sind and Hind were two brothers from the sons of Buqir bin Yaqtan bin Ham bin Noah). Moreover, the Arabs used to consider Sindh and India as two kings related to one another... and sometimes they call the name India for both of them (). Hence, we knew that India was only named after one of Noahs great-grandchildren, upon him and upon our Prophet, the best prayer and peace.

And some of them say: The word (India) is taken from the name of the god (Indra) ().

And some of them believe that the origin of this word is (Hindu) or (Indo), which means the moon. It was named so to bring its people closer to the moon by worshipping it ().

There is a fifth trend : It sees that Hind is a compound word of two words: Hey taken from Himalaya (the word name: a compound of

the words Heemand Alai, meaning: the house of snow), and Andis taken from the Benduregion. Sarbara", which is now called "Kanna Kumari", indicating that this country extends from Himalaya to Kanna Kumari ().

Boundaries of the Indian Subcontinent:

If he uses the word India , then the regions that surround it come to mind:

From the Himalayas () from the north extending to the country of Kashmir and to Bhutan .

And in the south we are Kumari .

In the west, the country of Sindh.

And in the east Burma .

The country that is located in this vast territory is called India.

According to Dr. Muhammad Al-Azami: The country of India was not known with this capacity according to the Vedic books. Vedic India is what was between the country of Kashmir to part of the state of Andhra Pradesh , and from the country of Sindh to the Gulf of Bengal , As for the states of southern India, and a large part of Maharashtra and Andhra Pradesh , it was not covered by Vedic India ().

As for the modern division, India has been divided into three main countries at the present time: India, Bangladesh, and Pakistan. The countries of Nepal, Bhutan and part of Burma are also considered part of the Indian subcontinent ().

Its area is two million square miles , or about 3.8 million km², in addition to the island of Ceylon (), which is equivalent to the combined area of Europe except for Russia , and for this large area it was called the Indian subcontinent, and thus the middle of the Indian subcontinent The Eastern Hemisphere (), where it extends in South Asia from the plateau of Iran (Afghanistan) in the west to the Indochina Peninsula in the east, and from the Himalayas in the north to the Indian Ocean in the south, and the southern part consists of these The great country of a triangular peninsula has coasts in the west on the Arabian Sea, and coasts in the east on the Bay of Bengal , and overlooks the Indian Ocean

in the south with a prominent cape, Cape Comari , which is the farthest part of India to the south .

its inhabitants:

The population of India can be divided into the following groups:

(a) Indigenous peoples of India.

b- The Druids.

C - the Turanians.

D - Aryans.

E - the immigrant Muslims.

Some of them will be explained in a separate section soon, God willing.

her religion:

There are many religions in India, the most famous of which are: Hinduism, Islam, Buddhism, Christianity, Judaism, Jainism, and Sikhism. The statement of these religions will come soon in the second element, God willing.

The second section: an overview of the geography and history of
India

It will be discussed in two parts:

Part One: Geography of India

The shape of India drawn by geographers is like a pear, a peninsula; Because India is an island in some ways; Because the sea separates it from others in the southwest and southeast, and the almost impenetrable mountains separate it from the world in the north, northeast and northwest ().

Its natural territory:

India is an independent world in the universe from a natural point of view, and India because of the mountains and seas that surround it as if

it is isolated from the world. a significant role in global trade.

As for the natural division, a cursory look at the Indian map guides us to the fact that it is divided into three main regions:

North India.

Eastern and Western plateaus.

Southern lands.

The details of these regions are as follows:

First: (North India) areas in the arms of the Himalayas, which are:

Kashmir:

The state of Kashmir is located like a nest on the northern edge of the Himalayas. It is the paradise of gardens and the land of dreams crossed by rivers, canals and mountains. It is covered with flowers in the spring so that the land looks like a frilled sandal carpet, and snow tops it in the winter. The land of Kashmir grows the fruits of temperate regions such as apples and cherries.

Sindh and Punjab states:

These two states are among the best areas for cultivation when the River India (Sindus) flows into them. There are mountainous areas bordering the state of Sindh, which are not as high as the Himalayas, but they are rugged, and have a few important passages that help cross into India. These mountain passes and areas played a major role in the civilization of the India River Valley (the aforementioned Indus River) because its mountainous inhabitants were the ones who flocked to and seized the fertile cities and established high-end civilizations. These mountainous areas extended from Baluchistan (which is now located in Western Pakistan) And Afghanistan to Mount Elam in Iran. Then many nations poured across these mountain passes, including the Greek, then the Turks and the Mongols in Islamic times.

Bengal State:

The state of Bengal, located in the north-east of India overlooking the Bay of Bengal, is one of the most important and dangerous Indian states. It is now divided into two parts: the eastern part: Bangladesh, and

its capital: Dhaka. Calcutta is the capital of the region, and the center of culture, commerce and industry for all of India.

Amidst the flat fields of Bengal flow the lower tributaries of India's greatest mentioned rivers, the Ganga and Brahma Putra, and its lands are fertile, and the density of the population is so great that nothing of the land is left uninhabited or uncultivated. The peasants live there on plots of land that are too small to give them a sufficient standard of living, and the villages crowd together and wherever you go you only see people crowding each other. .

The cities of Nars and Agra:

These two famous cities are located in the state of Uttar Pradesh, and the city of Banares is considered one of the largest religious centers for Hindus so far. India's religious center and Brahmin capital. In the city of Agra, the most beautiful and magnificent building in the world is located (the Taj Mahal), which is located on the shore of the river (Yamuna).

Bihar:

Along the Ganga and Jumna rivers lies the state of Bihar, and in it is the city of Gaya , which lies about 509 km north of Calcutta, where Buddha spread his teachings.

Delhi, the capital:

Further north, on the shore of the Jamuna River, amid fertile fields, Delhi has been the capital of India since bygone centuries. A new capital was built a few miles from the city, called New Delhi .

The old city was an important center for Islamic culture; As it remained the capital of Muslims for nearly a thousand years, and therefore wonderful Islamic monuments such as the Great Mosque and the Red Castle were built in it.

Second: The eastern and western hills and the most famous cities around them:

Deccan:

On the eastern side of the western plateau begins the land of the

Deccan (that is, the south), which is another fertile plateau extending from west to east for a distance of two hundred miles, and the height of the plateau directly to the east of the western plateaus is more than two thousand feet above sea level. However, this rise gradually decreases as we head east until it reaches sea level at the eastern edges of the area.

Bona:

On the western edge of the plateau lies the city of (Puna), the cultural center of western India, and the inhabitants of that region are called (the Marata). These now constitute a special state in the name of Maharashtra and another state adjacent to it, which is Gujarat.

Goa:

If we turn around the southern edge of the plateau, we will reach a small state called (Goa), which the Portuguese owned after the independence of India, and then opened by military conquest during the days of Nehru's leadership, and it includes other cities such as Damen and Diu.

Goa lies on the edge of one of the forests of India, which are full of tall trees, rambling plants and swamps, where no one can venture into penetrating them. Places of refuge away from the hustle and bustle of the world of work and workers, and from these schools that were established in ancient times, many Indian thinkers emerged.

Bombay:

This city is the second largest city in India after Calcutta, and when we pass Mount Hindukush and pass the Karachi sky, we reach Bombay, a major commercial and industrial city, and this city is abundant with rain from June to September.

Third: The Southern Land and its most famous cities:

Between the eastern and western hills heading to the south lies the city of Hyderabad, the most famous scientific city in southern India. all Islamic. It is where the Ottoman Department of Encyclopedia is located, and this city is now considered the capital of the state of Andhra Pradesh.

Madras:

This is the largest city in southern India and is the third city after Calcutta and Bombay. It is located on the eastern coast of the Bay of Bengal. The most famous Hindu temples are located in this state, and the most famous of these temples is located in Madura , which is one of the most important religious centers for Hindus.

Affordable:

If we head west from Madras, we enter the developed, rising state of Mysore, crossing the mountains covered with forests, where elephants still roam among the trees, and we find these forests full of fearsome beasts, and its capital, Bangalore, is one of the most important Indian cities and a popular summer resort for the inhabitants of the south.

Kerala:

Kerala is located in the far southwest on the coast of the Indian Sea. It has a number of cities that are characterized by its fertility and greenery. It has a famous port called Calicut, which has played a major role in global trade with Arab peoples since ancient times. The area in which this port is located is called Malabar. It was the Arab merchants who established their communities there before Islam, and their activity increased dramatically after Islam.

Ras Kamari is considered the farthest point to the south of the land of India, where all the jumping areas to the island of Ceylon are located, and this is what tells the legends that it was found only for Queen Sita - Ram's wife - the legendary character of the story - Ramin - who was kidnapped from her husband in one of the The mountains of southern India are hidden on the island of Ceylon ().

These are the features of the geography of India, and I have tried to mention the famous ancient cities, and I may have missed some cities because I did not know all their details, old and new.

mountains and rivers:

There are many mountains in India, especially in the northern region, the most famous of which is the Himalaya chain, the greatest and highest mountain chain in the world. This mountain chain

resembles a natural wall separating India from others in the north ().

As for the rivers: they are also many, the most important of which is the Indus River (or the River India) (Sindus), which is considered one of the largest Indian rivers whose springs erupt from the Himalayas, and the length of its course is 2900 km. In summer, when the snow melts in the Himalayas, violent floods occur in this river. On the banks of this river was the oldest Indian civilization.

Among the most important of them is also: the Nerbda River, which originates in the mountains of Amr Katak, which is the node of the mountains of Central India, and flows from east to west quickly towards the sea, in a deep narrow course located between the mountain range of Sat Pura and the mountain range of Wendhia. It is navigable due to its many waterfalls, and it seems to have charming views at the (white marble rocks) strait not far from its source. The water flows from it clear there, and it acquires amazing colors with it in the morning and evening due to the sun's rays. The length of the Nerbda course is (1280) kilometers.

The Hindus sanctify the Nerbad River after the Ganga River, and they come to it from remote places to bathe in its waters, and to take stones from its banks, which they take as expensive amulets and amulets.

Among the most important of them is also: the Brahmaputra River . The length of this river is about 2,660 km.

The Ganges River , which is sanctified by Hindus, is considered one of the most important geographical phenomena in India. The Ganga River is approximately 2,500 kilometers long. The river is sacred to Hindus, as they like to wash themselves in it, believing that its waters wash away their sins. They also like to have their bodies cremated on the its shore, and to throw ashes into its waters, and they call the river (Ganga Mata), which means mother Ganga.

Jamuna River , where they consider washing in it a sacred religious ritual that should be performed on each of them (). The length of this river is (1,360) km, and this river joined with the Ganga River at the city of ((Allahabad)) Elahbad, which is the most famous city in the state of

Uttar Pradesh.

Part Two: The History of India

Since the meaning of history is linking the events of a time to a place and linking these events to people who lived in that time, so they printed it with their character and imprinted them with its events, and as a result they had a special civilization that was distinguished from other civilizations with its social, intellectual, political, economic, philosophical and religious trends, and so on. To write the history of the Indo-Pakistani countries, from ancient times until today, is very difficult, because the Indo-Pakistani countries are not new countries in the age of eternity, nor are they countries that lived on the margins of life, but rather a country steeped in antiquity, ancient in civilization, well established. It has long been involved in intellectual and philosophical activity and has played on the stage of this planet major roles of grave importance in the life of the human community.

However, the events of time and its events have pardoned many of the effects of this civilization, and its features, and made it forgotten and forgotten as if it had not sung yesterday.

Moreover, India is not a single country or a small country until one surrounds it from all sides. Rather, it is a vast, sprawling and far-flung country. It is right to call it a continent standing on its head, and to differentiate between its regions and make each region a country that differs completely from its neighbor in every respect. . Whoever scrutinizes finds this clear difference in population, place, nature and temperament. If we compare between Punjabi and Madras, for example, the first from the people of the north and the second from the people of the south, we find the Punjabi as a large, large body with broad shoulders, bushy beard, and its color is between tan and white, dry in character, iron in temper , while we find the schools lean, slender, short in stature, with a bushy beard, black or brown skin, soft pliable, easy-going, and other visible differences. The people of Kashmir, with blonde hair and white skin, are more like the people of Northern Europe than

the people of North India, with it in the middle or in the south. It is obvious that this innate difference arising from the difference in origins and climate follows a difference in nature, habits, phases, clothing, furniture, bedding, food, drink, belief and thinking.

So India, even if it is brought together by the nominal unity, is many different countries with different countries, different with the origins of its inhabitants, ancient and modern, and different according to the beliefs and thinking of its people. The difference between a Swede and a Spaniard, or between an Englishman and a Hungarian, for example, is not more severe than the difference between a Baluchi and a schoolboy, or a Malaybarian and a Bengali.

This is in addition to the fact that these countries were never one country in the full sense of the word, nor were they under the control of one central government, so that they were all subject to one specific event, but were separate countries ruled by different princes, and each prince had his own accidents and his country, and he was If a great prince rises and takes over a large part of the country so that it diminishes in front of his sway the other emirates, his sway will only last a little while until it shrinks and fades, and until he returns as one like other princes, and India did not meet under one crown except during the time of the Islamic empires that ruled India, especially the Mughals. And at the time of the English Empire, as the central authority in both times controlled all of India with the existence of independent emirates with internal independence that expanded or narrowed according to the importance of the emirate in terms of its population and the extent of its land, and according to its political past, and according to the ambition and ambition of its emir and the penetration of his personality. This is what prompted many historians in our time to specialize in researching one part of the country and not others, and to date only one part of the country.

Moreover, the ancient historians judged their events in northern India only, because the Aryans, who were the inhabitants of the northern part of India in ancient times, were the first to write books that

we might call history, and since they were ignorant of southern India, as they did not enter it, they did not write Something about him, then what the Aryans wrote, although not history in the correct sense, is also recent in relation to the age of India, as the first thing they wrote was the book "Rig Vede", and scholars believe that it was written in the seventh or sixth century BC.

Scholars say that the reason why the Aryans neglected writing their history is that they did not know writing, but rather learned it from the people of the south, who in turn learned it in the eighth century BC, from the Assyrians and Babylonians. If we want to investigate the events of ancient India, we must refer to the following:

1 Hindu religious books and the explanations, epics, stories, and so on that are attached to them.

2 stone inscriptions.

3- Old coins found in excavations.

4 What foreign tourists from China, Greece and the Arabs wrote.

All this does not fully illuminate the features of ancient Indian history, but the modern scientific methods used in the investigation of accidents make these matters a means to help reveal many of the mysteries of the unknown ()..

And when I talk about the history of India here, I mean the entire Indian subcontinent, as the political divisions came very late. The following is a statement of the most important historical events of the Indian subcontinent, ancient and modern, according to the information that has reached us, and we can divide that into two parts:

A- The most important events before the advent of Islam in the Indian subcontinent:

Date	the most important events
3500 BC	The beginning of the recovery of the Indus Valley Civilization
2500 BC	The Indus Valley Civilization reached its zenith
1500 BC	Aryan invasion of India
530 BC	The famous Persian Emperor Cyrus conquered India and became the twentieth province of the Achaemenid Empire of Cyrus.
500 BC -	Spread of Buddhism

800 AD	
326 BC	Alexander the Great's arrival in India
320 BC - 500 AD	Unification of North India by the Gupta Dynasty (Chandra Gupta Maurya)
297 BC	The emergence of the Moriah family in India
272 BC	The beginning of the rule of Emperor Ashoka and his conversion to Buddhism 261 BC.
155 BC - 150 BC	The conquests of Central Asia by some of the leaders of Greece (Menander)
1st century BC	The conquest of the Kushan tribe and the establishment of the Kanishka Empire stretched from Turkestan to Benares in eastern India
470 AD - 520 AD	The entry of the "Huns" who created a significant kingdom in Europe, especially in Hungary, then entered India and eliminated the kingdom of Gupta, during the reign of Skanda Gupta (454-467 AD)

B - The most important events after the advent of Islam in the Indian subcontinent

Date	the most important events
712 AD (94 AH).	The beginning of spreading the Islamic call in the province of Sindh
1001AD-1186AD	The Ghaznavid dynasty controlled some parts of India
1186 AD - 1206 AD	The establishment of the first Islamic state in India by the Ghurid dynasty
1206AD-1412AD	The era of the Islamic state in India is in the hands of the Mamluks
1414AD-1451AD	The era of Sadat (Kings of the Taifas)
1451AD-1526AD	The rule of the Lodhi Dynasty for India
1498 AD	Vasco da Gama of Portugal arrives in India
1526 AD	The foundation of the Mughal Empire by Babur
1757 AD	East India Company control of Bengal after Robert Clive's victory at the Battle of Plassai
1774 AD	Warren Hastings appointed the first British Governor of India
1858 AD	British government control of India instead of the East India Company
1885 AD	Founding of the Indian National Congress
1906 AD	Founding of the Islamic League
1920 AD	Gandhi's Presidency of the Indian Congress
1935 AD	British promulgation of a new Indian constitution

1940 AD	Claim of the Muslim League (Muslim League) for a separate state from India (Pakistan)
1948 AD (15 August)	Independence of India and Pakistan.
1971	Bangladesh independence from Pakistan

These are the most important events of the Indian subcontinent in history ().

Section Three: The Indigenous Peoples of India

The population of India belongs to a number of ethnic groups, and the two largest groups are: the light-coloured Aryans, who live mostly in northern India, and the black Dravids, who live mostly in southern India.

With the beginning of the eleventh century AD, some Muslims settled in Afghanistan, Iran and the middle of the former Soviet Union in India, and most of their descendants live in northern India, especially in the states of Bihar, Uttar Pradesh, and western Bengal, while the Mughal population settled in the Himalayas region on the eastern borders of India, and in the states adjacent to Burma ().

As for the indigenous population of India, the history of the peoples of the world did not record the origin of the population of India, and it is very difficult to know the origins of the population of India due to the ambiguity of their history in that period, and for this reason I found different opinions in it, according to what the diligence of every historian or researcher leads to, until the Aryan Brahmins claimed That they are from the origins of the population and are not intruders in the country (), this is what many Hindu fanatics claim now, and that when they saw that saying that they are intruders makes them far from the scene (). The famous sayings about the indigenous people of India are due to two sayings:

first: that the first inhabitants of India trace their origins back to the people of Sumatra, Australia and Ceylon (), and they still have their descendants living in India, and they are the groups whose members are called today: Mundra, Mushar, Shamer, Gond, Sindal, Kasi, Basis, Kathra, and Chandal. Gareau, Chontal, Sakma, and others.

second: that the origin of the population: They are the Druids (), and they are a mixture of Kol (mobile nomads and settlers in the forests and mountains, and on the shores of rivers, whom some call the name of the wild man), and the Turanians (whose dwelling was the country of Turkestan), where the Turanians migrated to Indian lands thousands of years BC subjugated the Choli people, and with the passage of time the Turan race united with the Choli race. This union resulted in a new people known later as Druids. These druids were concentrated in the Indus Valley, and the cities of Harpa and Mohenjodaro were their real home.) ().

This dispute is due to their difference in defining the civilization of Mohenjo Daro, Harpa and Shanhu Daro, who are these? I found in it sayings:

A - They are the Druids, which is what most researchers say, as mentioned above.

B - They are a race other than the Druids, and they are groups of tribes from Tibet and Burma who used to cover their private parts with leaves, and they were residents of the Madras hills. Then came these people known as the Druids (), where they overcame these inhabitants and took over the reins of government ().

C - Some Frankish researchers () say that the Druids came from the northwest between the year 4000 BC and the year 3000 BC. According to them, this unknown group came from a mixture of peoples living in areas north and south of the Mediterranean. And then we can say about them: the inhabitants of the Mediterranean, and they are a branch of the white race that used to live in the north of this sea, and who mixed with African Negroes.

Dr. Muhammad Ismail al-Nadawy says: This is far from the historical facts, because the inhabitants of the Mediterranean did not crawl over India at all throughout the Indian civilization in Mohenjodaro and Harappa. Likewise, black Africans had little to do in history during this period in which the first human civilizations were formed. Rather, the Druids were from the original inhabitants of India,

as indicated by their features, the blackness of their skin, their nature and all their traditions.

However, this authentic nation, which continued the efforts of the owners of the India River Valley civilization for centuries, was subjected to factors of weakness and decay. Therefore, in the last part of its life, it was not able to withstand the attacks of the barbaric mountain tribes() that flowed again from the mountains of Baluchistan and Afghanistan, passing through the borders of Hindukush and penetrated In the country, it launched its brutal attacks on the features of civilization in the country and brought it to ruin and destruction, and it was these who later opened the way for the Aryans to advance into India by the same way and seize India ().

Blacks are the oldest inhabitants of India, and it seems that they have been divided into two branches since ancient times:

Negritos are of short stature, woolly hair, and squishy grouse, who live in the eastern and central regions.

and the negroes of the Australian example in the southern and western regions, who are taller, smarter, and smoother than their hair.

Then came the invasion of the Turanians, who are the peoples of Turkistan, and they invaded India and mixed with its black people, and from this mixing appeared the ancient druids who are considered the original inhabitants of India, then other invaders came and defeated these to the mountains and spread in the south of the peninsula of India and then they and the ancient druids breed, not with the Negroes. Firstly, this breeding resulted in the appearance of the Druids, the Tamils, or the Tamils.

The Druids are the result of the breeding of the original inhabitants of India and the zero invaders who came from the north of the eastern Brahma Putra Valley, then from the breeding of all these and the Turanic invaders who came from the northwest.

The original druids: those who are the result of the first generation.

And the druids born: who are the result of the generation of those and the Turanians.

And if you look at the Indian country located south of Gudaury, you will find it Druidic in character, and the descendants of the original Druids are still seen in the mountainous regions where their ancestors gradually sought refuge from the influence of foreign invasions.

Despite the disparity between the original druids and the mestizo druids, general characteristics are noted in all of them, such as the darkening of their skin, the weakness of their hair, blackness and touch, the largeness of their noses, the widening of their slits, the low stature and the shape of their skulls, which are less than rectangular.

Their language is divided into four basic branches, each of which has a special grammar and special literature, and these four branches are: the Kanari branch, which they speak in the West in the Western Kahat Mountains, Kokun and Malabar, the Malayalam branch, which they speak in the Malabar coast in particular, and the Telugu branch, which they speak in the East in The Gudaury Valley and the Krishna Valley, and the branch of Tamweel, which they speak in the south in the Koromendel coast, Cape Kamari and a part of the island of Ceylon ().

This is what historians have mentioned regarding the origin of the people of India, although the truth of the matter is that all are from Adam, and Adam is from dust, and God has destroyed the children of Adam except for Noah's children. The Almighty said: In it, the sons of Noah who remained after the Flood were three: Ham - Shem - Japheth (), and the sons of Noah spread all over the world, and the lands at that time were close, and the seas were far apart, (), and it is said that Sindh and India are the sons of Tawqeer (Bouqir). (Nawfer) bin Yaqtan bin Aber bin Shalekh bin Arfakhshad bin Sam bin Noah ().

It was said: One of the sons of Ham (), Al-Masoudi says: (Nuvir bin Lot bin Ham walked his son and those who followed him to the land of India and Sindh) (), and Ibn Al-Atheer says: (As for Ham, Kush, Misraim, Fut, and Canaan were born... It was said: He traveled to India and Sindh and lodged it and its people from his sons) and Ibn Khaldun says: As for Ham, from his sons are the Sudan, India, Sindh, the Copts, and Canaan by agreement... As for Kush bin Ham, five of his sons are

mentioned in the Torah, and they are ships, Saba, and Juila. And Raama and Safakha and from the sons of Rama Shao, who are the Sindh, and Dadan, who are India, and in it that Nimrod is from the birth of Kush,..... and that India, Sindh and Abyssinia are from the children of the Sudan from the birth of Kush)().

From the foregoing it appears to me: that India entered it at that time from all the races of Banu Noah, and among the most prominent of them were the sons of Shem bin Noah, peace be upon him, but the sincere druids and those who are likely to be the sons of Ham entered it in abundance. As for the entry of the sons of Japheth, it was little, and they are the ones who were known as the Turanians (), and by joining the ancient Druid society and as a result of breeding with them, the born druids came as previously explained.

Features of the Druids religion:

Finding the features of the Druids religion and the inhabitants of the civilizations of the Indus River, although it was difficult in the past, but after finding the buried city of Harappa and Mohenjo Daro () it became somewhat easier, as he found in it types of gods that frankly indicate that they were polytheists, and the worship of gods multiple.

Among their deities were:

1 Shiva, he is the ancient deity of the white people of Mohenjodaro has undergone slight changes and then passed to the Aryans and there have been new but not many changes after that.

2- Chishnu: He was one of the most prominent gods of the Druids, who is characterized by black color.

3- The goddess: Kali (meaning black), and she was characterized by a black colour.

(strength) , and she was expressing the active substance or the

vitality of femininity and fertility .

5- Worship of Lenga (the man mentioned): The evidence for it is that there are texts in the Vedas that deny the worshipers of Linga, and they deny it because of its existence among the druids, and there are many forms similar to Lenga found in the remnants of the Indus Valley Civilization () .

6 - I also found there are statues of gods that express people making vows, requests, or similar needs.

7- Likewise, we find among their gods many animals, as appears in some animal statues, and the bull attained a prominent place among those deities.

8 Also, I found dolls, little puppets, beds, sofas, loaves, and vases besides those deities.

9- Moreover, most of the tools that express beliefs and religions include female idols much more than male worshipers, and that is why we find goddesses decorated with beautiful ornaments or sometimes carrying babies in their womb, or breastfeeding babies.

10. Several paintings refer to tree deities.

11- They also worshiped, besides the many gods, a god depicted with a horn and three faces.

However, their most important deities: the mother goddess, Shiva, and what was in the image of the vagina, and these are the most important deities of the inhabitants of the Indus River Valley, and these deities and their rituals have left far-reaching effects in all Indian religions through the centuries, and were clearly represented in many Hindu traditions until this time, which indicates its antiquity among the Indians () .

Section IV: Delegates of the Aryans to India

I have already mentioned the non-originality of the Aryans in India. It remains to be mentioned here who are the Aryans? And when did they come to India, and how and from where this was done? This is what will be explained in the following:

First: the meaning of the word: ary:

The Aryans: (Aryan) is called the honorable and the noble in Sanskrit ()... This indicates that they considered themselves honorable since their arrival in these Asian regions, and the original inhabitants of them were wretched.

(And it is on this origin that the name Iran was derived... Thus, the Aryans considered themselves the masters of the country and the others as servants and slaves) ().

According to some Western scholars: that Aryan is derived from a Sanskrit root meaning: to plow (). This origin can be compared to (rear) two Latin words (aratrum) meaning plow , (area) meaning: open plain ; On this basis, the word (Ari) originally meant a farmer, not an honorable one.

It was said: Arya was launched in relation to a lost language known as Ariyak, so the language known as Sanskrit was derived from it .

It was said: Arya means: clans, and that when they came to India they were on the system of tribes that consist of clans linked by kinship ties ().

It was said: "Arya" in relation to Airyana vaejo (the home of the Aryans), which was mentioned in the Zoroastrian books ().

It was said: The word Arya is from Arya, and it means: the enemy, and accordingly this word was given to them by the indigenous people ().

In any case: they are a people of white color, and black hair, who speak Sanskrit, and their origin is questionable (). The new investigations show that their color was similar to the color of gold (). For this reason, they were known later in history as the Indo European

group , as they are more and closer to the inhabitants of Northern Europe (), and a statement will follow.

Second: Who are the Aryans?

The origin of the Aryans is questionable (), as historians differ greatly on the identification of the Aryans ():

The first saying: that the Aryans were not displaced from another country, but rather they are the origin of the inhabitants of the country of India, based on some of the antiquities found in the excavations of "Mohenjo Daro" ().

However, this saying is unfounded because of the following:
We have already proven that the Druids are the original inhabitants of the country.

Evidence of history, says one of the orientalist: In Punjab we find the population is taller, their skin is white, or tend to white, their features are finer, and in this way they differ from the rest of the Indians where the features of the Turanians are spread, or where the features of the indigenous people are found in the south, and the features of the Aryans decrease as we head south or east ().

The conflict between the two groups to this day, in general, clearly indicates that the Aryans are intruders in the country, and that they defeated the Druids, and nearly harmed them, so you see the Druids still plotting a plot against them despite the passage of thousands of years. India, why all this happened ?

Many Hindu thinkers have also admitted to being an outsider.

The second saying: They are of Asian origin.

They differed as to the percentage of their country of origin, according to the following:

Their origin is from the country of Turkestan, and they lived in Central Asia in the country of Turkestan near the Gihonriver. Then, huge groups of this type crawled in unknown times, and headed in two directions, a group that went to Europe, and a group that migrated to

India via Iran () . Dr. Abdullah Nomsuk says: It is more likely that they were of Asian origin, and they lived in Central Asia in a part of the country of Turkistan in southern Russia and east of the Caspian Sea . This tribe flowed in huge waves to Europe and Asia Then another wave to the Middle East, and settled in Iraq, then several migrations to Iran (Iran), where they settled in Persia , then their grandchildren continued their march to the south, and they crossed the Hindu Kush mountains and entered India ().

It was said that their country of origin is Russia ().

It was said: They landed in India from the Eurasian steppes (), (the region of Iran).

One of the researchers says: (I am not trying here to come up with a new assumption about the origin of the Aryans. Rather, I mention that the likely is more than others, as it appears, which is that the Aryans were the original inhabitants of Iran, and that those neighboring India were the ones who entered it in successive batches, no doubt, as he seized Their ancestors over Europe before them, and that their influence on the blood of the oppressed peoples was extremely weak, as it seems to me, contrary to the prevailing opinion) ().

Dr. Muhammad Zia ar-Rahman al-Azami adds a linguistic indication for the fact that the Aryans are from the people of Persia, saying: (Sanskrit language shares with Persian many words and meanings, and it has not been proven in history that the people of India went out to Persia to quote some words, so linguists assert that the Sanskrit speakers are The Aryans and the Persians were from one region . Then the author transmitted a large list of common words between Persian and Sanskrit words ().

Some of them say: Iraq was the origin of their residence, but they passed through Iran.

Among those who said this is Dr. Ihsan Haqqi, who says: But I think that they are Iraqis for many reasons, including:

1 India's connection with Iraq is an old and strong one, and Iran was the link between them.

- 2- Iraq is the cradle of world civilization and the source of intellectual and philosophical radiation, and its civilization is the oldest of civilizations.
- 3- The religion spread by the Aryans in India is very similar to Judaism.
- 4- The religious Aryan books are the most poetic, and saying poetry is intuitive and improvisation, a feature that distinguished the Asian race rather than the European one.
- 5- The presence of some Persian deities in the Rigvid supports that the people were related to the Iranians, and it is evident that the migration of Iraqis to India was a gradual migration that took place in stages, of which Iran was one of its stages.
- 6 - Europe, two thousand years before Christ, was a country mired in ignorance, and the Aryans were not an ignorant nation, but rather they were knowledgeable and knowledgeable.
- 7- The legislation brought by the Aryans in India - as it will be explained - we did not find an analogue of it in Europe, rather we find an analogue of it among the Jews.

All of these reasons motivate us to believe that Iraq was the cradle of the Aryans, but they did not leave Iraq as conquerors as Alexander came out of Greece, or as the Muslims were resurrected from Mecca or as Genghis Khan and Timor-Lang came from China. They worked as shepherds, so that if their number increased and their strength helped them, they descended, in stages, towards India and seized it ().

The third saying: The Aryans were Europeans.

Based on this: They are a people who grew up in the country of the Danube in Europe, then migrated to Asia when the land narrowed for them, taking the east route to the Sea of Marmara, then crossed the Bosphorus or the Dardanelles to Asia Minor, and continued their journey eastward avoiding the flourishing civilizations that had arisen in their way , until they landed in Persia near Tabriz, and from there descended to India ().

Those who argued this statement cited a set of evidence, including:

A- The new investigations show that their color was more like gold, which is a desired color for their god Indra as stated in Rig Veda and Yajur Veda (that their god Rudra was golden in color).

And it came in the first chapter of Rig Veda: A worshiper used to pray to God to give him a son whose color would be like gold. From this similarity, researchers claimed that the Aryans were of European races.

b- Skulls have been found in northern Europe that are somewhat similar to the skulls of the Aryans.

C - The Orientalist "Bans" claimed that the Sanskrit language is united in its origins with the languages of Europe ().

They say: They were displaced from their homes seeking livelihood across the shores of the Danube, then Iran and Afghanistan, until they reached Sindh, and they left a group of them in the countries they crossed, so war began between them and the people of Sindh, while the people of those countries did not resist, and it continued. These wars are about a thousand years old, and in the end the Indus surrendered, and fled to the forests and mountains.

These are three main sayings in determining the origin of the Aryans. The reader notes from these sayings and their evidence that they agree on one thing, which is that these Aryans have many branches in several countries, and they are one nation and have been displaced to many regions; This is agreed upon, although the dispute is still valid in determining the place of their displacement ().

When did the Aryans come to India?

There is no precise date for the arrival of the Aryans to invade India, but there are indications that they entered its northwestern provinces between 1600 and 800 BC ().

Some believe that it took place in the fifteenth century BC ().

While Dr. Muhammad Ismail al-Nadawi believes that the first Aryan wave to India was during approximately 1800 BC (), which is what most Hindus agree with ().

The ancient dwellings of the Aryans in India:

When the Aryans entered India, they settled in the northern region between the rivers Jamna (Yamuna) and Ganga, and they named the area in which they inhabited the name Arya and Rutam meaning: the dwellings of Arya, and they considered the other places as the Mellichand the word means: the unclean, and no Aryan is allowed to go to the Milli area according to their instructions. Al-Biruni says (): It is obligatory for him - meaning Al-Barhami - to live between the Indus River towards the north and the Jarammit River towards the south, and not go beyond them to the borders of the Turks and the borders of the carpathians and the sea on both sides of the east and the west. It is on the ring finger and the black-haired deer does not graze in it, and that is a characteristic that is beyond the aforementioned boundaries .

Section Five: The mixing of the people of India with the Aryans

Will Durant says: These Aryans were closer to the immigrants than to the conquerors, as were the Germans in their conquest of Italy, but they came with strong bodies, a great appetite for food and drink, a brutality that did not hesitate to attack, and skill and courage in wars, and soon led them All these qualities belong to the dominion over northern India, and they used to fight with bows and arrows, led by armored fighters in war chariots, and their tools in combat were axes if they were close to the enemy, and spears they threw if they were far from him... All that was in the matter was that they wanted land and pasture. Their cattle , and they did not surround their wars under the pretext of national honor (), but they meant by the letter () explicitly a desire for more cows and made step by step crawling east along the Indus and Ganga rivers, until all of Hindustan submitted to their authority().

The social impact of the Aryans mixing with others:

The Aryans fought against the kingdoms established by the yellow race (the Turanians) in India and victorious over many of them, and they established areas of influence for them. The people of India went to

the forests and mountains, or took them captive, and early Aryan literature called them "the nation of slaves".

The reason that the Aryans did not marry between them and the Indians, is that the Aryans entered India as an immigrant people, not as a warrior army, and the difference between the two cases is great. India for intermarriage, and the lack of need for women with the arrogance that accompanies victory is one of the reasons for the emergence of classes, as this was one of the reasons for the multiplicity of colors in India (). But after the passage of time, they were mixed with others little by little, and a society of classes was finally formed, and this will be explained in the second chapter, God willing.

The effect of mixing the Aryans with others from the religious point of view:

The mixing of the Aryans with the indigenous people has had a profound effect on their religious belief. The Aryans who seized power in India since 1500 BC. They have brought with them their gods and their religion, fought the indigenous people, and tried to get rid of all their religious and creed traces by various means, but they imbibed from the civilization of the Indus River Valley and borrowed most of its religious advantages, as they inserted many of their gods into the core of their religious faith ().

Hence, the religion and civilization of the Indus Valley left its impact on the Aryan religion and its civilization. Centuries and up to this moment, all Indian civilizations have been based on this pillar, and their features are clear in the peoples of India as a whole and in the various regions and states.

It is worth noting that the Vedas—the first Aryan record since their exodus to India—do not mention this ancient civilization. We do not know its reason for certain, but it is possible that the Aryans - because of their recent residence in India during the writing of this book - were satisfied with recording their feelings, emotions, impressions, traditions, victories, joy and joy ().

The second element: a statement of the conditions of the people of the Indian subcontinent

It is very difficult to explain the conditions of the Indian subcontinent in general; If the statement was specific to a time period, it would be accurate and interesting, and since the Hindu religion is not specific to a known time stage, so when I refer to the statement of the conditions of the Indian subcontinent, I try to put general outlines of its conditions that have gone through in history without any detail in that; As the nature of the research I need brevity and brevity.

On this I confine my words to explaining the conditions of the Indian subcontinent in the following three branches:

Section one: the political situation

The political state of the Indian subcontinent in the past is ambiguous; As the oldest civilization known in the history of the Indian subcontinent is the Indus Valley civilization, then it passed through the Aryan civilization, then the Persian and Greek civilizations, then enlightened with the Islamic civilization, then with the European civilization, and consequently with the Western civilizations. However, here I will divide the political situation in the Indian subcontinent into four main stages:

The first: the political situation in the Indian subcontinent before the Islamic rule

If we want to summarize the political situations of that stage for the Indian subcontinent, we can divide them into three stages, which are as follows:

1) The general political situation in the Indus Valley Civilization:

The general political situation in the Indus Valley Civilization is generally characterized by ambiguity due to the inability to read the writing symbols that were found. However, what appears from some excavated monuments is that the affairs of organization and administration in the interest of the municipalities reached the

maximum degree of perfection and maturity. The buildings were built according to Projects whose rules and principles were established after extensive and comprehensive scientific studies, and from here the streets were organized wonderfully, and the streets were wide, clean, organized and coordinated to a large degree, as well as buildings and castles, which were built with the utmost coordination and organization and were carefully paved, and from here we know that they were a great deal of excellence in The politics of the country and the people, as it is understood from many antiquities that the people of the civilization of the Indus Valley used to look at the kings as the successors of God on earth, and this was their view of the priests, and they saw the right of the kings representatives from the rulers and senior officials over all people ().

2) General political situation after the entry of the Aryans into India:

As for the Aryans: what appears through Rig Veed that the system was a monarchy (), and one of the most important actions of kings was to control enemies, and there were two classes of people, the Aryans and others, and the Aryans called the others desio, and it is clear from some paragraphs that the king He was elected by some notables, as it is understood from the other paragraphs that the ownership was fixed, so that the boy would be a king after his father (), as it is found from some paragraphs that the kings were taking the tax ().

It seems that the Aryans were living in the dwellings of Desiu after their conquest . According to our modern term, the people were granted - despite the existence of a hereditary system to assume the leadership of the tribe as previously - some freedom to express their will, and there were references to the existence of such freedom in their sacred books such as the Vedas and Upanishads, as well as references to kings who rose to their thrones through Election, perhaps when the king did not succeed him as an heir from his sons. It also appears from the Vedas and Upanishads that elected village councils had the power to depose kings or restore deposed kings, but such organizations lost their influence after the rise of empires.

In the village system followed by them, every village enjoyed an

elected village council, and these councils used to grant the people freedom of expression and apparent discussion, and they decided not only on political affairs, but also in social and religious affairs ().

The Aryans have preserved village life for nearly a thousand years. Cities did not appear during this long period, nor did civil governments appear. Rather, they migrated to the areas of mountains and forests located on the valleys of the Himalayas and the plains of the Ganga and Yamuna rivers. The presence of dense forests prevented them from penetrating them for nearly a thousand years. Then they were able, little by little, to cut down the dense trees and establish villages with them, until about the year 800 BC. Then, during about 600 BC, they established two states: one in the state of Uttar Pradesh, which is "Kosala" and the other in the state of Bihar, which is "Majda", the birthplace of Buddha.

3) The political life of the Brahmanical era and beyond to the Islamic era:

This period is called the "Rajput era", and the word "Rajput" means the descendant of a royal family, whose princes claim to be descended from the sun and the moon, and this period witnessed the rule of chivalry and feudalism, and on the other hand: family disputes and a sense of personal pride fueled the fires of conflict, and as a result the Rajput kings weakened each other through their constant wars, which encouraged outsiders to launch successful campaigns and raids against them.

It appears that there were kings, some of whom took control of each other, and among the kings were those who followed the approach of the philosophers, and the kings had tyranny and injustice, but the Brahmins were in control of most of the high positions of the country, and the Brahmins were seen as a divine element, and thus they were oppressing other classes.

The Hindu law represented in the laws of "Mnu" has proven fixed laws for these classes and their functions and actions, so that it is impossible to deviate from these laws ().

As for the other aspects, they were not better than what was mentioned. If Meno himself stipulated matters related to women, he made her not independent in her life and not have the slightest freedom, and in return he gave most of the rights to the Brahmins, which is very clear for those who read the book Menu Samrti, and a statement will come in the chapter on legislation.

The second: the political situation in the Indian subcontinent after the Islamic rule

After the entry of Muslims and taking power from the Hindus, the situation of the Indian subcontinent differed in all respects, and the following is a brief statement of the political situation in the Indian subcontinent until the colonial takeover of it.

The first entry of Muslims into India was in the region of Sindh in the year (69 AH), led by the young prince Muhammad bin al-Qasim al-Thaqafi. Ibn Sabtakin al-Ghaznawi (387 AH - 421 AH) to India, eliminated this emirate and annexed it to his state in the year 402 AH (), and from here began the emergence of independent Muslim states in the Indian subcontinent, and they followed (India) since the entry of the Ghaznavids until the fall of The Islamic countries have the following families:

First: The Ghaznavid State (392-579 AH):

Sultan Mahmud al-Ghaznawi took over the affairs of the Ghaznavid state after the death of his father, and dedicated himself to jihad to raise the word of truth in the year 392 AH. He led seventeen campaigns to India, in which he eliminated the stray sects, worked to spread Islam, and consolidated the rule of the Ghaznavids in Punjab, Delhi and Lahore. He also annexed Kashmir to his kingdom in the year (407 AH), and his conquests marked the beginning of a new era in the history of the Indian subcontinent, and Mahmoud was sending news of his victory to the Abbasid Caliph Qadir Allah in Baghdad, and the joys filled it, and the Caliph bestowed upon him the title of Yaman al-Dawla ().

Mahmud al-Ghaznawi was the first Muslim conqueror who entered

India through the northwestern mountains, and conquered from India what was forbidden to others, and he paved a path that many after him who took power in India and established states for them ().

His sons took over the affairs of the Ghaznavid state after the death of Sultan Mahmud, and they preserved the state and made conquests and consolidated the feet of Muslims in India ().

Second: The Ghurid State (579-602).

After the Ghaznavids lost power over India in the year (579 AH), they were succeeded by the Ghurids, and the first person who tried to include the diaspora of "India" in one state was "Muhammad bin Shihab al-Din al-Ghuri" (600-602 AH). And the rule of Muslims in the whole of northern India began on a firm basis, and it became for them a feared state, with a wide area, after it eliminated the Qarmatians and Ismailis who had stirred up sedition and unrest in the country, and weakened the Rajputs of the Hindus ().

Third: The Mamluk State (602-689 AH):

After Sultan Muhammad al-Ghouri was assassinated in 602 AH by some esoteric sects, one of his slaves called Qutb al-Din Aibak ordered the state and established himself as sultan over India. And to spread Islam ().

Fourth: The Gulf State: (689-720 AH).

The Khaljis were princes in the Mamluk state in the eastern provinces, and when the authority of this state weakened, the leader of the Khaljis "Jalal al-Din Fairouz Shah" rose on the throne of Dehli in the year (689 AH), and Jalal al-Din succeeded his nephew Alaa al-Din al-Khilji (715 AH), and his conquests included the Indian subcontinent. the whole, and that was the first event of its kind in the history of "India"; The south before this was far from everything that is happening in the north of the country ().

Fifth: The Al-Tughlaq State (720-817 A.H.):

Ghiath al-Din Tughluq rose to the throne of Dehli in the year (720 AH), and thus begins the era of the Tughluq state, and one of its most famous sultans is "Muhammad Tughluq" (752 AH), who was able to rule

all of India, and renewed the bonds of the Abbasid caliphate "in Cairo"().

The famous traveler Ibn Battuta came to this king and talked about him for a long time. Ibn Battuta spent eight years in India and then left for China in the year 743 AH ().

His successor was "Firouz Shah Tughluq"(790 AH), one of the most famous kings of India who spread Islam, religious reforms and charitable works ().

Sixth: The Ludhiana family in the Sultanate of Dehli (893 932 AH):

The matter was troubled after the death of "Firouz Shah Tughluq"(790 AH), and "Taimur Link"was able to invade "Dehli" in the year (801 AH) and entered it, which led to the disintegration of the Islamic state, and most of its states separated from "Dehli"such as: "Gujarat"and "Junpur", "Bengal"and "the Deccan", and became independent Islamic emirates ().

And the Ludhian family, who is of Afghan origin, seized Dehli under the leadership of Bahloul Lodhi (893 AH), the ambitious leader, and established the pillars of his state in Dehli, and the surrounding areas ().

Seventh: The First Mongol State (932-947 AH):

The Mughal state was founded by "Zahir al-Din Muhammad Babur al-Mughal"who died in the year (937 AH), after the decisive battle of "Bani Bit", where he eliminated the Ludhians and sat on the throne of "Dahli" in (932 AH) (), and took over after Babur his son Humayun, who died in the year (963 AH), the Kingdom of India, but he lost his kingdom to Sher Shah , one of the Afghans.

Eighth: The SyrianAfghan State (947-962 AH):

The Afghan Syrianstate was established in 947 AH () by the experienced Afghan leader Farid Khan, known as Bashir Shah Suri, and from here begins another page that is one of the most glorious pages in the history of a king of kings. They love him for his good policy regarding foreign affairs, and so on.

Ninth: The Second Mughal State (962-1275 AH):

The second Mughal state was established for the second time by

Humayun, who died in the year (963) AH, when he regained his kingship from the Afghan family in the year (962 AH), and his son Abu Al-Fath Jalal al-Din Muhammad Akbar, who died in 1014 AH, assumed the throne of India.

And the rule of the Mughal family continued over the Indian countries until the last quarter of the thirteenth century AH, when the British seized it in (1275 AH) and officially annexed it to the British crown ().

It is worth noting here that the Islamic conquest had a great impact in unifying the vast outskirts of India into one state; The Indian countries did not witness unity except under the rule of Muslims, because the Muslim rulers were working to expand the area of their kingdom, and unite the country under their authority - and before that the country was plundered by the kings of the sects always fighting among themselves - and thus the Indian countries witnessed a kind of unification of rule and politics Perhaps you did not know him before, in addition to that, he reached the level of sophistication in organizing the administration, controlling the instrument of governance, and extending security in most parts of India, especially the northern countries, and this was not available before the Muslim kings ().

The rule of Muslims in India was a mercy from God on the people of those countries, as the rulers of the Muslims - with the exception of a group of them - sought to establish justice and fairness among the people. This was not specific to a class without a class; When the conquerors settled in the land of India, they preserved its wealth in it, and used it in the development and development of the country, as the maritime trade flourished, and Indias relations with many foreign countries that had been lost in it for centuries flourished ().

Some rulers put in place financial systems, and precise control over markets and prices, with strict penalties against the fraudulent merchants until ease and prosperity in the country, and sustenance was made available to the population of India at prices within the reach of the lowest classes ().

The Sultan "Firouz Shah Tughluq"(790 AH) also worked to repair large areas of land, tightened the irrigation system, and dug wells and canals until livelihoods were available, and prosperity spread to the extent that people almost forgot the cruelty of the famines that afflicted them before, as well as about me with the affairs of Taxes, so he tightened their system and removed many of them from those who could not.

As for the spoils of war, he singled out the treasury with his legal share of it, and released the rest to his men and the poor of his people, which led to the improvement of the economic situation of the common people ().

Thus, Sultan Sikandar Shah (died in 923 AH) worked to provide sustenance to the people of India, and tightly control their prices, as he ordered from time to time to count the poor and needy, and to give each one of them supplies that would suffice him for six months ().

Muslims ruled the Indian subcontinent for twelve centuries, and they had a great advantage in making India a populated country, creating stable empires in it, and spreading the religion of Islam until today the country includes more than 350 million Muslims who converted to Islam obediently and freely, influenced by the morals of their Muslim citizens. Muslims neglected a great duty, which is to invite the Hindus to Islam, as the Almighty said: Invite to the path of your Lord with wisdom and good preaching, and argue with them for the sake of the Muslims today. In religion, including: that this leads to the dissolution of the state, and other reasons.

And the early Muslims in the days of their rule were blamed for leaving the Hindus in their darkness, so if they had given a little advice and organized guidance, the face of India would change, and they would not turn away from the crimes that the Hindus practiced against the weak from the lower classes - as they claim - and towards women in general and widows in particular.

Today in India, Pakistan and Bangladesh there are more than 350 million Muslims who, over twelve centuries, freed themselves,

obediently, from the myths and absurdities of Hinduism. I say that they saved themselves; Because 99% of them are of Hindu origin who left their superstitions and embraced Islam, and if Muslims acted according to the teachings of their religion and called Hindus to Islam, and they worked hard in that, this absurdity would be removed from the earth, and when there was a person who adheres to a religion called Hinduism, this work of Muslims would be one of the greatest good deeds for Hindus and upon humanity ().

Yes, there are those who convey to us that Muslims were forcing Hindus to accept Islam, and there is no doubt that this is generally a lie and forgery, only a fanatical Hindu or a hateful European who saw the glory of Islam and spread it throughout India, so he made him lie, slander and slander (), otherwise the fair They bear witness to the tolerance of Islam in India and the safety of its rulers from any kind of coercion and coercion ().

Third: The political situation in the Indian subcontinent under British occupation:

As for the era of British occupation, it was the era of oppression and tyranny, but they built huge facilities in India, and made them followers who follow their approach and follow their orders until now.

Fourth: The political situation in the Indian subcontinent after colonialism until now:

As for the political conditions of the Indian subcontinent after colonialism, India was divided into two major states: India and Pakistan, then Pakistan was divided into two states: Bangladesh and Pakistan, in 1971 AD, due to the deception of India and the misbehavior of Muslim rulers.

The second section: the social situation

The features of social life have changed many times according to the time periods in the history of the Indian subcontinent, and according to the religious beliefs of its peoples. The following mention the most important features of the social life of the Indian subcontinent:

Social life in the Indian subcontinent throughout history:

Hindu society before Islam was dominated by the unjust caste law, which divided the people of the country into four main classes, which are:

Brahmins, class of priests and clergy.

Kahsheria, warriors, and kings.

Vaisha, farmers, artisans, and merchants.

The Shudras, the servicemen, are the untouchables.

there are "out cast "people , who are inferior to dogs, pigs, and other lowly animals.

This society was also characterized by unbridled sexual lust, until the worship of the reproductive machine of their greatest god, Shiva(Mahadeo) reached and portrayed in an ugly picture, and the people of the country gathered on it, including men, women, children and girls, as well as the men of some religious sects worshiped naked women, and women worshiped naked men. .

As for the woman, her position was in the gutter, and a man might lose his wife in gambling, and sometimes the woman had several husbands, and if her husband died, she became an outcast, she would not marry, and be the target of insults and defamation, and she might burn herself with the body of her dead husband in fulfillment of him, and the Indian society believed that This is a manifestation of love and loyalty to the dead husband, and they call him Siti Bertha ().

Social life in the Indian subcontinent after Muslims entered it:

When the first Arab Muslim conquerors entered India, they moved to the countries they conquered and settled in their religion, language, and many of their traditions and customs. The Islamic conquest was initially confined to western India.

Centuries later, Muslims entered the conquerors under the leadership of Sultan Mahmoud al-Ghaznawi, who died in the year 421 AH. During the era of the Ghaznavids, Islam became the focus of every aspect of Muslim social, judicial and political life. Hinduism among themselves from the land they ruled in the name of Islam.

The advantage of the Ghaznavid era was that the conquerors left scholars in the conquered lands after the conquest, they call to Islam, and teach those who are safe from religious matters, and what he must do in his Islamic life ().

After the Ghaznavids lost power over India, they were succeeded by the Afghan Ghurids and their Mamluks, and Islam remained in their era the only umbrella under which Muslims sought shade, especially in the field of justice and fairness to the oppressed, and the return of rights to their legitimate people, and beatings at the hands of the abuser without exception, by setting up judges in remote provinces ().

During the Ghurid era, a strange social phenomenon appeared, which later became a desirable thing for the kings, especially for the Mongols, which is the phenomenon of building on the graves of the royal family, such as building Shehab al-Din al-Ghurion the tomb of his wife. It was specific to men who believed their righteousness, so the Ghuriyun innovated to build on the tombs of kings and those who belong to the king's house, and this phenomenon continues to grow at a steady pace until the modern era ().

Likewise, the art of carved photography and representation entered the Islamic society in the era of the Mamluks, and this is something that the Muslims of India were not entrusted with. The traveler Ibn Battuta describes the judicial situation and carved photography. That every oppressed wears a dyed garment, and all the people of India wear whites - so when people sat or rode and saw someone on a dyed garment, he looked into his case and gave him justice from those who wronged him. So he placed at the door of his palace two marble lions placed on two towers there, and at their necks were two iron chains with a large bell in them .

In the days of the Gulf states, the phenomenon of kissing the land in front of the sultan appeared among the Muslims as showing followers and renewing loyalty. Chosen and preferred individuals, whom the parish must venerate and venerate, and for this phenomenon he coined the term service().

It occurred during the era of Banu Tughlaq, the phenomenon of frequent visits to the graves of the righteous, rulers and rulers, to seek blessings and supplications ().

The idea of abandoning people, heading to caves and forests, and abandoning all the necessities of life, until some of them came to stripping, and discarding clothing, on the pretext of complete detachment from this life, also emerged in this era .

During the Mughal era, when King Abu al-Fath Jalal al-Din Muhammad Akbar, who died in 1014 AH, took over the Kingdom of India and deviated from the right path, he introduced into Islamic society many of the customs and traditions of the pagan Hindus, such as placing a drop of colored clay on the forehead, wearing a girdle and drinking water from The Ganga River, the celebration of Hindu holidays, intermarriage with them, the prohibition of circumcision, the prohibition of eating beef, and participation in many Hindu customs and manifestations ().

On the other hand, Hindus were influenced by Islam in their social life. The tension between classes in Hindu society eased, and the widow was burned alive with her husband.

As for the social situation in the later times, from the Mughal era until the end of the Muslim rule in India in general, Muslims reached the pinnacle of honor and great prestige during the reign of Aurangzeb: who died in the year (1118 AH, 1707 AD), for he was a valiant, brave, pious king who did not fear God Blame the blamer, and he is the one who defeated the fanatical Hindus, but the matter changed a lot after his death because there was no one to carry out the tasks of this great state, until the Islamic state was divided into mini-states, some conspiring against each other, and some of them sought help from the English against their Muslim brothers, until the matter came to the point that their king was lost It faded and was taken over by the Europeans.

Social life in the present era in the Indian subcontinent:

The social life in the present era can be discussed in the following axes:

First, in general:

All the people of India in their cultures and social life were influenced by the cultures of Western countries in many of their customs and cultures.

Social life differed between cities and villages:

Most of the Indian villages consist of crowded huts made of mud and mats, and they lack water and electricity services, but the economic development has helped in developing village life, increasing agricultural production and providing electricity, water and health services. Among the social phenomena in the villages are peoples association with each other and sympathy among them.

As for the big cities, they are considered centers of commerce, politics, university services, and religious services that temples provide to their visitors from different parts of India. Cities also include slums that lack water, electricity, and health services, and people do not have a strong bond between them, as is the case in villages.

The difference in social life from one religion to another:

The social life of the people of the Indian subcontinent in the present era differs according to the religion they follow. Muslims in India love to live an Islamic social life derived from the Quran and the Sunnah, where man is only seen as a creation of God, and the criterion of virtue and dignity is the piety of God. No one is preferred over another except by piety, with this permeating some ignorance among Muslim children about the reality of their religion and their influence on some of the principles of neighboring religions, as will be explained at the end of this letter.

As for the adherents of other religions, each of them follows the approach presented to him by his religion, which is most likely unjust and unjust, with racism and classism. For example, Hindus still practice caste, and they still see some people as a part of God, and others as lower than animals, but they were also somewhat influenced by Muslims, and for example, the widow began to remarry after that was prohibited in Hindu society.

The third section: the religious situation

India is a diverse country in its population and historical origins, where the Druids, Aryans, Huns, Rajputs, Turks, Greeks, Arabs, Mughals and others, meet during a long history spanning more than six thousand years until the present day, as far as researches can guess and estimate. Several languages have emerged in this country, and different religions have also emerged with this long history.

Among the most famous religions in India:

Islam:

Islam is the most important religion in the Indian subcontinent in terms of its historical impact on building a human civilization with clear principles, and it is the most important religion; Because it is the monotheistic religion that was sealed with Muhammad, the number of Muslims in the Indian subcontinent is more than 350 million, as the number of Muslims in Bangladesh is more than 130 million, and their number in Pakistan is more than 120 million, while their number in India itself reaches 100 million people. There are small numbers of Muslims in Nepal and Bhutan.

Hinduism ():

Hinduism is the main interface of the religion of the people of the Indian subcontinent, and we will talk about it soon; It is the subject of this message.

Buddhism:

It is attributed to the Indian thinker Gautam Buddha, who was born in the Sakya tribe in eastern India between the city of (Benares) and (the Himalayas) north of the Ganga River, (563-483 BC), and it was said otherwise. And the word (Buddha) that called him means the knower.

Buddha broadcast his sermons through sermons without leaving a book, so some of his students collected his sermons in books they wrote. The basic principles of this religion, as mentioned by Buddha, are: belief and noble goals according to his conception, true speech, sincere determination, and right thought. Buddhism focuses on self-analysis, and divides it into five elements: body, sense, understanding, feeling,

knowledge, and the definition of truth, law, goodness and truthfulness. According to his reflections ().

3- Genetic:

It is a religion based on excessive asceticism, austerity and distance from pleasures. Its mainstay is tiring sports, and strenuous mental observation. The Mahabir () in the sixth century BC. This religion and expanded its scope, and raised its status, until it had an impact on Indian thought, and Mahabir left a wide heritage of his sermons and sermons ().

Judaism:

Perhaps the first spot they reached was the Malabar region on the western coast, when some Arab Jews reached it through the trade that was carried out by some Himyarite Jews. Some of them say that some of the Jews immigrated to India at the time of the collapse of Jerusalem after the reign of Solomon, peace be upon him. However, their numbers remained small, and a number of them migrated to the Muslim land of Palestine.

Christianity:

Christianity entered India with "Thomas" in the year (52AD), when he came to Kerala and then turned to Madras, and invited some residents here and there to his religion, and on the western coast of India, at (Malibar). Roman Catholicism entered the sixteenth century with a special mission, and with British aggression, Protestantism spread. And the British occupation established churches in most cities of India. The Syriac and Orthodox doctrines also spread. The number of Christians in India is approximately fifteen million.

Sikhism:

This religion appeared in India with the fifteenth century AD, when a number of men claiming to attempt to reform some ancient Hindu beliefs and traditions, were influenced by the religions that emerged in India, the most important of which is Islam. However, instead of following Islam, they created a new sect known as the Sikh sect, the sect advocated by one of these men, Guru Nanak (), and it became a new religion hostile to Islam.

There are many other small religions such as:
Zoroastrianism or Persian, they are the Magi.

The religions of the barbaric tribes, which are not clear-cut.

These are the most important religions in India, which represent to us the extent of the diversity of religion that characterizes the lives of Indians.

Religion has played an important role in the lives of the people of the Indian subcontinent since ancient times. History has only recorded religiosity about the Indian subcontinent, and if there are atheistic movements at one time, they quickly return to religiosity.

Even in the current era, we see religiosity is evident in its people, to the extent that the laws of Hindus and the laws of Muslims govern the way of dress, food and marriage for followers of those religions, and religiosity led to the division of the Indian subcontinent into three main countries: India, Pakistan and Bangladesh.

The first Door

Introduction to Hinduism and its sources

It includes two chapters

Chapter One: Introduction to Hinduism

Chapter Two: The Sources of Hinduism

Chapter One: Introduction to Hinduism

Under it are two topics

The first topic: Introducing Hinduism and its founder

Under it are two requirements

The first requirement: Hinduism and its derivation

Definition of "Hinduism":

Hinduism : It is related to the word Hind, so the word origin is: India, then the word Wasiyawas added to for the relation. Certain people, rivers, mountains, or places.

Those who said: This word (India) is Sanskrit, so if it is attributed to him, then either the meaning of Hinduism is: what is related to the inhabitants beyond the Indus River, if we say: the word India is from the Indus, or it means: what is related to the inhabitants beyond the River Indus, if we say: The word "India" is from the Sanskrit word "Syand", which means: what flows and flows, (the river), and its meaning is: what is related to the inhabitants of the land of rivers.

And those who said: The word Hindis of Persian origin, so if it is attributed to him, then either the meaning of Hinduism is: everything related to Hind, which means either thieves, or slaves, or dark in color, and very tan.

And those who said: The word Hind was taken from some names, such as Indraone of their gods, or in relation to the Sindh and India who were from the offspring of Ham bin Noah. , or customs and beliefs relating to India and Sindh.

Hindus call themselves Hindus, and some Indian scholars still call this religion Hindu, which is well-known and circulated in all Indian languages, but how did it become Hindu and how did the relation to this religion become Hindu?

Dr. Muhammad Zia al-Rahman al-Adhami sees: The people of Persia and Greece were wandering on the coasts of Sanad and changing the letter Sinto a distraction, so they said: India and the word Istan meaning headquarters was heavy for them, so they made it stan by deleting distraction, so they said Hindustan, meaning the seat of the people of India, and they said to the people Hindus and to whom their religion is attributed, so they said: Hinduism or Hinduism. And they said to the people of this religion, Hindu or Hindu, and the plural of the first word in the Arabic language is waw and nun, which is the plural of the sound masculine: Hindus. Just as the word Hindu is used for gender, meaning for the people, i.e. in the case of singular and plural, and the plural of the second is plural of cracking: Handak.

As for the words Hindu or Hindu , I saw in the Arabic books that the writers of the Arabs used both of these words, except that the applicants were using the first form , while I see the latecomers choosing the second form, as if they chose this form because it is close to English, as Westerners They are attributed to this religion by the word Hinduism , which is superior to religion as if it were

philosophical ideas; If the West wants to attribute ideas and principles to a particular philosophy, they add at the end of that philosophy the word *Ism* , as they say: Secularism, Imperialism, and so on. The word became Hindu.

Introduction to Hinduism as a religion:

Neither Hindus nor anyone else has ever agreed on defining this religion. It is a pagan religion embraced by most of the people of India. It includes a set of beliefs, customs and traditions that were formed over a long process from the fifteenth century BC to the present time. It includes spiritual and moral values as well as legal and organizational principles, adopting several deities according to the works related to it. Each region has a deity. And every action or phenomenon has a deity .

And it was said: It is to follow or worship the god Chishnuor Shivaor the goddess Shaktior their incarnations, or their manifestations, their spouses, or their offspring .

It was said: It is a group of Indian customs, traditions and beliefs, whether some of them refer to the indigenous people or what was brought to India by the Turanian crawlers or the Aryan conquerors .

It was said: Hinduism is a way of life, and accordingly the Hindu is defined as the one who was born of Hindu parents regardless of customs, traditions, worship and beliefs .

Perhaps the latter is closer to the truth, but it is neither compelling nor inclusive, and we can say:

Hinduism is the religion of some of the people of the Indian subcontinent, and those who go abroad from among them who were born of Hindu parents, and did not announce their exodus to another religion, and those who announced their entry into this religion from those who were born without Hindu parents and did not declare otherwise.

The historical roots of the word Hindu :

As for the historical roots of the word Hinduism: Almost all studies related to Hinduism agree: that this name was given to this religion only later . And some of them add specifically that this name was only in the first centuries after Christ . And some of them specify that it was called this religion in the second century before Christ, in the era of the Ghabtakings .

Dr. Al-Azami says: Hinduism has no origin in Sanskrit - the sacred language of Hindus - because this word is new, and the ancient books did not use it .

And one of the Hindu scholars says: The word Hindu was not called upon them except in the time of Mahabhart, to unite the Aryans and those who were

born from among them or entered into their religion or were homogeneous with them .

Jawhar Lal Nehru, the former Prime Minister of India, says: The first references to the word "Hindu" can be traced back to... the eighth century, and the word means: people .

He also says: Hinduism was not called upon us except by the people of Persia or the inhabitants of Central Asia or the West. There is no mention of it in our ancient books. Rather, this term was first found in some Tantric books which were written in the eighth century AD, and this term was not used previously. The term refers to adherents of a particular sect, but it was used by everyone who used to live in this area .

It is said that this word was first used by Muslims for the people who live beyond the Indus River (Indus), and after that it was used especially for the indigenous Johar Lal Nehru : The first reference to the word Hindu can be traced back to one of the Tentrik books in the eighth century, and the word means: people .

What Nehru refers to in the Tantric books is the book Miro Tanter, but there are other books in which we find the word Hindu mentioned, such as what was mentioned in the book Rub Kush, Ram Kush and Shebab Kalb Drum, and Kalika Pran, but it is believed that it was composed after the tenth century AD, as the word Hindu was mentioned in Bahbish Pran as well, but this word is not found in the ancient Sanskrit literature books .

However, there are those who believe that the word "India" means the land of the Hindus in the oldest parts of the Greeks . Accordingly, Hinduism is related to the country of customs, traditions and beliefs of the country of India, and its term is also ancient.

Perhaps the correct one is the first. Because we do not find in the books of the people the statement of this name until much later, as stated by Jawhar Lal Nehru.

The names of this religion in ancient times:

In ancient times, the Hindu religion was called by many names, including: Snatan Dahram or the ancient religion.

Vedic Dahram, or Vedic Religion.

Aryan religion.

These three names are the ones they mention in their books most often. Brahmanism: It is as if this label was given to them by others, and Muslim scholars have given Hindus this label in the past centuries, and they mentioned reasons for

it, which it is recommended to mention because some issues are related to this label, and explaining it as follows:

The first saying: He called them this name in relation to Brahmanor Brahma, and they have special connotations in the first Aryan language; The word Brahman was applied to worship and prayer at first, then to a specific priesthood, and finally to the master of their gods, and to the supplementary book called Brahmana, which is an appendix to the books of the Four Vedas, and in the end it was called the favorite sect of Hindus, and some scholars have specified the time when this name was given to them, saying: This name was given from the eighth century B.C. in relation to Brahma ... and from Brahma the word Brahman was derived to be a science for the clergymen. Those who were believed to be linked in their nature to the divine element, and for this reason they were the priests of the nation, and sacrifices are not permissible except in their presence and at their hands.

The second saying: Brahma is a reference to the god (Brahma) (BRAHMA), and it is, according to adherents of this religion, a name for the Creator God.

The third saying: that the Brahmins were related to a man from among them called Brahm, who had already paved the way for them to deny the prophecies in the first place, and decided the impossibility of that in the minds.

The fourth saying: They were named Brahmins because of their affiliation with Abraham, peace be upon him. Al-Shahristani transmitted it, then erred, and said, And that is a mistake, for these people are the ones who are singled out for the denial of the prophets originally and directly, so how do they say about Abraham, peace be upon him.

I said: He is mistaken in attributing the Brahman to Abraham, peace be upon him. If it is based on the belief of the people, then this is true, for the people do not know anything about Abraham now, but they say: Brahma. But if the mistake is due to what the religion was in the past, then this is not accepted, as there is no evidence to the contrary. Rather, if we look at the history of the migrations of the people, we find that it completely corresponds to the time of Abraham, peace be upon him, because they migrated according to the most correct sayings in 1800. B.C. This time is close to Abraham, peace be upon him. One of the Muslim scholars stated this, when he said: They were called Brahmins for their affirmation of God Almighty, and their denial of the intermediaries and they are the Messengers, except for Abraham, peace be upon him, because they say with his message, so they were called Brahmins. Dr. Muhammad Zia al-Rahman al-Azami says: It has been proven that the migrations of the Aryans took place during the

period in which the call of Abraham, peace be upon him, appeared in and around Iraq. To Ibrahim ÷ .

But it is said: Abraham, peace be upon him, did not believe in his people, but rather they denied him, so he migrated with his religion to the Levant, and only Lot and a small group believed with him, then he emigrated, and faith was in his offspring, and as for his followers on his creed, we do not know that they increased so that people could be separated from them They go to India, carry his invitation or venerate his name, and God knows best.

As for their denial of the prophecies, it is a matter of great controversy, which will be explained in detail in the second topic of the third chapter of the second chapter.

The fifth saying: It was said to them Brahmin in relation to a king for them called Brahman, as Al-Masudi sees where he says: The people of India have appointed a king for them, who is the Greatest Brahman, and the Greatest King, and he mentioned many attributes of him, until he said: And he was the King of Brahman Until he perished three hundred and sixty years, and his sons are known as the Brahmins until our time, and India glorifies them, and they are the highest and most honorable of their races, and they are not nourished by anything from animals, ... until he said: It was distributed in the Brahman: Some of them claimed that he is Adam ÷, and that he is the Messenger of God to India, and some of them say: He was a king according to what we mentioned, and this is the most famous ().

I said: This saying is not said by the Hindus, and I did not find evidence for this in their religious books, except that the attributes that they sometimes call Brahma may apply to Adam, peace be upon him, from the fact that his wife was from the half of his body, and that a person was born from them, But they added to it things that are not worthy of describing an ordinary person, let alone ascribing them to one of the prophets.

These are five sayings; What is most likely to me from these sayings is the first opinion, and the second opinion is not far away either, and as for the other sayings, it is no more than the diligence of some Muslims, and not every mujtahid is correct, even if every mujtahid has a share.

The second requirement: the founder of Hinduism

It became clear to us from the derivations of the word Hinduism that there is no founder for this religion, just as the history of religions did not record the name of a specific person, who is said to be the founder of the Hindu religion, as is the case in the major religions of India. Sikhism was founded by Guru Nank. Thus, we

decide that there is no founder of Hinduism that can be referred to as a source for its teachings and rulings. Hinduism is a developed religion and a set of traditions and conditions that were born from the Aryan organization of their lives, generation after generation, after they came to India, and overcame its original inhabitants and accounted for the organization of society without them. It was born from the arrogance of the conquerors of the Aryans over the indigenous people of India, and from their contact with them, those Hindu traditions that were considered throughout history a religion that the Indians owed and adhered to its etiquette .

Dr. Radha Krishnan says : Hindu religion does not belong to a people, but rather is the fruits of the experiences of nations that played their role in the formation of Hindu thought.

It can be said that the basis of Hinduism is the beliefs of the Aryans after they developed due to the mixing of the Aryans - who are in their slow movement to India - with many peoples, especially the Iranians , then these beliefs were affected after the Aryans occupied India due to contact with the ideas of the indigenous people, and philosophies and ideas that arose in India in stages Divergent from history, until Hinduism became far from the original Aryan beliefs .

For all this, one of the researchers says: Hinduism is a way of life more than it is a set of beliefs and beliefs. Its history shows its assimilation of various beliefs, statutes and Sunnahs. It does not have formulas with limited parameters, and therefore it includes from the beliefs what descends to the worship of stones and trees, and what may be subtle philosophical abstractions ".

So we knew from this that there is no specific founder of this religion, but rather it is a mixture of the opinions of the ancient sages and some of the customs and traditions of the nations living in India, and the nations that the Aryans passed through on the way of their migrations.

The second topic: A statement of the roles and stages that Hinduism went through and the places of its spread

Under it are two requirements

The first requirement: a statement of the roles and stages that Hinduism went through

The Hindu religion went through stages () until it was called Hinduism in its final stage, and these stages were distinguished by Hindu scholars and others.

Some mention these stages as follows:

vedic

First Brahmanism.

The second Brahmanism.

The second vedic.

Hinduism .

Some of them make it four:

vedic

Brahmanism

The second vedic.

Hinduism (modern) .

Some of them make these three stages:

vedic

Brahmanism

Modern Hinduism .

Some of them make these stages two stages :

1- The phase of Vedanta (abstract philosophy).

2- The stage of reverence and worship (Bhaktya). (Philosophy of adoration called Bhaktia) .

But what appeared to me was that Hinduism passed through many stages, due to the strength and weakness of the religion and the formation of its beliefs, and based on this, I will divide them into four main stages:

first : The first Vedic stage: It dates back to before the fifteenth century BC, and it is considered from the principle of the arrival of the Aryans to India, or a few centuries before it .

This stage also passed through several roles:

The first role: The role of worshiping the forces of nature either as a mediator , or independence , and the spread of primitive ideas among them, as they used to personify these natural forces with the names of the gods, and they tended to subjugate nature, people and gods to one god stronger than them, which is the god Indrasometimes , and to a higher deity mentioned by description without the name.

The second role: a role in which the matter of religion is limited to the exchange of gifts by man and gods, by offering man his gifts and offering his fruits, and granting the gods wealth, ease, blessed rain, health and treasures .

The third role: the role of superstitions, the belief of evil in absent spirits, and the search for how to seek refuge from them. And the emergence of the division of people into four classes according to their deeds, not according to their inheritance .

second : The Brahmanical (first) stage, this stage dates back to the eighth century BC . Some of them trace it back to a period closer than this to the third or fourth century BC . Perhaps this stage extended from the eighth century B.C. to the third century B.C., when this religion was at its height, and there were atheists, and those with free curricula.

Multiple philosophies were also written in it, and at the end of it came the philosophies of Jainism and Buddhism, which almost destroyed the ancient religion.

This stage has gone through the roles:

The first role: the emergence of the control of the Brahmins who made sacrifices and their enactment and writing laws for them .

The second role: the attempt by some people to break away from the teachings of the Brahmins with devotion, austerity and the life of the jungle; Where the hermits and servants had a high status .

The third role: This role is one of the most dangerous roles, as several things have appeared in it:

- 1 Several philosophers appeared in it with different opinions .
- 2 There were also sects opposing the doctrine of the Vedas .
- 3- The beginning of the worship of the Supreme Spirit Brahman .
- 4 The idea of the unity of existence also emerged.
- 5 The belief in reincarnation among them reached a great deal.
- 6 The idea of yoga also appeared in it.
- 7- The emergence of the five famous Hindu sects (Shivaism, Bashnoya,

Shaktia, Ganesha, and Shuro) .

Fourth Role: This role is also one of the most important roles of the early Brahmanism. When things appeared in it that greatly affected this religion.

- 1- Codification of the laws of the Brahmanic religion Paying more attention to them than to the Vedas .
- 2- The division of Indian society into classes appeared genetically .
- 3 Not to allow anyone to enter the Hindu religion.

third : the second Brahmanical stage or the Hindustage; For when the atheistic independent schools emerged, and Buddhism arose, and became strong, everyone began to oppose the Brahmanism and direct arrows of stabbing and stabbing at it, and it began to weaken and loosen its cohesion, and its authority in the souls diminished. This resulted in the fact that when the pressure of the priests eased, the public and the masses returned to the doctrine of pluralism, which consisted of the ancient Vedic and the first local religion, and rejected what Brahmanism had introduced. In their new public beliefs, on the condition that nothing of what they teach deviates from the teachings of the Vedas, and that this religion for the common people remains bound by the books written by the Brahmans themselves. They contained the new religion after they tried with all their might to reconcile these books with the texts or commentaries of the Vedas. These are the books known as Ramayin, Mahabhart, Gitaand Poran.

As for their private opinions, which time had matured, they remained confined to the educated and distinguished, and it is from them that the six philosophical schools of thought .

They also call this stage the second Vedic stage; Due to the return of people to the ancient religion again - according to their claim - which came after the era of Buddhism in the second century BC, it has begun to recover what was lost of its strength, and the Brahmans have deliberately introduced a not small amount of development and tolerance in their rituals .

The most important features of this stage are:

- 1- Naming the religion as Hinduism .
- 2 Inclusion of the local gods among the sacred gods .
- 3 The emergence of the doctrine of "Attar".
- 4 The emergence of religious debates and debates to address the ideas of atheism. (The emergence of the six philosophies).
- 5- The emergence of the bhakti movement, which means worship with reverence and love alone .

Fourth : Modern Hinduism:

This is the stage that the Hindus are upon now, as Hinduism has become a mixture of all the previous beliefs, and it has multiple sects, and differing ideas, with the presence of what they claim are the reformers among them, and the presence of those who coordinate between their different opinions, reconcile them, and fanaticism to their principles And invite the general public to embrace it.

The most important nodal differences in these stages:

These stages can be distinguished on the basis of several main axes:

In terms of books:

The Vedic books were created to urge a path of action, effort, or activity, which is called Karmamarga .

As for the Brahmanical books, especially the Upanishads, they were created to encourage the path of contemplation and knowledge (pure science and thought) Giana marga .

While books were placed at the last stage - after the religion was called Hinduism - to urge the path of love of God or what is called (Bhakti marga) .

In terms of deities:

Hindus in the Vedic stage did not associate their worship with a statue or image of a deity, and most of their deities were from the upper deities and deities that are in the desert, and they rarely worshiped the deities spread in the earth, and therefore the worship of the linga (which is an image of the erect penis as a symbol of their

god Shiva) was forbidden.

In the Brahmanical stage, they had abandoned many ritual worship, but most of their worship was for the impersonal Brahman, and the urge to know him and unite with him.

But Hinduism in the final stage is full of statues of gods and their images, and Hindus worship them as symbols of the gods, and they also sanctify the Linga of all kinds, and worship all kinds of supreme, cellular and earthly deities.

In terms of worship and its quality:

Hinduism in the Vedic stage did not know the temples, and they practiced their worship either in the house or in open places, and they believed in their sacrifices that it must oblige the gods to respond to all their requests.

While we see Hinduism in the Brahmanical stage in most cases, they do not care about ritual worship, but rather they practice worship by urging knowledge of Brahman only, and they blame people for making sacrifices.

As for Hinduism in the last stage, it practices worship in temples, performs its worship and presents its offerings in a state of love for the gods, and a desire for their sympathy without the certainty that they must respond.

In terms of the purpose of religiosity:

He did not mention what is meant by religiosity among the owners of the Vedic stage, but what appears from some texts is that they intended by worship to obtain worldly benefits, and they had a belief in heaven and its bliss and fire and its torment, through sacrifices, and supplication to the gods.

While Hinduism in its Brahmanical and final stages sees the goal of religiosity: salvation or obtaining (moksha) expressed in Nivaran, and if the view of the means of salvation differs and varies between Brahmanism and late Hinduism, salvation in Brahmanism is mainly achieved through meditation and knowledge despite the existence of many qualities in Meditation and knowledge, while salvation in

recent Hinduism, although its means are multiple, but the dominant feature is that it comes with faith, love and loyalty.

In terms of looking at the universe and life:

Life in the Vedic stage was not what the Hindu could escape from, but rather was full of excursion and pleasure; Where the theories of karma and reincarnation have not yet formed, while life differs in Brahmanism and (late) Hinduism, where we see them look at life pessimistically, and then see the disposal of life and karma, and its necessary result of reincarnation is an inevitable matter.

The universe in the Vedic stage their view of it is ambiguous; They did not express anything in this aspect, while the universe in the late Brahman and Hindu stage is only the result of a single will of the impersonal Brahman, or the result of matter represented by the name Prakriti with Ghosh (the universal soul), in disagreement between them.

The second requirement: the places where Hinduism spread

Peoples who believe in Hinduism are currently found in India, but India is the one that sponsors the Hindu religion, and their percentage in it - according to government statistics - has reached -80% of the population (), and Hinduism is the official religion in the State of Nepal.

These three countries have adopted the Hindu religion in the world, but some of these countries stipulate in the constitution that the system on which the state is based is secular, but they adopt the Hindu religion in the general directions of the state. Hence it spread to all parts of the world.

Hinduism has a significant presence in Bangladesh, Pakistan, Bhutan, Sri Lanka, and some Southeast Asian countries, and it has a limited spread in America, Australia, and South Africa due to human migrations, and because of the idea of yoga(), then they have communities in some European countries such as Britain, and East Africa.

It seems to me that most of the Hindus in the countries of America,

Australia, and South Africa are immigrants to those countries from the Indian subcontinent, although this does not preclude the presence in those countries of those who embraced this religion in accordance with their demands and whims in some beliefs and actions.

Number of adherents:

Encarta 1999 states that Hindus have exceeded 700 million at the present time.

In its issue of October 31, 2001 from Bangladesh, the daily Inqilab reports that their number is 764,000,000 (). (Seven hundred and sixty-four million people).

According to their number, they occupy the third place in the world religions ().

The following are some statistics about Hindus in the countries of the world, taken from some websites (), and from a question from some specialists:

The state	Hinduism and its proportion in the state and its proportion among the religions
	Hinduism
	Hinduism ,
	Hinduism
	Hinduism
	Hinduism
	Hinduism
	Hinduism
	Hinduism
	Hinduism
	Hinduism
	Hindu
	Hinduism
	Hinduism
	Hinduism
	Hinduism

	Hinduism
	Hinduism ,
	Hinduism

These are the total countries in which the Hindus reside, with an indication of their percentage of the population of those countries, and a statement of other religions.

Chapter Two: The Sources of Hinduism

It contains a preface and three chapters

Preface: A statement of the roles that the Hindu book classification has gone through

When the Aryans fled their country, they reached India, passing through the Middle East. The Hittites () were ruling Asia Minor at this time, and it is known that these were a branch of the Indo-European nation... and Iraq was ruled by the Akkadians (), who are the Semites (Sumerians). It is the same era in which our master Abraham, peace be upon him, was born in Iraq (), and then spread his message in Palestine, and from here it is not excluded the assumptions of some researchers that the Aryans may have learned about his call and his message, but this was not the case, because the civilized areas in the Middle East were overwhelmed In the pagan system, therefore, the Aryans were influenced by some of the pagan beliefs spread in these areas. They transferred from this region a distorted story about Noahs flood to their country, and added some of their imaginations to it and dyed it with a new color ().

After the Aryans arrived in India, and began waging wars with its people, a group of their scholars worked in classification and writing, and the period of classifying Hindu books lasted for nearly a thousand years. Here is a statement of the roles that the classification went through during this period.

First round:

The first work done by these scholars was to complete the compilation of the Vedas, which the Hindus call all their sacred heritage that they inherited from the first stages of their history, and it is similar to the Bible for Christians from a literary point of view .

second floor:

The Age of Hindu Philosophers: A group of Hindu philosophers tended to compose books of Upanishads, and books of Upanishads include principles of mysticism from remembrance to mortality. It also includes the cultural and literary Aryan civilization.

Third round:

The role of scholars who directed their attention to the codification of Hindu rulings related to purity, worship, transactions, family relations, marriage and separation rulings, etc.

The reliance of these scholars on the narrations spread on the tongues of monks, ascetics and hermits, and with their efforts, the books of "Smrti", meaning the memoirs, appeared, and their number reached more than fifty books, and among these books was "Munw Samrti", which is the most popular book they have.

Fourth Floor:

The god of the Aryans had many names, and then the Aryans made each of those names a separate deity. But after the Aryans were mixed with the people of India, the mention of those gods disappeared, and they were replaced by the names of the gods of the people of those regions. In this role, the classification movement began to highlight the impact and role of these gods and their glorification of weaving myths and stories around them. She wrote Bran, which means: ancient stories and legends.

the fifth floor:

Authoring books of epics and wars: These books talk about the wars of the Aryan chiefs among themselves or against their enemies, and these books are: Mahabharat and Ramin, and these books have become

popular books. And a lot of interest in it in the Hindu community ().

There are those who see a difference in this arrangement, and classify them as follows ():

The Vedic Phase: It extends from about 1500 BC. to 700 BC.

The Epic Stage: It extends from 800 BC. M. to 200 m.

Sutra stage (abbreviated text): 400 BC to 500 AD.

The stage of explanation on the text: about 400 AD, and lasted until about 1700 AD.

The stage of the Renaissance, which continues to this day, began around 1800 AD.

But what appears to me is: that he mixed between the stages of the heritage and the temporal stages of the Hindu religion, with the inaccuracy in determining the beginning of the epic stage; Many of her books are later than what he mentioned, and he did not mention the stage of the Upanishads unless what is meant by the Vedic stage is both the Vedic and Brahmanical, and he did not mention the stage of religious books in jurisprudence.

The correct division is what Dr. Muhammad Al-Azami mentioned, and it was previously mentioned with us shortly.

The first topic: The Four Vedas and what is related to them

It has three requirements

The first requirement: studies related to the vids

Underneath are elements

The first: the meaning of vid linguistically

Scholars have mentioned meanings of the word vid, including:

1- Knowledge (), or the acquisition of knowledge ().

2- Knowledge ().

3- Knowledge of what is not known ().

4- The word "Ved" means law ().

6- The Divine Speech, and the Heavenly Newspaper ().

All of these meanings are correct and possible, except for the last meaning. Ved is a Sanskrit word, the root of which is ved, (with a

fraction), then they took a source from it and said: vid (by tilting the fraction), by increasing a letter by tilting.

As for the word ved in the language, it has four meanings: Knowledge, and this is the meaning of Vid: Knowledge (). Standing, and this is the meaning of vid: stopping or informing. Obtaining, and this is the meaning of vid: what is going on (to be achieved). Judgment, and this is the meaning of vid: what is judged between right and wrong (Al-Faisal).

Based on this, the meaning of Veed is: He is the one with whom he is informed of the true knowledge, and who makes man a true scholar, gives peace of mind, and judges between truth and falsehood ().

Shankar Ajaria says: Veed are words and words that do not need evidence ().

The word (Ved) is famous for the meaning of science (), and some believe that the word Veed is not just science, but rather a specific science, such as true knowledge, knowledge about the supreme God, or final knowledge ().

It was said: Veed refers to the knowledge that cannot be obtained by sight or by guessing ().

And it was said: What is meant by the vid is the knowledge that if a person acquires it, he obtains the four things that are related to the course of his life, which are religion, money, desire and salvation ().

The second: the meaning of the fid in the terminology:

It appears to me by studying Hindu sources that the word Vedhas three main expressions among Hindus:

public release:

On this, Ved calls all Hindu books ().

The division of the vid in general:

They divided the books of Hindu heritage in general into two parts:

Section One: Vid Sroti ():

The following books are included in this section:

Vedas , and it is called Mantra , or Mantra .

The second: Brahmanas . They are prose writings that examine the significance of rituals, rituals, and ceremonies that have to do with sacrifices and sacrifices.

The third: I will show you (Arannika). They are religious texts for the devotees of the forest dwellers, and they are often for the monks who have reached the last stage of the religious ladder.

Fourth: Upanishads , which are primary philosophical books ().

Part Two: Vid Smriti ():

This section includes a group of books, and they can be divided into two main branches:

The first branch: the connected branch, called: Vedanga and the word means: members of the Vedas, the most important of which are: books of Dharma Shashtra, books of Sanskrit grammar, books of presentations related to poems of the Vedas, books of interpretation of the Vedas, and books showing how to make offerings.

The second branch: The additional branch, called opa ved, and the word means: what replaces the Vedas, and it includes books on history and prana, war, economic and administrative sciences, medical sciences, and books on fine arts ().

This division of the Ved is absolutely general ().

special release():

Accordingly, the name of the vid is given to the four books and their appendices only.

The four books are: "Rigveed ", "Yajur Veed ", "Sam Vede ", and "Ithraba Ved ". Which is known as the meton or (mintra) and is also known as singhta ().

As for their tails, they are Brahmanas and Arannika and Upanishads , and they are known by the explanations or tails, and they are called by a group the name Brahmana in general.

They divided the video on this particular launch as follows:

The first-ever private partition () :

Where the vid is divided into four sections (): 1- Sanghita (the text of

the four books), 2- Brahmana, 3- Arang, 4- Upanishads.

The second division is absolutely private () :

Where the vid is divided into two parts:

1- Mintra, or (Sanghata) which means Rigveed, Sam Ved, Yagur Ved, and Atherba Ved.

2- The explanations, and by explanations they mean the books of Brahmana, Arnak, and Upanishads.

This second section is called by Sheikh Al-Azami with Brahmana (), because the word Brahmana has two expressions ():

1- A special release, (Brahmana Khalsa), and by it they mean the section Brahmana only and it contains practical matters.

2 general release; (Brahmana is not pure), and by it they mean the books of the Arnak and the Upanishads, which include scientific matters.

Among the Hindus are those who make Arnak books from the first section, and among them are those who make them from the second section, and among them are those who believe that they contain both things ().

Special launch:

This launch is more specific than the above, as the name of the Ved was given to the four books only (), which are: Rigveed, Yajur Ved, Sam Ved, and Athhraba Ved, which is called Mintra , or the Singheta collection, or the Maton, and some of them have limited sruti to these four. Just.

And this launch, i.e.: the use of the Veed on the four books only, is what is meant here by us; Because it is the least they agreed on, and because we will devote a separate section to talk about the explanations of the Vedas and their appendices.

We conclude from the foregoing that there is a part agreed upon by everyone calling it Veda, which is the four texts, Rigvid, Yagur Ved, Sam Ved, Athraba Ved, which is the group known as Singheta , and the following is a table of it with some of its versions:

Singhata schedule

Other names or copies	the vids	
Reg Singhetta	rigvid	
Tetria Singhata Kathaka Singhata Maitrayanya Singhata	(the black)	Yagur Vid
Baz Shania Singhita	(the White)	
Kautuma Singhata Zaiminya Singhata Rannia Singhata	Sam Vid	
Athrba Veed Singhita	Athrba Ved	

Third: a video source

The sacred books must have a known and certain source so that they can be relied upon or discarded .

The first saying: The vid is not a fabricated thing, there is no author for it, rather it is eternal.

The meaning of this is that the owners of this saying see: that the vid is not made by humans, rather there is no maker or maker for it, for the vid is with them eternal, ancient; Because there is no author for it, and they see that the vid is not created, rather they see its appearance, and its prominence. One of the most prominent sayings of this saying Jimniin his philosophy Mimansa (), where he saw the eternity of letters, and from here he saw the eternity of the vid.

Based on this, the owners of this saying do not see the supreme deity as a source of the vid, so it did not come from it, but rather they do not see the necessity of proving the deity, and if the deity is present and eternal, then the vid is also eternal and ancient.

Based on this, they say: The Rishis (the Hindu sages) do not compose the verses of the Veed, but rather they see and witness it .

Thus, they see the vid as a deity, and they call it like a god, and they call it pakor the sound, and they divide the sounds of the vids into four

sections, and they infer this by some Rigvid texts ().

The second saying: The Ved is ascribed to God with His feet and eternity:

The proponents of this saying see that the vid appeared to people in this dog () as it appeared in the previous dog . The disciples, seeing the Ved as being from the Supreme God, and as being eternal, and the Ved not from the Rishis (Hindu sages), they did not compose it or make it but they saw the Ved, and saw it ().

The owners of the philosophy of the Vedantes () are the most prominent who say this saying, and the owners of this saying do not see the vid as unchangeable and unchanging in every dog, but rather see the unchangeability and change of the attribute of the supreme God, which they call Brahman, as they see Brahman as a source of the vid, so the owners of this philosophy see The eternity of the Ved with its change, change and formulations, and he sees from the characteristics of the Ved that it can appear as it can disappear or disappear, as they see the Ved fading in Brahman at the public annihilation which they call Maha Proloy , then at the beginning of each dog appears by Brahman or The sages showed it, and accordingly the vid was written by the Lord, and they infer from this in some Rigvid texts ().

This view is the opinion of the philosophy of Sankhya and Nyaya () also in the end.

It seems to me that the scholar Al-Biruni was familiar with the sayings of this group, as he quoted in his book some of their opinions, and there is nothing wrong with quoting them to complete the benefit:

Al-Biruni says: It is a speech that they attributed to God Almighty from the mouth of Brahmand recited by The Brahmins recitation without them understanding its interpretation and learning it like that among themselves, some of them take it from each other, then only a few of them learn its interpretation, and less than that those who dispose of its meanings And its interpretations are on the point of view and controversy ... and they are not permitted to write it () because it is recited with melodies, so they are embarrassed about the inability of the

pen and its rhythm, adding or decreasing in the written, and that is why they were repeatedly accused. You will forget Vedat the time when he drowns the earth and goes to the bottom of it, and only a fish can get him out, so send it until he delivers it to you and send the pig to lift the earth with its fangs and take it out of the water; The lower "dawabir"(), ... until "Biyas bin Brasher"renewed it.

And in the book Chishnu Pran: It is renewed at the beginning of each of the times of Minnatar()..., and for that reason, near our time, the Kashmiri Bisukrawas delegated to expel the Brahmins to interpret the vid and edit it with the scribes, and he endured the burden of what others would refrain from out of pity. He must be forgotten and lost from thoughts, because of what he saw of the corruption of peoples intentions and their lack of desire for good, rather for duty ().

He also says: Then they claim that there are places that are not read in the buildings for fear of bringing down the ropes of people and beasts, so they are deserted to read them, and the narrators are not devoid of such exaggerations, ... Their books ... are weighted like Al-Arajiz, and most of them have a weight called Shlouk... This is because the scattered accept corruption from the system. , and it is not a vid on that moving system, rather it is based on the systems of others, and some of them say: It is a miracle that none of them is able to organize like it... ().

As for what some Muslim scholars have reported that they believe that the vid was inspired by God Brahma himself (). Or that he wrote it Brahma with his own hand on sheets of gold (), I did not find any of this in their books, and I do not see it as authentic; for two things:

1 They do not see revelation as we see it, as will be explained.

2 They also do not see the vid as something written, and that was transmitted by Al-Biruni soon from them.

The third saying: The knowledge of the supreme God does not change and does not change, and it is not possible for humans to come up with the like of it.

And these are called Aryans , and they see the Ved as the knowledge of the Supreme God, and it does not change and does not

change from the change of time and place, (dog), the Supreme God is the one who made it, but the Rishis (Hindu sages) are the ones who saw it, and they explained it to the people in their own terms, and on this the tongue of the Ved Of the Rishis (the wise men) and not of the supreme deity, which is why they are called Aryans ; Because the tongue of the Ved is the same as the tongue of the Aryans, yet they see it as eternal because it is the knowledge of Brahman.

Accordingly, the Vedic was not classified once, but rather the succession of time, but they determined its end with the end of the Vedic Upanishads.

The fourth saying: The vid is not eternal, nor ancient, but it is possible for a person to come up with the like of it.

These people see the Rishis as the ones who classified the Veed, and they do not see that from the Supreme God, but rather they see the Veed as one of the most complete and most beautiful books ever, until they claim that it is the finest that can be reached by man.

And these inferred their sayings from the Vedas and from the sayings of the ancient and modern scholars and scholars, and this is what most Westerners went to:

Of the Vedas, it is stated in the Rigvid (7/94/1): O Indra and sing! These praises sprang from the praises like rain grows from the clouds.

And likewise in Rigvid (5/85/5): I confess and declare the wisdom of this powerful god, Boron, that he set the sun in the desert and his esteem.

Likewise in Rigvid (7/22/9): The old Rishis and the New Rishis all make these praises for you.

This is some evidence from the Rigvid that the vid is human speech.

Hindu scientist says ((Bhari Lal and Ruma))(Ved is not the name of a book. Rather, it is a collection of ideas of Hindu ascetics. This means that Vedcollected various spiritual sciences and religious songs for worship .().

Dr. Dalal Bhumik says: Indeed, Vaid is a classification of humans, and those who classified it are the ancient Rishis* of the sages of India,

so we can say: that Vaid is man-made, not from God, so that the ancient owners of the Nyaya () did not recognize the proportion of The vid to God (), which is what Western scholars have to do, as they see that the vid is one of the things that man has been familiar with, so it is not said: It is beyond the ability of humans and is attributed only to man ().

According to Dr. Dalal Bhumik: Those who describe the Ved as inhuman, may mean that the Supreme God is the one who enabled them to see it, or what is meant by it: to add respect and holiness to the Ved; Because it is the habit of man that he does not look at what man has made with a look of respect and reverence, as he looks if he attributes that thing to the gods ().

Al-Biruni transmitted this from some of them when he said: ... and the collectors among them claim that this is within their power, but they are forbidden from it out of respect for him ().

Based on this, we can say: Vedis one of the books of literature and history; It has a great historical value, as the life of the Aryans in India in their old era and their new headquarters is reflected in this religious literature. It contains news of their dissolution and travels, their religion and politics, their civilization and culture, their living and cohabitation, their homes and clothes, their restaurants and drinks, their professions and their crafts.

Western researchers and Hindu investigators believe that it was collected in several consecutive centuries, no less than twenty centuries, that began long before BC, and was established by generations of poets, religious leaders, and Sufi sages, step by step, according to developments in circumstances and fluctuations in affairs ().

The late Indian leader Jawhar Lal Nehru says in one of his letters on ancient India: "Perhaps these books were not written down at first, but were memorized by heart, and remained in the hearts of the sages of those ages who passed them on orally from generation to generation. After the spread of the writing system, the Vedas wrote The four are in Sanskrit, and the total was called singhta , meaning the summed divan().

Gustave Le Bon says: The writing of the books of the Vedas began a thousand years before the appearance of Christ, and they have been corrected in more than six centuries .

Dr. Muhammad Ismail Al-Nadawi says: The books of the Vedas, in fact, include the impressions, beliefs, feelings and feelings of the Aryans since their displacement to India. Iron and horses, and thus the Ved is considered the history of Aryan thought since 1800 BC, but this book ... was transmitted by the tongues of people from the priests and the common people, and their hearts preserved it ... Researchers believe that the technical codification of this book took place during the year 600 BC. , when the country rose to the civil level and civil states arose... The Ved composed many Aryan clergymen in Sanskrit language and poetry, and thus the Ved did not have a single author and we cannot identify the names of its authors ().

The vid includes clear images of the ancient gods who brought them from their original homeland, and they identified the function of the god "Indra" as their chief deity. In addition, we feel in it their feelings and impressions when they defeated their Druid enemies.

In any case: the Ved is absolutely the holy book of all Hindu sects, and it has gained great fame in the masses, although many of them did not read or understand it, and this sanctity has become just a theory, as it was overshadowed by other later books, but the general respect Exists, but not that practical.

Moreover, Ved is not the name of a book written on chapters and chapters, but rather a group of scattered parts of the instructions of ascetics and hermits in the dark centuries BC. They are called SHASTRY .

What is beyond doubt: that Ved is the oldest book of India, and that most Hindus believe in the endless repertoire of ancient sacred wisdom (Ved).

Fourth: The relationship of the vid with God

It was clear from the previous statement about the source of the Ved that the Hindus themselves differed among themselves in determining

the relationship of the Ved with God, as there were those who see the Ved as eternal and as ancient as the deity, with no proof of the deity, as if they see the Ved as a deity.

And some of them see the issuance of the vid from the supreme god, and that he is the one who shows the vid to the wise, and they have no objection to annihilation and change and alteration in the vid as long as the god will show the wise men again in every time.

And some of them see that the Ved is the science of the supreme God, and it cannot be changed, nor changed, nor perishable, except that the expression and language are from the sages of the Aryans who speak the language of the Ved, which is Sanskrit ().

And some of them view the vid as one of the lofty human thoughts, as it is considered a fine literature of the worlds etiquette, and there is evidence for that.

If we look at these sayings, things become clear to us:

First: The Hindus themselves differ in the source of the Ved, and they did not agree that it was from the Supreme God.

Second: They differ in the origin of the relationship between the vid and the god, in terms of the vid being with the supreme god, or that it was given by him to the wise, or in terms of his being a science to him, or that he has no relationship with God at all, rather it is one of the lofty thoughts of human beings.

Third: Those who say that the Vedas are from the Supreme God, did not say that it was revealed to their sages, but rather said: It is visible and witnessed by their sages.

It is known that the revelation that Muslims understand differs from the concept of Hindus in a number of matters; For Muslims, revelation is nothing but a gift from the Most Merciful to whomever He desires, Glory be to Him, and it is not a matter of visions and witnessing, as it is for Hindus, and the explanation of this is as follows:

Revelation is a source, and the substance of the word denotes two original meanings: invisibility and speed, and therefore it was said in its meaning: the hidden rapid notification specific to the one who is

directed to it so that it is hidden from others, it includes innate inspiration and instinctive inspiration, and quick reference by way of symbol and revelation, and the whispering and embellishment of Satan. Evil in the soul of man, God casting something to the angels to do, this is the revelation in general, and they all share in the fact that they are not included in the effort of the one to whom it was revealed.

But the special revelation is God Almighty's informing of those He chose from among His servants from the colors of guidance and knowledge, but how does the divine revelation reach people?

Islam defines the revelation that reaches the prophets in two main ways :

The first: without an intermediary, and it includes the following matters:

Good vision in a dream.

Divine Speech from behind a veil without an intermediary while awake.

The second: By the king, and includes the following images:
The king comes to him in his true form, and he speaks by revelation, or he blows his mind.

For the king to imitate him as a man and come to him in the form of a human being, either he speaks by revelation or breathes into him.

These are the images of revelation for Muslims, and they all make it clear that the revelation from God informs God Almighty of His chosen servants all the colors of guidance and knowledge he wanted to know, in one of the aforementioned ways.

But the Hindus differ in their claim that the vid is obtained from what we believe in the revelation, for they do not see the revelation revealed to anyone by the supreme god, but rather they see the vid for them by witnessing and revealing, so they witness wisdom with their pure hearts.

Islam sees the revelation from the outside, but the Hindu religion sees the inner revelation, which may be called esoteric inspiration, for it is for them internal, it is obtained from his character, his good work and his striving a lot (), and on this the discussion is based on the issue of

whether the vid is from the revelation or not? According to my limited knowledge, I did not find with the great Hindus definitive proof that it was a revelation from the Supreme God, except what some Muslims tell about the Hindus that they believe that the Vedas are from the Creator, and that it was revealed to them (), and some later Hindus claim that the Ved includes some of what is in the books of Abraham Peace be upon him () and this statement apparently contradicts the saying of many historians of Islam and those who refer to them that the Hindus deny the prophecies, and therefore: they deny the revelation (). It will be discussed in detail ().

Dr. Raouf Shalaby believes that these Hindus are stealing the teachings of Islam and attributing it to themselves, and the claim of revelation is only of this kind, so it was not known about their predecessors, rather it was only known from some of the later ones, and they may have taken it from Muslims, Christians, or Jews; So the revelation story they invented is a fabricated story on the one hand, fabricated on the other, and imitated on the other, and this is a new method for the priests of false religions who concoct evidence and issues for their bees to keep pace with the era that has become unreasonable for their superstitions, and this is a new plan to steal Islam and your religious voyeurism to mislead the generation. contemporary ().

Then there are those who state that the Hindus did not say that it was inspired by God until about the year 700 AD ().

However, there is another group that believes that the vids are inspired by God. One of the supporters of the vids being one of the revealed books says: These sacred books are not a fruit of the human mind or human effort, but rather a status from God Almighty.(). Then he goes on to prove this with some of the sayings of the Sufis from the scholars of India, and the presence of some glad tidings, some stories of the prophets, the story of Noah, the story of Abraham, and so on, and he claims that it includes the news of the past and what will happen in the future.

Al-Biruni says: "The Hindus believe that 'Ved' is a divine word that

was spoken by Brahma...Ved books contain commands, prohibitions, encouragement and intimidation...().

Another says: What is learned from the books of the people of ancient India is that God Almighty, in His mercy, revealed the book called Vid through Brahma - a king entrusted with working to create and create work () - at the beginning of humankind's creation, in order to reform their worldly lives. and their lives after death, and the book contains four parts that include commands and prohibitions, news of the past and news of the future .

I said: We have no evidence that the vids are from the words of God Almighty, and all that they mentioned are just probabilities, for the vids are from the Book of God needs conclusive evidence, which is not proven by such possibilities, especially since most of them are speculations that have no value in scientific research ().

Moreover, the Hindus themselves generally do not see their books of revelation and do not prove their revelation by the Supreme God, but rather they prove their vision, witnessing and disclosure by those who call them the Rishis, they obtained them through hard struggles, disclosure and illumination, so what about us, we desperately try to prove that it was revealed by God, It is one of the books revealed to the prophets and messengers, or from the revelation that God revealed to some of his prophets and messengers. This is nothing but hypocrisy, fancy or flattery to the Hindu authorities.

Add to that; The revealed books contain evidence that they are from God Almighty, and the vids, unlike the revealed books, call for polytheism, idolatry, and superstition. The Hindus may have included it in their books by listening to others, or they agreed with what was correct in their minds.

Fifth: Number of Feeds:

Scholars unanimously agree that the number of Vedas now is four, namely:

1 Rigved.

2 Sam Vaid.

3 Yagur Veed.

4 Athrba Veed.

Are these books all considered one video or multiple? Were all these Vedas sacred from the start?

The reader notes that some of the Vedas are taken from others, and some are explanations, prose and commentary on others. This indicates that the origin of the Veds was one, and the division is up-to-date, but Hindus now revere all four Vedas, although the acceptance of the fourth Ved was very late for reasons that will be mentioned in their place.

Sixth: Dividing the rewards:

All sources agree that one of their sages called Biyas bin Brasher was the one who divided the vid into four parts and gave it to four of his disciples to keep it for them. Sam Vidand Athraba Vid, and he had four students (Shish) who taught each one or carried him to him, and they are in the order of the aforementioned pieces: BirBishinbeinJiminSmentand each of the four pieces of reading has a way ().

Some of them mention that he is the renewer of the Vedas, so were the Vedas missing before him? So that "Ved Byas" recorded it from his archives and memory? Or is it just a division, which needs research and exploration.

It appears that their original books Ved had been damaged from some side, as mentioned by Al-Biruni in what I quoted from him soon, but it was renewed by Biyas from his archives. The Jews also claim that their Bible, the Torah, was returned to them by Ezra after his loss.

Seventh: Introducing Vid Bias" (The Collector of the Vedas):

He is Bias ben Brasher (). They add in the beginning Ved because of his frequent attachment to Vid, or to divide it, to renew it, or to preserve it ().

His date of birth and some of his works:

None of the Hindus mentioned the exact date of birth of Bias bin Brasher, and all that was mentioned in their books was that he was in the third of the four Hindu times, which they call the four yugas (), except that some determine his age approximately at 3000 BC ().

In Mahabharat's book, he mentioned the origin of Bias bin Brasher and some of his heinous deeds, which Hindus consider to be among the indignity and mention them without shame or shyness.

That there was a king whose name was: Uberchahar Bashu, he went out to fish, but he remembered his wife in the forest and semen came out of him, so the king sent his semen to his wife by means of Bazi, and on the way he carried another Bazi and the semen fell from him in the Jamuna River, and there was a fish waiting, so the fish swallowed him and it was That fish is one of the nymphs of Paradise, it was struck by Brahmas call until it became a fish, and by swallowing the semen, the fish carried, and after ten months had passed, it fell into the fishermans net, and when the fisherman cracked the fish, he found a male and a female in its stomach, and the fish turned into a nymph again, and it flew to the sky. The fisherman saw this miracle and took the two children to the king, so the king took the boy and made him his son, and as for the girl, the king gave her to the fisherman. She lived with fishermen, or because she had the smell of fish in her body, and her father made her work on a small ship, and she used to take people on it from one side of the river to the other for a fee.

And one day, while she was carrying people from one side to another in the Jamuna River, one of their servants and their scholar, called Muni () Brasher, surprised her. When he saw her, he liked her, and asked her: Where is the owner of this ship? The girl replied that this ship belongs to the fisherman, but he does not have male children, and that is why I help him in his livelihood. So Brasher boarded the ship, and said to her: I know the story of your birth, and I want to have a son from you who will preserve my offspring, so answer my invitation, and he wanted to have intercourse with her, and she said Girl: Oh God, I don't mind, but what would it be like if a Brahmin looked at us from the river bank from

the other side? So Prasher made a cloud so that no one would see them, and the girl said: I am a virgin, and how can I do something that removes my virginity from me, and what will my father tell me if it becomes clear to him? He said: You will remain as you were without the virginity being removed if you fulfill my desire, and you can ask me for other things as well. The girl said: I want you to remove this bad smell from me, so Prasher called for her, and she began to leave her body with a fragrant smell, until her smell was smelled from A long distance, so it was called "Josun Gandha", meaning that its fragrant smell is found from a distance of four hail, (48) miles.

The girl agreed to what Prasher wanted from her, and she conceived from him, and he bore her at once a male child. This boy, who was born on the shore of the Yamuna River , was called Gustin(), and he grew up quickly, then went to the forest to worship, and said to his mother before he went: Whenever you get into a problem, remind me, and I will come to your aid. This boy is Byas who has already divided the Veed into four, and taught his students and children these Vedas ().

This is a fairy tale narrated by their holy book, Mahabhart, about the origin of the birth of a person called Bias bin Prasher , and it is clear from it that they are not ashamed of considering him the illegitimate son of one of their worshipers () .

Among his deeds, he also mentioned that his mother saw her by a king named Shantnu, and he fell in love with her, but she refused to marry him unless her sons from him were the kings and not his sons from others, so the king agreed to this condition after a while, and he had two sons from her, namely: Sitrangedand Bisseterbers. And when King Shantno died, he succeeded him as his son Sitranged, but he died after days in some wars, so the king after him Besitterbers, the youngest son of the King of Shantanu, but he died of tuberculosis after a short period of two wives and did not give birth to him, so their mother Stupte said: I must preserve On the offspring of Shantanu, and for this she asked them to commit adultery with her first son, Bias Dhifain, who was

born to her by Prasher, and who went to the forest to worship. : I will do this work in compliance with your command and the command of religion (?), until he committed adultery with them, and two sons were born to them: Dhrit Raster and Pandu ().

This is the worshiper (?) who memorized the veds for them, and divided them into four sections, so let the wise person consider who he follows in the matter of his religion.

This is what the Hindu books mention, and they never deny these stories, except that they justify that with flimsy explanations, including: This was in a time when the matter was wide, but now we do not see that; Because he has been banned.

The second requirement: the study of the four Vedas

It includes four branches

Section one: RIG VEDA

Meaning of the word rick:

The word _ _

Chants or hymns, or hymns of praise or praise ().

Al-Biruni says: It is a compound of rhythms called **Rig** , ... and the Rigvid is named after it, as if it were the phrase **Rig** and it contains fire offerings ().

Dr. Muhammad Ismail Al-Nadawy says: The word regrefers to poetry, and the vid is to knowledge. In both words, he means: songs of spiritual knowledge(), or scientific or cognitive chants and praises to the gods ().

fire(); Or the light or the power of light ().

Reg is called fire; Because it was created from the fire of the traveler, his heart burns with intense longing for the praise of the gods, then verses are born from the power of speech and appear, as if he was born from fire (). Or because it is presented to God Agni, which means fire ().

It is known that the texts of the veds are known as Mintraas they are

in the systems, so they are in the prose, but the word is called a type of systems (poems) that have specific characteristics, where they say: Reg are the systems that are on one or two halves or Partial, and it has certain letters, and it has an integrated meaning.

Posted date:

Hindu scholars say: This Rigveed is the original and the most famous and the most comprehensive of the Vedas, as they claim that it is one of the oldest works in the world, but they differ as to the time of its composition:

Some Western scholars assert that it was composed in stages between 1500 to 1000 BC ().

It was said that it was composed at a time approximately 2500 BC.

It was said that the writing of the Rigvid dates back to 3000 BC ().

It was said that its authorship dates back to 4000 BC .

It was said: The beginning of his composition was six or seven thousand years ago ().

It was said: It dates back to 25000 BC ().

It was said that it existed a hundred centuries before the birth of Christ, may Gods prayers and peace be upon him, before it reached its final form in the thirtieth century BC .

It was said: It was written in a very ancient time, and it may go back to thirty thousand years ago ().

It was said: He is as eternal as the world ().

These are many sayings, it is not possible to combine them, but what many Hindus favor is that the beginning of his composition is 6000 BC ().

It appears to me that the Aryans began to classify Rigvid before they returned to India, and they did not finish classifying it until after they settled India and were classifying it during the wars between them and the Druids, and they did not complete its classification until after they penetrated into the Ganga River Basin () and Barhamaptra (), and during this entire period they were They write it, and may have finished

classifying it definitively in 1500 BC.

Book contents:

The number and nature of its verses:

The Rigvid Book consists of ten parts (), and they call the part Mandal . Each Mandal of it includes a large number of Soked i.e. : a group of verses with one meaning and significance, and they differed in the number of its verses on the sayings:

It was stated in some of their books (): The number of Rigvid verses: (10580) rig, but we do not get this number in the printed Rigvid now, and this indicates that there are verses that have been deleted or missing ().

As for the verses we get now, they are also different in terms of transcription; There are three versions of the Rigvid that are now famous, and they are all different from each other in the number of verses, perhaps because of two things:

Count the group (11) of eleven poems which they call sukt and not count them ; This group is called with vinegar . It is acceptable to some and not acceptable to others.

It also called the verses of the Rigvid divisions that have a role in defining its verses.

The difference in transcription also plays a role in determining these verses. The Rigvid has many copies, some have identified them as five, and some link them to twenty-one copies (), but the well-known copies are three, namely: Shakil, Basil, and Sankhain. In the Shakil version, he placed the poems called khal sukhet as an enclosure at the end of the vid. In the Bashkil version, the poems called khal khal sukt (i.e. sukkt plus or late) were dropped. In the Sankhain version, he included these The poems are in the original Rigvid without distinction, and he found another group of poems appended to them.

copy form, its nature:

The version of Shakil is well-known and circulated among the Hindu

masses, and we note that the (Mintra) or the verses of this version are distributed unequally in numbers in ten parts, and each part of it is divided into chapters, which they call Anwwak, and there is in each part a large group of poems that They call it socket , and each socket contains a group of reg , and this is shown in the following table:

Mendel (part)	Anuwak (Chapter)	Soket (poem)	reg (home or part of the house)
the first	24	191	2006
The second	4	43	429
the third	5	62	617
the fourth	5	58	589
Fifth	6	87	727
VI	6	75	765
seventh	6	104	841
VIII	10	92	1636
ninth	7	114	1108
The tenth	12	191	1754
Total	85	1.017	10.472 ,
Vinegar socked	11	80	
total summation	-	1.028	10.552.

And on this the total of Rig Veed verses (10.552) beta with vinegar socked, but we find in some of the concerned Westerners a disagreement in these statistics ().

A copy of the form, and its nature:

We notice in the version of Basikhil the division of verses close to eight parts, and each part was named Ashtak (the price), and each Ashtak (the price) was divided into eight chapters, and each chapter of them is divided into sections and a large number of verses (reg) and mentioned what is in Each of the letters it contains, and the following table shows that:

I like you (price)	Adhai (Chapter)	Barga (debriefing)	Mintra (Reg)	number of letters
the first	8	265	1.370	48.931
The second	8	221	1.147	51.718
the third	8	225	1.209	47.636
the fourth	8	250	1.289	49.762
Fifth	8	238	1.263	48.022
VI	8	313	1.650	48.412
seventh	8	248	1.263	47.562
VIII	8	246	1.281	52.178
Total	64	2.006	10.472	3.94.221
Vinegar socked	18	80	3.044	
total summation	-	2.024	10.552	3.97.265

These two versions are in circulation, and I suffice with mentioning them rather than mentioning the third version, but the first version is more widely circulated and widespread.

The division method for the verses:

It is understood from the study of Rigvid that there is a method followed in dividing its verses decimal or octal, and since the famous of these two divisions is the decimal division (shakal version), I will mention the method of dividing it as follows:

We had previously said that the Rigvid is a group of verses. If we look at the verses in the parts, it becomes clear to us that the division of the verses began automatically, but some important things were taken into account behind this division, including:

We notice in the first and the tenth parts chants of various sages, addressed to various deities.

As for the second part to the seventh part, the songs of a certain sage (Rishi) or the songs of the family of certain sages were taken into account, and that is why these parts are called: the songs of the holy families.

As for the eighth part: various songs, of various weights, and it was included at the end of it with vinegar soot, until it was said: Rigvid at the beginning was the end of this part.

As for the ninth part: it was compiled according to the deity in which he was praised. The songs of this part were singled out for the praise of Soma, when the Hindus drink the sacred drink of Soma() which is sacred to them..

We note in the tenth part some legends and fairy tales ().

In the opinion of many Hinduists: that from the second to the seventh part of the Rigvid are the original parts of the Rigvid, while the eighth and ninth parts are the epilogue, and the first and tenth parts are what were attached to it in later times ().

The main topics covered by Rigvid:

In terms of contents, Rigvid can be divided into three main sections:

The first: the chants that are directed at praising the gods, and chants of this type are the most in the Rigvid, so it is a kind of religious divans, or songs of praise and supplication that people address to the various deities of the Aryans, and most of the hymns are supplications that tell peoples needs and desires, some of which are related Herds of cattle or agricultural crops, including those related to the question of longevity; Some of them are natural, naive poetry, as if the childs innate astonishment appears at what he sees. In some of his hymns he marvels at the white milk coming out of red cows, and another hymn expresses astonishment that the sun does not fall vertically on the ground when it begins to decline; And a third hymn asks: How is it possible for river waters to rush into the ocean and not fill it, including a hymn of lamentation and other poems.

We also find in it clear images of their gods, where they defined the function of the god Indra, the chief of their gods, and in addition we touch on their feelings and impressions when they defeated their archenemy, the Druids . Wrecks and ruins, and eliminated their archenemy black.

We also note the development of some of their gods at the hands of his servants until he became of a serious concern, such as Boron, whose divinity expanded until he became the greatest of the Vedas deities, exalted, capable and sublime. Goodness is punished for evil, and one of its attributes is forgiveness. In their view, Boron ended up becoming a guardian of the law that includes the entire material world ().

We also find in the Rigvid references to the Aryans alienation from the traditions and rituals of the blacks, and their attempt to eliminate them, and here the researchers differed. The Aryans only hated obscene traditions such as the worship of male and female vagina. As for the other rituals, they did not touch it badly. At the same time, "Rigvid" was forced to acknowledge - in some of his verses - some important aspects of the Druidism religion that they inherited from the white indigenous owners of the Indo River civilization (). It is the doctrine that the kings are the successors of the earth and the priestly life is organized and philosophical in the manner of the Sumerian religion ().

The second: songs that contain philosophical ideas, such as (1/164/58), (10/90), (10/121), (10/125), (10/129) and others, but this type of verses are few. But it has consequences in the books that follow from the philosophical books such as the Upanishads, and the Brahmanas.

The third: the songs that talked about many things, there are verses that talk about the sacrifice of horses (1/162), and in censure of gambling (10/95), and in romantic stories (10/34), and some of their verses talk about the joy of frogs, (7/ 103), funeral rites (10/18), magic and what is related to it, such as (1/191), (2/42-43), (10/162), and (10/163), and some of its verses talk about giving and its virtue. (10/117) ().

Received source:

We previously had the position of the Hindus regarding the source of the Vedas in general, and we mentioned that they differed in them into four main sayings.

However, some of them have a special position on Rigvid, as he considers it one of the books attributed to the supreme god, as one of the

senior Hindus, Dr. "Pran Nat", a professor at the Hindu University in Banaras, claimed in an article published in the "Times of India" newspaper in Shahry . July and immersed in 1935 AD: A large part of the instructions of Rigvid were taken from the Torah and the papers of Abraham().

Dr. Muhammad Zia ar-Rahman al-Azami responded to him, saying: But where can this Hindu researcher find the books of Abraham unless he means the book James attributed to Abraham by the name: (The Book of Abraham), which was translated from Greek and printed in 1892 AD, or The book "Ge-Ig-Box", which he translated from Hebrew into Greek, and then translated into English with the name: (The Testament of Abraham). I do not believe that the attribution of these books to Abraham, peace be upon him, is correct .

It is noted from the words of Dr. Burnat , that he does not see the Book as a revelation from God, but rather sees that a large part of its instructions were taken from the Torah and the Scriptures of Abraham, and this does not mean that they see the revelation of the Rigvid from God, but rather it is understood from him that they see that this book contains What instructions were found in the ancient sacred books of some nations.

Also, the fact that the book includes what is in the Torah is not correct at all; As we did not find in this book anything that is contained in the Torah.

As for the Arya Smaj group of Hindus, when they believe that the books of the Vedas are the sacred books only, they try by various means to defend the books of the Vedas, and prove that they do not indicate polytheism in order to be in agreement with what is in the books of other religions, and for this they have made interpretations and distortions sometimes in Its texts, and they claim that what is mentioned in the Rigvid of the names of the many gods are but the names and attributes of the Almighty God (), so he made Indra: meaning: the Most Merciful, Mitra: meaning: the friendly, Boorn: meaning: the Most High / the Mighty, and Iu: meaning: the strong, and their righteousness. : Its

meaning is: the Creator, and Dio: the glorious, and Rudra: it means the one who punishes the sinner, and Brameshore: the wise (). And so on..

Dianand Sarsvati says () There are a hundred names of God in the Rigvid, and it has been said: Dianand counted one name twice, otherwise it is ninety-nine names ().

As the Aryan group sees with regard to the tales, myths and the caste system in Rigvid: Most of these tales and myths and the unjust caste system mentioned in it are only in the tenth part, which is what was attached to the book in the later ages ().

It is not surprising for the Hindus to attribute their books to whomever they wish in order to confer holiness on them and to flatter others, but what a Muslim likes to see from his brothers trying to attribute holiness to such books by ascribing them to the prophets, rather he increases the percentage of them being revealed from God, this is one Muslims view the Rigvid as a house from God, and this is evidenced by the following:

First: It has mentioned monotheism, the Hereafter, faith values, the bliss of Paradise and the torment of Hell, as is mentioned in the Quran... It also includes rhyming chants and hymns about monotheism. The names of some scholars or spiritual leaders are written on each of them. The book is also predictions about the mission of the end-time prophet Muhammad , and the existence of these predictions thousands of years before his mission, peace and blessings be upon him, and that they were written in the style of that Old Testament for clear evidence that the book is related to revelation and inspiration, and we cannot reject this evidence [except]() With other reasonable evidence ().

And to this conclusion another researchers study reached, where he says: The bulk of the sacred Rigvidis charged with prayers, worship and praise of the Creator, glory be to Him .

I said: The mere existence of speech in monotheism does not indicate that it was revealed by God, rather it indicates that it includes some truth and honesty, and this we do not deny. Rather, the most evidence of the existence of monotheism and other religious values is

that the authors of this book were influenced by contemporary calls, especially if it is proven that their migration was during the period in which Abrahams call, peace be upon him, appeared in Iraq and its environs, and it is one of the areas that the Aryans passed through in their migration until they reached Sindh.

Secondly, he cited the claim that it was one of the ancient newspapers that God revealed to some of the previous prophets. He said: The buried tablets that were discovered in the city of Babylon (and in the village of Ur, which is the birth of our master Ibrahim, the friend of God, peace be upon him) include among other things the books of Enoch. Also, as European researchers confirm, Enoch is the name of the Prophet Idris, peace be upon him, and the word Idrisis his title, and it is a foreign word that may be from an ancient Indian language. Idris, peace be upon him, was born in the sixth generation of Adam, the father of humans, peace be upon him (Enoch bin Muhalil bin Qainan bin Anous bin Sheth bin Adam) ... thirty newspapers were revealed to him, and he was also teaching the newspapers that were revealed before him on Adam and Seth, peace be upon them. Five of its parts correspond to the newspapers of Idris, and the same to the sacred Psalms, which is evidence that all the heavenly books are unified in content with regard to monotheism, the idea of the afterlife and faith ideals, and among those books is the Holy Rigvid Book, which is an independent book, albeit a collection of selections from the first newspapers, and its language is very old. , so we can't To call it "Old Sanskrit" is only with difficulty and pretentiousness.

In sum: It is a very old book, which includes in its folds Evidence that suggests that it is a heavenly book that came down from God ().

I said: This lawsuit first needs to prove Idris newspapers, and it also needs to compare the points that agree with the points that differ, so did they do that? Is there a study on this subject? The mere claim does not prove anything, and the claim that the Rigveed agrees with the Psalms is purely wrong. If he meant by the Psalms the Psalms found in the Old Testament, then it has not been proven correct attributing them to

David. It is also clear from them the supplication to God Almighty alone and invocation to Him unlike what is in the Rigveed which includes On the supplication of many gods. If he intended other than the psalms, it was referred to an unknown person.

As for the claim of the presence of the Muhammadan glad tidings in the Book of Rigvid, it was mentioned by him, as was mentioned by others (), except that what appears to me from these texts is the following:

All of these texts indicating the good news from this book need interpretation, yet it contradicts the context and the race.

Even if he recognized their validity, it is not excluded that they are included. Perhaps some Hindus have attached these descriptions to him in later times. One of the scholars says: It is a fabricated one. The Hindus entered it in their books in the later ages().

Dr. Al-Azami says: This opinion has a facet. Because most of the books of the Hindus were translated into Arabic during the reign of al-Mamun in the House of Wisdom in Baghdad, but I did not find any of the previous authors who referred to the existence of these good news in these books. Here, I single out Abu al-Rayhan Muhammad bin Ahmad al-Biruni, who died in 440 AH, who mastered the Sanskrit language, translated two books into Arabic, and authored his famous book Achieving Indias Acceptable Saying in the Mind or Rejectedand did not refer to the presence of glad tidings in the books of Hindus ().

Moreover, the fact that these glad tidings are in agreement with our Prophet Muhammad is not the subject of agreement between them, as some of them claim that they are from other people.

So we learned from this: that the Book of the Rigvid is not one of the heavenly books, nor is it revealed, just as the existence of the contents of some ancient newspapers revealed to the prophets was not proven.

Bendt Shri Ram Sharma says in the introduction to the interpretation of Rigvid that this book includes the thoughts of three hundred hermits (), so it is understood from it that many Hindus like him see it as one of the books of heritage, and not being a revelation from

God, which is likely this say things:

Including: the absence of explicit evidence that it is a house from God.

Including: the fact that it includes the names of gods besides God, and praising them and spending worship on them.

Including: not knowing to whom this book was sent down.

Including: that its contents do not resemble the contents of the books revealed by God.

Examples of Rig Feed songs:

A song for Andhra, the god of the gods (Rigvid 12/2/1, 2, 3, 6, 7, 8).

He is the highest of all things, the most supreme, the god of the gods with supreme power, who is in front of his overpowering power The earth and the high heavens tremble People, listen to my hair He is Indra, the god of the universe

He is the one who conquered the demons at the reckoning And he made the seven great clear moons, and stormed into the caves of gloom and bleaks, and brought the beautiful cows out of the wombs, and lit the old fire of lightning in the clouds : that is Indra, the valiant hero

Advance Army of Hija He calls him to victory on the day of war , his dear ones, his wide reputation, chanting , and the humiliated, mentioning his name on their lips, and whispering , and the army commander on the chariot He calls upon Indra, the god of war

Heaven and earth acknowledge his authority and perfection , and trembling mountains fall down to him and prostrate to his majesty. He who sends the thunderbolts of heaven upon his enemies , and the holy libations guide him , for he accepts this wine and gives us his satisfaction , and he listens to poetry and songs of loyalty .

He owns the cows and mares of the wilderness , his villages and dwellings, and the wheels of war, and he raises the sun with his right hand And He opens the red doors in the twilight of dawn , and He tore the red clouds in tatters, and He sends the young men of the rain, so that we may believe in Him in affirmation .

Another Indra chant: (Rigvid (2/12/1, 2, 4, 6, 7, 8, 10, 13, 14).

((Indra is the first-born god, he is the glorious god who has beautified the other gods with his works, he is the god who shakes heaven and earth with his limitless power and majesty)).

((Indra is the god who stabilizes the trembling earth, holds the heavens, dispels stormy clouds and widens the air)).

((Indra is the god who gives life to every being, he who tramples his enemies in the dark caves, he who seizes their corpses as a hunter seizes a sniper)).

((Indra is the god with a venerable face who commands the rich and the poor to pray, he is the one whom the priest calls for help in his supplications and the poet in his sermons, he is the one who accepts what was plundered)).

((Indra is the god who owns horses and fields and calves and cities and chariots full of treasures, who brings sun and dawn, who brings waters)).

((Indra is the god who helps the nations, he is the one who the mujahideen ask for help when fighting, he is the model of the universe, he is the one who gives life to the inanimate beings)).

((Indra is the god who does not show his power except to reward the wicked and the infidels without ceasing, he who does not pardon the mocking tyrants, he who slaughters the trolls)).

((Indra is the god to whom the earth and the sky prostrate, he is the one before whom the mountains tremble, he is the one who sends the thunderbolts)).

((Indra is the deity who accepts libations, offerings, chants and supplications, he is the one who supports the pious, he is the one who takes pleasure in our victims and our gifts)).

A song to sing the god of fire (Rigvid 6/9/6-8) .

When I see this luminous being in my heart, my ears resound and my eyes tremble, and my soul wanders in doubt, what shall I say and what shall I think?

O richer, all the gods glorified you, as you hid in the dark ().

Another song to sing the god of fire

((Agni is the Lord of eternity, he is the Lord of riches, he is the one who enjoys a strong family, O God Almighty! Do not blame us, we are your servants, for what you see in us of lack of impurity and of the holidays of beauty and the loss of offerings)).

((Does kindness include us richer in his bounties? Do we hope from him eternal abundance? O richer, we are not from the loins of a foreign race, nor from an infidel race, so do not take other than the path that leads to us)).

((If God was not richer than the blood of our blood, it would have been in vain to search for our submission and our offerings. He has the right of shelter over us, so we protect it for him. So let this God, the mighty, the victorious, who is worthy of being prostrated to him) enter upon us .))

Sunshine song

The sun comes with its red horses, the great and beautiful dawn arrives that refreshes everyone with its light, and the goddess comes on a luxurious chariot and awakens man to do useful work.

Another Song for the Sun (Rigvid 1/50/1-10) .

((The rays of light show the world and foretell of the God who knows everything, foretells of the sun that if the stars seem to fade like thieves and dissipate the darkness of the night, the rays of the sun shining like fire greet all creatures, the sun runs and appears to the eyes and sends light and its splendor fills the air and rises before the battalion of gods and before people And the sky is seen by every one and admired by it, the sun purifies and removes anxiety with its light that shrouds the earth filled with people, the shining sun covers the sky and the atmosphere, creates night and day and sees every living thing and pulls its chariot seven blond horses, the sun is a god who sees everything and the rays crown his beautiful hair... And we, after he The darkness will pass away and we will see the wonderful light, and we will prostrate before that

God who shines among all the gods and appears brighter than all the planets .

Song of Dawn (Rigvid 1/113/1-17) .

Dawn is the enlightening interpreter of sacred words, the dawn spreads its ornaments to open the doors of the day for us, the dawn lights up the universe and reveals its treasures, the dawn awakens the creatures, the dawn calls the slumbering world to move with its mighty hand, the dawn motivates man to joy and pleasure, to perform sacred rituals and to work for happiness. The dawn, unlike the darkness, we see with it every far, the dawn, the son of heaven, seems to us useful, shining, wrapped in a shining blanket, Lord of all the richness on earth, the dawn revives with its light everything that exists and resurrects everything that fades, so when does the dawn visit us? The dawn that illuminates us now will be like the one that came before it, and it will be like the one who comes after it, it illumines us like others, they are not people who saw the dawn shining as it shines today, and now it is our turn to see it, then it is the turn of other people who see the dawn after a time and die... The dawn is in a fever of Old age and death, advancing, spreading its splendor, flooding the shores of the sky, the dawn is the god of light as it dispels the jinxed darkness, the dawn revives nature from above its marvelous chariot drawn by red horses, wake up, here is a new spirit within us, the shadow is moving away and the day is approaching, the dawn has paved the way from which you are walking The sun, come to the light, come to life!)).

Song for Soma drink

(Exalt by chanting songs, that pure God who appears to you by the holy works that glorify the gods).

((It is poured on the one who prays () of wool to be purified. He is the support of the world. He is the angel of the dawn prayer who glorifies the wise with his praise)).

((The soma, which is the eye of zakat and the source of happiness,

settles in the vessels of the sacrifice, and it appears as a scattering of supplication, scattering the bull for pollination in the blessings)). These are excerpts from Rigvid and the researcher does not find in them anything to reassure his heart, nor what illuminates the path of his life, and they are all darkness, one above the other, polytheism, myths and legends. We ask God for safety and wellness.

The status of the book to Hindus:

This book is the mother of Hindu books, and all Hindus sanctify this book, sing its hymns, recite it in the morning and evening prayers and be blessed by its recitation at their wedding ceremonies, and recite its verses to their dead when their bodies are cremated ().

Later priests assigned it to perform rituals only, not for reading and understanding, and therefore they kept memorizing it by heart, repeating its verses and reciting them in matters of rituals and ceremonies without understanding and awareness ().

The people have a special way of reading this book. Al-Biruni says: It is recited in three categories of reading, one of which is equal, such as drawing in all the readings, and the second is by standing at a word for a word, and the third: which is the best of which is promised to him. It is not read to it, then it is repeated on this added one alone, and it is read and another is added to it, and he continues to do that, so the recitation is repeated when it is finished().

The study of this book did not begin until the ninth century AD, when Frankish scholars became fond of studying and translating it. Because it is the oldest and most important book for them as well, since they themselves belong to the Indo-European origin, and thus this book is the first historical and intellectual record of the entire Aryan element, whether it was in India, Iran, or all of Europe ().

Subchapter Two: SAM VEDA

Sam meaning :

It was said: It means security and comfort ().

It was said: good hadith ().

And it was said: Its meaning: the thing that evokes joy and ecstasy of the heart, and that is mainly characteristic of melodies and songs. What is meant by "Sam" is melody and rapture.

It was said that it was derived from Soma, which was, as it is said, a leaf like betel, whose use elicits ecstasy and activity, similar to cannabis.

And it was said: its meaning: solar knowledge, that is, attributed to the sun ().

And it was said: In relation to Sam bin Noah, peace be upon him, because the people of Central Asia descend from the descendants of Sam bin Noah, and it is known that the descendants of Noah sent prophets and messengers who were honored with the heavenly books. By those righteous people who were honored with prophecy and the Book from the descendants of Noah, and from whose descendants the new human race was descended after the Flood ().

This saying is one of the most remote possibilities, as the people have not been proven to be the offspring of Shem bin Noah.

As for the claim that the nasheeds and songs are related to those prophets, it is a stoning of the unseen and a falsehood.

Posted date:

As for the date of its codification, the history books did not mention a specific time for the recording of this vid, and they put it in order in some texts, the third book. Taken from the Rigvid.

Content :

Sam Ved is one of the songwriters, even called "Sama Ghana", and they sing his verses on the occasion of Vedic offerings.

Sam Veed is divided into two parts according to its content:

The first section: It is said to him: Arjik, meaning worship, and this section contains the lyrics of the songs only.

The first section: Archik (the section of songs of worship) is divided

into two types:

The first type: It is called Purp Archik (the first worship). Her songs are arranged according to deities, and are divided into four branches:

Section one: In praise of Agni (the god of fire).

Section Two: In Praise of Indra (King of the Gods).

Section III: In praise of soma (refreshing drink).

The fourth branch: I will show you. It is a separate book, but we sometimes see it as an appendix to the original book.

This was followed by a special praise for Indra by one of the Rishis. It was called "Mhanni Arjik" as if it were a separate type and had only ten lines (Mintra).

As for the second type: it is said to him: Attar Arjik (the second worship). It contains twenty-one chapters of varying number of verses.

As for the second section: it is said to him: Gan, and it included how to tune the songs mentioned in it.

This, and the verses of the entire book amounted to (1875) beta, according to the number of what is found in the book, and it was said: the number of its verses is (1810) beta (), or 1549 according to the number of some Westerners.

All these verses are found in the Rigvid, especially in the ninth part of it, except for seventy-five verses (), and it was said: except for seventy-eight verses (). And what is meant in most of these verses are three gods that are famous among them: Agni, Indra, and Suma, and there are relatively few songs directed at others.

his stature:

Hindus sing these verses when performing prayers, and calling their gods to their rescue. The seven melodies known to Indian singers in Indian music come from this ancient book.

Some of their scholars say: "Sam vid" is not inferior to 'Rigvid' to Indian music and its sophistication.

Therefore, Hindus consider this Vedic to be the synthesis of the Vedas, which includes the finest Rigvedic verses, and it was recognized

as the best of the Vedas in terms of content by one of their chosen ones () known as Krishna().

Third branch: YAJUR VEDA

Meaning of Yajur:

It was said: Its meaning: offerings ().

And it was said that it means: the antenna, that is, attributable to the air ().

Date of writing and content:

Historians did not record the date of its recording, and there is no doubt that it was after the Rigvid, because it will come with us that the content of many of his words is taken from the Rigvid, and some researchers say that it was known in the third century BC ().

It is a book that talks about the laws of victims and sacrifices (), which they offer either to satisfy their idols, or to preserve them from demons and evil spirits that they expect evil ().

Some Westerners mention the reason for classifying this book: that when the Aryans penetrated into India and managed to control the coastal areas of the rivers, they began to farm, and in the meantime, misfortunes began to befall their crops and their products. This book was written ().

This book differs from the Rigvid and Sam Vid in that it contains little poetry, most of which is prose, and the Rigvid and Sam Vid are poems, and most of it is taken from the Rigvid until it is said to be more than half, but in a completely different way(), where he made its contents how to use it In the offering, the contents of the Rigvid are pure praise and praise without addressing how the offerings are made, and not paying attention to this aspect, and there are new additions in the Yagor Ved not mentioned in the Rigvid () which are two-thirds the size

of the Rigvid().

Yajur Vid is divided into two parts:

The first section: It is said to him: Yagur Ved the white and he is called Bazchanya Singhta, either after the scientist Yajnavalkiya Bazshanithe man who memorized and studied it from the students of Ved and Yas who divided the Vedas (), or he was named after Bazi, the sun embodied - according to their belief - in the image of Bazi and gave The owner of the vid after he asked for the sun and insisted on it, so the sun said to him: How can I give you when I, as you see, burnt, and after great insistence, the sun embodied the image of the bazi and gave him the vid, and this saying is closer to the truth ().

And the second section: It is said to him: Yajur Vid Al-Aswad, and it is also called: Tetria Sanghata, and I will refer later to the reason for the name.

The reason for this division, as mentioned in the Hindu books, is the following:

We have already quoted Al-Biruni's words - that the division of the vid into four sections was done by Ved Biyas or Krishna guest, who assigned the four vedas to his four disciples. In his teaching, he was among the students Yajnavalkiyabin Barhamarat. One day, Bishimbeen killed his nephew in an accident, so he asked his followers to search for him how to escape from his sin, so Yajnavalkiyaopposed him and the matter touched upon the unwanted controversy, Bishimbeen told him He brought back to me all that you learned from me, so Gnavalkia vomited all that he learned from him, so Pishampin commanded his other disciples, obedient to him, to eat all the Vedic sciences that Gnavalkia vomited, and asked them to turn to birds, so they turned into birds and ate them, but these sciences also turned into color black ; Because they turned into the image of black birds called (Tetiri), these sciences were called the black Yagur Veed. (or teetria shanghata).

Then Bishimbeen asked the sun to give him Vid again, and it was given to him after great insistence, so he was called Yajur Vid the white, because it is from the sun, and the sun is bright white ().

Whoever looks at it, it becomes clear to him that this is a fairy tale, for the black yajur ved included two things: the text called Mintra, and the explanation called Brahmana, and the Rigveed Sam Vid included only the mantra, without the explanation (Brahmana), and it will come with us that The Brahmanas only came late and they are tails, and these tails called Brahmana are present for each vid separately, but in the black vids you find them mixed with the texts and thus he has included in the texts beliefs other than the doctrine of the vedas, and these tails are considered explanations for the texts of the vids, but the problem with them is that they Overwhelmed by the content of the Vedas, the Vedas (the first three of them) do not contain mysterious philosophical things other than these appendices. They are full of philosophical things and contain interpretation of the texts of the Vedas in order to conform to the opinions of the Brahmins, as they are like the interpretation of the Vedas on the beliefs of the Brahman era.

It was called taitria (as if meaning the crow), because it corrupted the white texts with black ones.

And if there is a saying that it was called Taitria after one of the students of the aforementioned Pishambian ().

As for the name Yajur Vid Al-Abyad, it may be taken from the fact that it is free from the tails called Brahmana in the same book (), and it also has a Brahman, but it is independent, as if it remained a valid text intact from mixing with explanations ().

In any case: the white Yajurved contains forty chapters, three hundred and three syllables (anupak), and contains commands and regulations, and there are texts in excess of the black Yajurved, which are from (26-40) which is the extra part of the original Rigvid, as if it were included in later times In the white vedic yajur, as well as in chapter thirty of this section of yajur, lands are mentioned, how they were built and revived, workerswages and how they were rewarded, and other things that do not understand the Vedic character, and that is why many see that it is also included later ().

As for the black Yajur Ved, and we know why it is called that, it

contains seven books. And 44 chapters, and 651 divisions.

his stature:

The Bible is sacred to the general Hindus, while there are Hindu scholars who deny the fact that Yagur Ved Of the holy vids they have ().

And some writers belonging to Islam take the sayings of the Hindus and claim that Yajur Ved is one of the sacred books that are considered divine words and heavenly revelations, which include religious duties and the virtues of worship and ways of performing them, and there is no mention of idolatry and idolatry. It is related to theology, and this part may be a reflection of the newspaper that was related to theology from the books of Idris, peace be upon him, and Surya sidhananta , the oldest book in astronomy or the body, and it is also considered a heavenly book, so it is not surprising that it is itself a newspaper Idris, peace be upon him, and that Lat Devwho knows an author is his second author, and the significance of saying: that there is something in the book Yajur Veedthat indicates that it is a heavenly newspaper ().

I said: These are allegations without proof or evidence, and speculations that have no benefit or value, and they are among the fallen claims that do not need to be answered. From where did he find that Idris had newspapers, and from where did he find that he resembled the papers of Idris? Have you read Idris' newspapers? These are allegations that do not make you fat or satiate your hunger.

Fourth branch: ATHARVAN VEDA

Meaning (Atherba or Atherban):

It has several meanings:

Promote magic (). Perhaps the one who said this view looked at the content of this video - as it will be explained - otherwise the linguistic derivation does not indicate that.

Relating to the wise Atherban ().

It was said: Atherbanis the son of Brahma al-Fakri ().

And it was said: Rather, he is the son of one of their wise men, and he is called Wasista .

It was said: There were two wise men Atherban and Ankiranin the ancient era, who composed this vid, and that is why this vid was called in ancient times as Atherbankersand then became famous as Atherban().

It was said that Al-Hakim Atherba was from the Anker family, and he was the one who classified and organized the passages according to what he saw fit, so he attributed the book to him ().

According to this saying: The book was named after its owner Atherban, in contrast to the other previous vids, because the Rigveed was named for the large presence of the Rig which is (the systems) in this vid. And as for Atharba Veed, it contains all these types and additions related to the life of this world, so they had to name it after the name of its owner who took care of him.

was said: Its meaning is the true God, Brahma (), and the validity of his statement was inferred by what came in Atherba Veed (7/1/4) of the word Atharbaon this meaning.

And it was said: its meaning: the wirts that benefit the worldly life. So the meaning of Athrba is Veed: the Veed that includes wirts that are useful in the life of this world ().

It was said: Athraba: combined from the words athawhich means: happiness, ranwhich means: going, and binwhich means the one who is worshiped, meaning the one who goes to worship to obtain happiness ().

And it was said: Its meaning: that which has little meaning, or has no great importance, or is disruptive, is not my work (). Perhaps this name was given by someone who does not accept some of its contents ().

This vid has several other names, some of them call it Ankers, and some call it Athrba Angers , and some call it Prigo Angersand some call it Brahman Ved ().

The author of Ethreba Feed, the date of its writing and its content:

Determine its author:

He differed in defining his author on the following sayings:

Most of the Hindus said that this book was written by "Minni Byas Dev" ().

And some of them went to the fact that it was written by the wise Atherban ().

And some of them went to the fact that he does not know a wise (Rishi) who classified it, and he claimed based on it that perhaps it was from some of the prophets ().

Written date:

They differed in determining the date of its writing, as they differed in determining its author, according to the following statements:

It is said: It was all composed in ancient times without exception ().

It was said: It was composed in an ancient time, although it had some attachments in later times ().

It was said: It was a thousand in the year 1516 BC, based on what was mentioned in the nineteenth chapter and in the seventh speech of mentioning some of the planets and their meeting.

Another says: I have evidence that the Athrba Vede existed before 8000 BC, and he did not mention anything of the evidence for that except the case only ().

It was said that it was composed at a very late time, after the

existence of some Brahmans and Upanishads, and they quoted evidence for their saying:

First: There is harmony between the three Vedas, as some of them are taken from others, so the origin of the Ved is the Rigvid, but the ninth book was separated from it by the song of Sama, and it was called Sama Vidand it is for use when making sacrifices in melodies. As a form of offering, but the Athraba Ved differs greatly from the other Vedas.

Second: The nature of this vid is different from the nature of the other three vedas. To make this picture clear, I will briefly explain some of its contents as follows:

The verses of the Athrba Ved are divided into twenty chapters, and they are from the first to the seventh chapter. Most of the verses in it relate to wirts that are used for advancement in various fields of life, such wirts are not found in the other three vedas.

As for the eighth chapter to the twelfth chapter, it contains some verses for incantations and incantations, but it was dominated by pagan philosophical ideas, and such verses cannot be attributed to the demands found in the other vedas because they relate to offering offerings and praise and praise to the gods, yes they can have a connection What with the tenth book of the Rigvid, which is a supplement to many investigators.

As for the thirteenth to eighteenth chapters, they are in praise of some of their gods or in mentioning some incantations and incantations.

As for the last two chapters, they are a conclusion that summarizes the foregoing in the rest of the book.

We know from the foregoing the preponderance of memories (smriti) over audio (sruti), and therefore it differs from the other three Vedas.

Third: They used to mention the Vedas by saying Tree Vid, meaning the Three Vedas, and from here we understand that the old Vedas only refer to the Rig as an honor and a zajour, so that the tenth book of the Rigvid, which was written later, indicates that it is at the end of the Ved, as indicated by the fact that Many of his words relate to philosophical ideas, which are considered by many to be the first human

philosophical idea, as if the philosophical idea had matured at that time and somewhat regressed from the offerings. Nevertheless, we find in the tenth book of the Rigvid (10/90) that Rig, Sama and Zajour are mentioned, and there is no mention of Athrba in them at all. From which it is understood that when he composed this Rig, Athrba Veed had no existence.

Also, we do not find any mention of Athrba Ved in the books of Brahmana, and that is why you see in Tetri Brahmana(1/2/1/26) that the Vedas are mentioned as three, and the name of Rigveed, Sam Ved, and Yajur Ved, from which it is concluded that when composing this The Brahmana there was no existence of Athrba Ved.

And when the Upanishads came, we do not find in the first six chapters of "Chandwiga"Upanishads anything but the first three Vedas, except that we find mention of the fourth Ved in the seventh chapter, and from here we understood that this vid, I mean Athraba, was found in the era of writing some Upanishads. Thus, we find the mention of the three Vedas in the PrihadarnakUpanishad (1/5/5), and we do not find the mention of the fourth Veed except in the fourth chapter (4/5/1), then it is inevitably preceded by, or contemporaneous with, this Upanishad.

Hence we know that this Vedic had a presence when these two ancient Upanishads were composed, and then the matter of this Ved spread in the other Upanishads, so the first Upanishads after them in the order Mendakwe find in it in (1/5): The four Vedas are mentioned, and they are named with the Vedang - (Arkans). Al-Ved) in the name of science for itself().

Book content:

The book includes a group of verses, as well as some prose verses, and the nineteenth and twenty-second chapters were taken from the Rigvid , particularly from the tenth part, and they constitute one fifth of this book () and it was said: one sixth of the book ().

The total of the verses it contains: 5833 (). And it was said: 6000 () houses in twenty chapters ().

What this book includes: articles on magic, incantations, and spells to drive away demons, and in it are supplications for protection from predatory animals, and in it are supplications for comfort, security, and profit in trade and gambling (), and it also contains incantations and spells to defeat enemies, conquer demons and expel jinx and diseases, and there are songs Marriage and seeking blessings, and supplications to be said when washing the child after his first birth, and pleas to the gods to enable him to profit in gambling and avoid falling into any trap, especially in the trap of illness, and to give the single a husband (). It also includes mentioning social relations and dividing them into classes and defining the characteristics that define each class, its status and functions according to the Brahmins ().

Al-Biruni says: "As for Atharba...it also contains fire sacrifices and orders for the dead, and what should be done with them ().

Dr. Ahmed Shalaby says: "As for the Atharba Veda systems, they are supplications that the ancient inhabitants of India used to present to their gods before the arrival of the Aryans, and therefore they have a great historical and religious value" ().

Professor Muhammad Abd al-Salam says: The Athrba vid is in the second place of the Rigvid in terms of history, culture and religion, and it represents an official religion that originated in the late Brahmin era, and is unique in its supplications and systems. It is as if it is the mainstay of this book, and he knows Indian society has changed in its image and entity from the Rigvedic society, portraying life in its worst form. Their hearts refrain from repelling evil and their victory, their anger is permanent and contentment is rare. Life has become ominous and its freshness has gone. It has become tired and discontented. People are overwhelmed with fear and despondency. They have love, and delusions have taken them.

This vid is a memorial of the mixing of the Aryan people

with the ancient inhabitants of the Indian country, their truce with them, their historical appearance and the power of attracting those around them to them by taking, accepting, replying and giving, so they influenced and were affected, then joined their neighbors to them and they became one nation.

The book represents an Aryan religion that has a national color, composes among the diaspora, collects Aryan deities and ancient Indian deities, and includes beliefs, whispers, supplications and sophistications, in which the number of Vedic deities of cosmic powers and other Rigvid gods and ancient Indian deities was completed, and the divinity university was completed, but it has an advantage. Historic in intellectual progress, because it is an intellectual expression of the late Upanishad concepts, and it brings up many of the beliefs that have risen in the late Upanishad thought, and provides the basis for many works that were popular in the following ages. He introduced new deities, including the Kala Devta (the god of time), the Kama Devta (the god of love), and the Skambha Devta, (the chief deity). He is the greatest human being or Maha Purusa and Prajapati (god of the universe), or Brahman, (hidden potential force), and also includes in the list of emptiness deities, the age, the moral forces ruling the universe, and all the Vedas, he believed Divinity in the vital soul in the people named "Pran"(Pran), then generalized and expanded in it, believing that it is a vital origin of the entire universe.

The Rigvedic air was promoted to the vital factors and life forces, and the conception of the divine palace was presented in it, i.e.: Brahmanloka) and depicting Hell, which they call Naraka , and a kind of esoteric and secretive work arose from magical

actions, i.e., the effort to find out the latent cosmic factors, and to dominate them with arduous and exhausting sports, and from them the late Illumination emerged ().

If the statements of Dr. Ahmad Shalabi are correct, and Dr. Muhammad Zia Rahman al-Azami said: This vid is a mixture of the civilization of the Aryans and the civilization of the local population(), and the statement of Professor Abd al-Salam mentioned above, then it shows us the interpretation of many ambiguities in this vid. :

First: The reason why this vid was called Athrba , whose meaning was said to be: who has little value, as if the Aryans, when they found this vid, did not pay any attention to it, as if it was of no value, then in later times they wanted to go along with the opinions of the indigenous people to include them in their society By taking their book and acknowledging it and making it one of the holy books.

Secondly: We find that most of the texts of Athrba Ved are not attributed to a particular one, as is the case with the other Vedas, and perhaps that is because they do not know anything about those who said them, other than what was included in them from the Rigvid collection. It exists now, and it has entered the hands of distortion and deletion ().

Third: There are no incantations and incantations in the other Vedas as in this Vede, and this indicates that they were afflicted with human fears of evil and pests, and fear of evil things from innate matters, so I do not rule out that this Veed existed before the entry of the Aryans.

his stature:

It is the last of the Vedic books in order, Al-Biruni says: And the peoples desire for it is less().

But is it an acceptable video for everyone?

It seems that they generally accept it, but they see it as inferior to that of the aforementioned three Vedas. Al-Azami explains the reason for this by saying: It is mixed with the Aryan civilization and others (), so there is no mention of it in the ancient Aryan books ().

It is strange that there are those who give this book a great

importance, as he says: It contains (he means Athraba Vid) on rays and gleams of facts that affect the hearts with the greatest influence and occur in the world of the heart upheaval and revolution, and it also contains several predictions about a prophet of the end of time , his style is short and concise With the comprehensiveness and the universality, and his words are scattered and organized together.... He is in fact the core of the first three books that are called "Tree Friendly", meaning the three sciences, and a living proof of the awareness of the world. Byas Dave in the light of the first three books on the inspiration of God, and added to them rare additions and valuable information, and it is a surprisingly baffling book, replete with valuable information and is considered one of the books of the Vedic and the divine revelation ().

This is what he said, and the strongest evidence for it is the presence of the prophetic glad tidings in this book, and we have already responded to such evidence soon, so let him look there.

The third requirement: Talking about the interpretation of the Four Vedas and the sciences related to them

It includes two branches:

Section one: The explanatory tendencies of the Vedas
commentators of the Vedas turned to three main directions:

One of them: the interpretation of Staram Saiyan (SUTRAM SAYAN) (1400 AD approximately) () , and he is one of the ancient exegetes who interpreted the four Vedas on the basis of the religious rituals that were prevalent in his time. He also interpreted the Vedas with historical evidence quoting from the book Mahabharat .A height of intelligence and understanding of the meanings of the Vedas , and they say: If it wasn't for the Staram Sayan, we wouldn't have understood the secrets of the Vedas .

is reported on the authority of Max Muller that he said: If Staram Sayan had not made the way easy for us , we would not have been able to enter these impregnable fortresses .

One of the advantages of the interpretation of Staram Sayan is not to resort to interpretation, but rather tries to mention the meaning on the basis that these songs and poems were presented to multiple gods; To please her, to obtain her sympathy and mercy ().

The second: the interpretation of Max Muller (1823 AD - 1900 AD) (), this German European has a great place among the Hindus, because he was the first to try to understand the Vedas according to the approach of Westerners and he published the instructions of the Vedas in Europe and America, until the Hindu title of (Mukesh Muller) i.e. Muller , the survivor of Golan the Spirit.

The most important feature of Muller's interpretation is that he tried to understand the meanings of the Ved through the unified language among the Aryans, as he was one of the German scholars who attributed themselves to the Aryan race.

Third: The interpretation of DYANAND , the reformer known to the Hindus who called for the revival of the Aryan civilization in India in the nineteenth century, and denied the rituals and drawings that had been known since ancient times. He also denied the historical facts that were mentioned in the Vedas , and thus took a special approach that no one before him had preceded. The first thing that contradicts the monotheism of the Lord, such as the idols and idols that are mentioned frequently in the Vedas, refers to the manifestations of the Creators ability to achieve divine unity. In his opinion, it is the numbers branching from it, and there is no existence except for its absolute existence.

One of the most important features of Dianand's interpretation: that it is more than using metaphors, metaphors, and similes in his interpretation ().

Section two: sciences related to the vedic

There are sciences related to the Vedas, which must be mentioned in order for our research to be complete, because Hindu scholars in ancient times did not allow the writing of the Vedas, but instruct their

students to memorize them, and to preserve these books many sciences arose, which are divided due to their relationship with the Vedas into three groups:

The first group:

It is called: Vedang or Vedang, as it is called the branch related to the Vedas, and the following is a brief description of these sciences:

Meaning of Vedang:

The word vedang or vedang is a combination of two words: vid + ang, meaning: the member of the vids, meaning that one must know it to know the meanings of the vedas and to read them properly ().

As for naming these sciences with members of the vid, they imagined the vid as a man, with many members of the leg, hand, eye, ear, nose and mouth ().

their number:

There are six vedangs , which are:

Shikha: means education, and what is meant by it: the phonology related to the Vedas; Because the Hindus believe that if the Vedas are recited in an unacceptable voice, the offerings will not bring any benefit, but may bring woe and disaster upon the one who presents the offerings .

Biakran: Grammar, of Sanskrit; This is because knowing the meanings of the Sanskrit language is based on it; If you do not know these rules, you do not know the correct meaning of the Vedas, and that is why they kept these rules, which are so far popular in languages that split from Sanskrit, such as Bengali and Hindi for example ().

Narukt: It means: the interpretation of speech, or the interpretation of the words of the Vedas, and its importance is to put an interpretation of what came in the books of the Vedas, and this science is called Vedic Dictionary , and the oldest who did this work is called Yask (Zask) , and that was between 700 BC to AD. 500 BC (), and it was said: a thousand in approximately 800 BC ().

Gonda: It means performances, and its importance is to maintain the

style of the hymns, and they believed that if the vid was read with the patronage of the offerings, he would be saved, and the sails used in the seven vedas, namely: Gaitri, Oceanic, Anostop, Prehti, Pengkti, Tristop and Jogoti. Each of them differs from the other in the number of letters. Jutish: It means astrology, and its importance is to know the times of misfortune and happiness and the appropriate time for offering sacrifices. Caleb: These are the books that explain how to offer sacrifices, as if they are a second abridged version of the books of Brahmana (). It is followed by a group of books called the Shastra Sutra , the statement of which will come soon.

Composed time:

He differed in the time of its composition on the sayings:

It was said: It was composed in 1000 BC.

To say the least: it was composed in 200 AD.

But what many Hindus say is likely that it was composed at the time of the Upanishads or before them. Because these sciences are mentioned in the Upanishads. Accordingly, it may date back to 1500 BC ().

the second group:

It is called "Sutra", and the word means: threads, and perhaps it was called the sutra because they were memorized as short texts, and the abbreviated texts were as if they were threads on which the garment was built, and this group belongs to the Caleb mentioned in the first group, and the following is a statement of these sciences:

their number:

Sutra books are classified into four categories:

The first: the books of the Sarut Shastra: It is the one that talks about sacrifices and how they are offered; They are also mentioned in the books of Brahmana, and the number of these offerings is fourteen, seven of which are carried out by offering ghee over the fire, and seven others are carried out by offering soma drink over the fire, and there are three types of fire dedicated to offering and implementing them, and they are

all the subject of these books.

The second: He wrote the Greh Sutras, which are books that talk about baptisms, and the obligatory actions in the life of Hindus from birth to death, which are ten ordinances, and in these books he detailed these ordinances in great detail.

The third: The Dharam Sutras, which are the books of Hindu religious jurisprudence, are written in an abbreviated manner, and they include family and community rulings, and so on.

Fourth: Books that talk about the area of land when offerings, how the area should be in width and length, and so on.

We can mention these books in the following table with reference to the books of the Vedas that the Hindus claim to have taken from them:

The name of the vid attributed to him	The books of Sruth Sutra	gerih sutra books	Dharma Sutra books	Schulp Sutra books	
Rig Vid	two books: Shankhain ashfalline	Three books: Shanghai ashfalline mustard	–	–	
Sam Vid	Three books: skeptic Latrain Drahing	Three books: gobill cadaver gemini	one book: 1) Guttam	–	
Yagur Vid	the White	one book: 1) Katyn	one book: 1) Barsker	–	one book: 1) Katyn
the black	Big group over ten	There are nine books , the most	There are four books , the most	There are six books , the most	

		important of which are bodhisattva apstampa	important of which are: apstumbag Bodhayin.	important of which are: mano brah
Athrba Ved	One book: 1) Buyitan	one book: 1) Kochik	–	–

Composed time:

These books were written in the period after the classification of the books of Brahmana, because there was great interest in offerings, and they almost overwhelmed all worship, and at the same time they organized their lives in a certain way, and the Brahmins gave them instructions related to their lives and matters of their religion, so they needed to memorize these things In short, comprehensive terms, I wrote these books, then collected the content of these books in other later books known as Dhahram Shastra , the most important of which are: Manu Smrti, and Shnu Dhahram Shastra , and since these later books specified the time of their classification between (600) BC m, to (200) m; The books of these Sutras, which are the mother of these later books, must be preceded by them, as they may have been written around (700) BC .

Third group:

It is called the Oba-Ved, or the Extra-Ved, and it may have been so named; Because they are sciences taken from the Vedas, but knowledge of the Vedas does not depend on them, and the following is a statement of the most important of these sciences:

their number:

These sciences are ascribed to the Fourth Vedic: Athrba Ved, which are four types of books:

The first: Ayur Ved, and by it they mean books of medicine taken from the books of the Vedas, and this type of medicine is still found among

Hindus, and is practiced in most places in India, and it has great publicity on the Internet on Hindu websites, and it seems to me that Westerners have a great tendency to use this kind of medicine.

The second: Dhanur Veda, which are books that teach how to use war machines, or we say: they are military training. They attribute this science to Brahma and Mahadev (Shiva), then Maharishi learned this science from them, and wrote a book on it.

The third: Gandharb Veda, which are books that talk about songs, dance, and the use of psalms. It is said that a (mythical) creature called Gandharb were the owners of this science, and hence this science was called Gandharb Veda, and these (strange) creatures were Skilled in songs, psalms and dancing, and he used to accompany them in their works from the nymphs of Paradise called "Apsaras", as they had servants and slaves from heaven, so they say, and one of the oldest books in this art: the book of Nat Shastra, by its author: Bharata Muni, until they called him The fifth Veda of the intensity of the interest of the ancient Hindus to this art.

Fourth: Artha Shastra, its literal meaning, the sciences related to money or economics, but what is meant by it: political sciences and property, and several books have been written in this science since ancient times, and among the oldest authors in this art: Kautilya, author: Artha Shastra, or an abbreviation of sciences related to sex and desires, and he has written many books on this subject as well.

Composed time:

It was said: These sciences were composed in the third century BC.

It was said: Rather, in the fourth or fifth century BC.

But what appears generally: it was composed before the second century BC ().

These are the most important sciences related to the Vedas.

The third topic: other sources of Hinduism

And under it demands

The first requirement: the sacred books of Hindu philosophies

INDIAN () PHILOSOPHY AND ITS INTRODUCTION

(), including Will Durant , recognized this fact in the story of civilization, as he considers it older than Greek philosophy (), as it is seen that Pythagoras (), Parmenides () and Plato () were influenced by Indian metaphysics .

Dr. Ali Zayour also holds such an opinion. Rather, he says: Philosophical thought has one origin, and that is the Asian thought,... We see without hesitation or the slightest harm in Eastern ideas in Pythagoras, Plato, Plotinus, and Gnostic thought () in particular, that Peaks of Western philosophy, if placed in an oriental ground, would be .

He also says: "The study of the idea of the universal self, for example, is present in India, where it is represented by the union of Atman with Brahman , then Plotinus takes it (...); it exists in Gnosticism, then in Arab and Persian thought. Then It returned to influence through the Persians in India, and is the brightest thing that this gave it in the Indian heritage that followed the Vedanta ()..."().

says in another place: "Since Alexander the Great (), it has been noticed that there are many similarities between the Indians, Pythagoras and Socrates. Pythagoras took from India his ideas of reincarnation, the kinship of humans and animals, the prohibition of eating meat, his mathematical writings or many of his mathematical theories... The similarities, if not taking, are many between the Indian theories and the doctrines of Thales (), Anaximander (), Anaximen (), Parmenides, Empedocles ()... The history of philosophy also knows a hypothesis that says: Aristotle () transmits his metaphysics from Samakhya Rather, Max Muller, himself, searched... for Indian philosophical terms, and Gore said: Alexander sent to this teacher Indian messages from which Aristotle benefited in building his doctrine . Nyaya) which today, many say, is the widest and highest. Even Atomism (Greek atomic doctrine) according to Democritus ()... It was derived from Indian springs, as some saw ().

Then he says: "These theories are sometimes exaggerated, and sometimes free, but, as I see, a deep reading of the Indian philosophies, which preceded Greek philosophy(), is sufficient to raise suspicions that the second takes, benefits, agrees, or so on, in relation to the previous one. .

However, the influence of Hinduism on Hellenistic philosophy(), and on Gnosticism in Plotinus, Porphyrius(), on Origen(), and its peers... is more clear: these are, for example, theories of emanation, celestial worlds, existence, meditation, mystic magical abilities, and the transmigration of souls. And pain as a basis for existence... Many have drawn attention to the Indian origin of Greek philosophy. On the other hand, Plotinus in particular is considered the most closely related to Indian mysticism.

And F. Cozen (d. 1867) says to India, "We came from the Romans, and the Romans from the Greeks, and the Greeks took their language, arts, and religion from the East... The East, then, in our view, is the starting point of philosophy."And the East, to him, is India.

In short: there is a rich field of analogy between Western philosophical ideas and their counterparts in India: it is sometimes just a resemblance, but at other times it is a take and a derivation; This prompted some historians to return the entire Greek philosophy to India, or to the East in general...)().

Moreover, the views of Heraclitus () and Anaxagoras () also often criticize Indian philosophies, which is evidence of their precedence ().

The Indian philosophy is very old, but the Egyptian philosophy seems to be the oldest of all philosophies. They are imaming in these fields, the meaning of the meaning of the meaning. ":41-42), and there is no doubt that they were imams in error. Moreover, the history of Moses, peace be upon him, is approximately the thirteenth century BC. Historians have dated the exodus of Moses from Egypt around the year 1260 BC. M. Rather, there are those who go more than that that their exodus was around the year 1550 or 1570 BC () and this precedes all philosophies Remember that in the world, Pharaoh is the first atheist in all respects. According to history, we also see the progress of Egyptian philosophy over other philosophies.

Maulana Abul-Kalam Azad says (): We know that Egypt and Iraq flourished in their territories of high civilizations long before the Greeks. From that, he said: The Egyptian priests were the first philosophers in the world, but we do not know the details of the relations that existed between Egypt and Greece... But there are other areas of ancient history, the curtain of which has finally been lifted, the ancient history of India, which has opened before us a new field For ancient philosophical studies, we can search for the origin, nature and progress of philosophy in the ages that preceded

the Greek era, ... Opinions were unanimous that philosophical investigations in Greece did not go back to more than the sixth century BC, so the first Greek thinker, it is correct for us to describe him as philosophy He is Thales ... As for India, in the sixth century BC we find a picture that is completely different from Greece. This era did not see in India the emergence of philosophy, but rather witnessed its rise. This era was not in India. Philosophy became as it was in Greece, but the fourth of its day.... and with that we must begin General History of Philosophy in India, not in Greece ().

Dr. Muhammad Ghallab says: Philosophy in all its sections: the divine, the mathematical, and the natural flourished in India, and that the necessary premise of philosophy, which is logic, reached in its schools a sufficient limit for refined philosophizing.

As for the topic of theology, it is undoubtedly proven if we research, and as for sports in all its sections, it has not reached in any other country - if we exclude Egypt - as high as India has achieved. And they are Arab masters in arithmetic, geometry and astronomy. Indeed, the arithmetic numbers used now in Arabic are of Indian origin.

As for nature, it suffices us to prove their precedence in it by declaring that they had reached the theory of atomor the individual substance before Democritus... the first to say it in Greece for a long time, and that they carried out great experiments in chemistry... as history has narrated in several Aspects of his talk about that country.

As for logic, it is very old in Indian schools, so that some historians refer it back to the eighteenth century, and there is no doubt that the owners of this opinion assert that Indian logic is the basis of Aristotles logic, but others do not ascend with Indian logic on the ladder of the past more than the era of the Modern Yogicschool That is, after the era of Aristotle, but this last opinion in my opinion is valid. Because logic has undoubtedly been found in the school of "Samkhia", which is long before Aristotle.

Based on this, we can be certain that philosophy in its fullest sense has been found in the countries of India, and that Greece owes that country many of its theories which the superficialists believe to be innovated. Doubt and doubt ().

But - as Dr. Abd al-Salam al-Rambouri says - we do not have reliable historical materials for the timing of the codification of philosophy and the

emergence of schools of thought in India, and it is not possible for us to say with certainty how did it begin? Where did you grow up? And when did it spread?

It is likely that philosophical ideas in India originated with religious principles, moral goals, and scientific purposes in the era of the ancient Upanishads, but they remained immature throughout life, emotionally immature, unconstrained by logical evidence and not linked to each other. Intellectual after school of thought, and all this period has been estimated by guesswork by about twenty-two centuries, starting from about the year 850 BC. And ends to the middle of the seventeenth century Christian, and the first seven of them are a golden age of Hindu philosophy ().

The philosophies that were generated from the books of the Vedas and Upanishads were famous, of which six were known, which were later known as the Six Philosophies, which are scholastic visions, or by a literal translation - views: which are called: Darsen, a word derived from the root d, r, s. "In the sense of saw ().

These six philosophies are:

1- Vedant philosophy or (Vedanta, Vedanta, Weddant, Vedanta).

2 Mimamsa philosophy.

3- The philosophy of Nyaya.

4 Vaishishka's philosophy.

The philosophy of yoga.

6 Sankhia.

Intellectual attitudes towards metaphysical issues in Indian philosophy in general can be divided into two directions:

First: Agnostics, that is, the one who knows, and claims to have reached definitive answers regarding unseen issues.

This position has two aspects:

1 I know my proof. He is the one who tries to prove the existence of a deity on a particular type.

2 I know denial. He is the one who tries to deny the existence of God at all.

Second: Agnosticism: that is, the one who does not know, and it declares the inability to reach definitive answers regarding these issues, and stands apart from the previous two trends and refrains from denial and proof.

The first five philosophies are affirmative (Agnostic) doctrines, proving the existence of a God, but the last doctrine, which emerged contemporary with Buddhism and Jainism, recognizes the validity of the books of the Vedas from their moral and social aspect, and the position of (agnosticism) stands for lack of knowledge regarding the essence of God ().

These doctrines can be grouped - in terms of their compatibility and continuity of ideas - in three pairs: Nyaye and Vashesika , Sankhya and Yoga , and Mimansa and Vedanta ().

Subchapter I: Vedant

FOREWORD:

Vedant is called by Hindus as "Attar Mimansa"also, because the vedas have two sides, the practical side, and the scientific side, and the practical side is presented to the scientific side. They pay the calamities, and they are all from the core of the Vedas, which is called Phurpa Mimansa() meaning the initial coordination and reconciliation. As for the scientific aspect, which came in the Upanishads and came after the Vedas (), it is late and this aspect is called Attar Mimansameaning Conciliation and the last application, which is called "Vedant".

MEANING OF VEDANT:

The word "Vedant" is made up of two words:

The first word: vid, and the second word: you, and it has given us the meaning of the word vid(), which is knowledge, and you either means the end, or it means: butter, or summary.

So the meaning is: 1) The conclusion or end of a vid ().

Or: 2) Vede Butter ().

It was said: 3) To complete a vid ().

Here, it should be noted that the Sanskrit term vedant has two connotations:

As for the first indication: it was given to the books of Upanishads in general. This name is still common among people, but it is not intended here.

As for the second indication: it is the indication that has come to refer to this book that we are about to explain.

THE ORIGIN AND HISTORY OF THIS PHILOSOPHY:

The Hindus claim: that Vedant is a philosophical and ethical doctrine (), which appears: that this doctrine was, in its early inception, confined to the explanation of the Vedats, their interpretation and the explication of similar ones, and that is why its approach was the most representative of the Indian schools of the Brahmanictraditions on the one hand, and it adhered to them on the one hand. With the theories of the Upanishads on the other hand, but thanks to the extensive research that their leaders were producing on those ancient texts that are overly complex, he gradually rose and took great steps to consider until he turned into a difficult theoretical philosophy and became the ideal of Hindu mental life, because it became a mature and organized heritage For those old doctrines, especially after taking "Buddhism"to decay. It is a doctrine that is fundamentally consistent with the teachings of the Upanishads, and it contradicts other doctrines that have a different orientation far from the spirit of the Upanishads ().

The famous book in this doctrine is called the "Vedant Sutra", which is smaller in size and has greater influence on Indian philosophical thought than any other book of Hindu books ().

This book is also called the Brahman Sutra () and some Hindu scholars claim that it is one of the writings of Ved Byas the famous author, but they agreed later that it was written by Badrayan who lived in the period between Buddha and Christ ÷; Because he criticizes many instructions from Buddha 's atheistic teachings (), and some of them specify his date at 200 BC. m (). It was said: He wrote his book in the third century BC (), and there are those who say: he wrote his book in the sixth or fifth century BC ().

REASON FOR WRITING THIS BOOK:

One of the prominent Hindu philosophers mentions: The rule of Greece, the rule of King Ashok for four centuries, and the controversy of the Buddhist hermits , all these things negatively affected Brahmanism, and almost eliminated it. It was very difficult, as he was trying to reconcile sometimes contradictory opinions and put them in short phrases to be preserved for future generations ().

The book includes four chapters, each of which is divided into four chapters, so that the group of chapters contains sixteen chapters, and the following is a table explaining that:

The Door	the chapter	number of sutras	The topic he was talking about
The first Door	1	32	The Upanishads prove Brahman is the only cause of creation, immutability and destruction Worship (Brahman) and its method
2	33	The reason for the existence of the world is Brahman, even with the evidence of reason	
3	44		
4	29		
Chapter Two	1	36	Response to Buddhist and Atheistic Genetic Principles. And speaking of the unity of existence
2	42	Talking about the feeling, the soul, and the senses And on the unity of existence	
3	52		
4	19		
Chapter Three	1	27	reincarnation
2	40	The states of sleep, hibernation, and other states mentioned in the Upanishads.	
3	64	How to obtain salvation: Obtaining the knowledge of Brahman, and two ways have been mentioned to him:	

		1- The method of divine knowledge related to the principle of emanation 2- The method of complete servitude and its annihilation	
4	51	The fruit of the knowledge of the proof of salvation after death	
Chapter Four	1	29	The only last way is to get surviving expressed in "Moksha". The state of salvation or nirvana after death and matters related to it. And the condition of souls united with the higher spirit.
2	20		
3	15th		
4	22		

So the total of these verses (sutras) is 545 verses (), and it appears by comparison that all these verses except for 107 of them are taken from the Upanishads or related to the sciences that came in the Upanishads. As for verses 107, which are included in Chapter Two, they are in response to other methods and philosophies that are contrary to the philosophy of the Upanishads.

In sum, the book Vedant includes ten important articles from the main Hindu philosophical issues, namely: knowledge of God, the soul, the souls wanderings, conditions after death, the law of punishment, absolute slavery, divine knowledge, temptations, and salvation ().

The author of this book relied on the books of the Upanishads (), although he mentioned in the introduction to his book that he relied on Srutii.e. the audible, and Smritii.e. the preserved, which illusion that he relied on the Vedas as well, but the matter is not so, rather his reliance was in the classification of This book is on the Upanishads () and on the Gita and

Manu Smṛti ().

The author's purpose for his book appears from the first of these verses, in which he says: "Let us now turn to the desire to know Brahman." And in every saying or verse Sūtrathere are only several words, and this is what makes them difficult to understand. From this extreme brevity, many attempts to understand or explain them sprang up ().

Almost a thousand years passed after that, when Godapada wrote a commentary on these "verses or systems" and then taught "Govinda" () or Gobindu (his student) the secrets of the doctrine, and this in turn imparted them to his student Shankaracharya, who composed the most famous books on the Vedāntes of Commentaries, and he was the greatest of all Hindu philosophers () - as it will come.

THE FOCUS OF THE PHILOSOPHY OF "VEDĀNT" AND ITS CHARACTERISTICS:

The focus of this philosophy:

It is almost agreed that this philosophy revolves around:

Reconciling the different opinions found in the Upanishads about Brahman ().

Determining the relationship between Brahman (Atman) and things ().

Eternal happiness is not attained by bodily pleasures, nor by wealth and worldly pleasures, not even by offering, some of which are found in the later Vedas. Rather, the only way to eternal happiness is opened by liberation from karma— the result of work — and spiritual insight is what frees karma, and enables Union in particular.

TRENDS OF VEDĀNT INTERPRETERS:

The sages of the Vedāntic doctrine differ in determining the relationship between things and Brahman or Atman, in several directions, and perhaps the reason for this is that most of them were based on a fixed doctrinal standpoint in their interpretation. Their beliefs, and this is why each of them issued a special tendency in the interpretation of the Vedāntes, which we summarize as follows:

The first trend: non-dualism, or the unity of existence, and its name: Advaita or Advaita. This first trend was called by the well-known Hindu philosophical scholar Shankar Acharya () (788-820) AD, one of the largest, most famous and oldest commentators of the Brahman Sūtra in his book The

Brahman Sutra Bhachiya, where he published his personal opinions, sometimes contradicting the apparent meaning of those texts, and is considered the organizer of Brahmanism, the founder of the doctrine of pantheism called Kevaladvaita, and a tremendous influence in the history of philosophy in India, and he was one of the Shaiva sect, and no one else was like him, but rather Most of those who came after him from the Vedant commentators were from the Chishnavid sect ().

Shankaracharya's Opinions:

This great scientist and philosopher holds that there is only one absolute reality, and it is the only true, unchanging existence. This fact is the Brahman of which the Upanishads speak. Where he bases his doctrine on the famous Upanishad text: "Tat Tvam Ashi", that is, you are that, and he says: Atman is the only real truth, and everything else is from the imaginary and illusory product (maya) and ignorance (avidia). The ego and the world are two misleading results because of that ignorance, and illusion deceives the faculties of perception, knowledge and intuition, and when we know Atman ignorance is invalidated, and illusion falls (Maya); Then there will be neither a larger world nor a smaller world ().

It is Brahman who allows the existence of the aspects that constitute the empirical world, but at the same time it is beyond these aspects, and it does not exhaust it. From an absolute point of view, Brahman transcends the world.

When explaining the Maya theory (illusion), he says: A person's knowledge passes through three states until the truth appears to him:

first: the appearance of camouflage, and the concealment of facts and they call it Brat Baskor: (Bardy Baskasta). Just as if a person sees an elongated rope in the darkness, he thinks it is a snake, this is how a person imagines his knowledge related to the higher spirit and Atman.

second: the appearance of the universe as if it is God and that it manifests itself in the human image because it is more complete and more beautiful, which means: that man thinks this world is a god when he sees its joy and greenness, and this is not the case.

third: the final truth and they call it Parmarthak(or Pramartkasta).

What is meant by it: to reach the proof of the eternity of the soul and its

presentability, for when he thinks well he realizes that the final truth is not what he reached previously, but the final truth is that the eternal spirit is everything, and that it is ancient ().

Shankar Acharya believes that the proof of the nature and existence of Brahman is not possible through sensory perception or mental analysis, but that is derived either on the basis of the testimony of the texts of the Upanishads, or through direct and intuitive experience of the kind that makes concentration in a state of yoga possible, and despite this, the mind can be used To justify these particular methods and the monistic consequences of the Upanishads, on the basis of viewing the world as an appearance rather than an essential reality, and looking at perception as an illusion rather than knowledge. He considers the individual soul to be a pure self or atman; Therefore, it is not different from Brahman, and he says about himself a famous sentence: «I am Brahman »).

Thus, this view excludes other philosophical theories that consider the world to be a product of material elements, or a transformation of unconscious matter that develops, or that it is the product of two independent types such as Brahman and matter and such as essence (Prakriti) and spirit (Porish).

According to Shankaracharya, humans view the world through two perspectives:

For a higher perspective, they consider him personified in Brahman: the All-Knowing, the Immortal, the Immortal.

As for the lower perspective: the world seems to him to be made of matter and spirits, created by Brahman, and who provided them with the means of life.

But how did these two perspectives form in the human mind?

Brahman has the ability to create an illusion (maya) that enables him to conjure in the mind a world full of magical scenes. As for the human soul, it is in a state of ignorance (the most useful) and therefore: its perspective is from the lower level, which makes it consider the world of magical scenes identical to reality, so the soul must suffer and be born again and again, according to the law of karma, (work) but when the human being It is possible for him to eliminate his ignorance, for he realizes that the world is false, and that reality is represented in Brahman alone, and that he and

Brahman are one entity, then he will be completely liberated and reach the level of Moksha ().

Maya (Illusion):

concepts of Brahman and Atman () led to special cognitive theory and concepts. The personality of the individual changes, while Atmanor Brahmandoes not change, for things are not essential (original), but are subject to permanent change and annihilation, and thus they moved away from the realistic doctrine, but this does not mean that Indian knowledge is a perfect doctrine, and the reason is that it says that things Realities constantly contradict and contradict. This epistemological doctrine is most clearly represented in:

The doctrine of Anica (non-autism) which says that everything changes at every moment (), and that all phenomena and reality are illusory, leading to chaos, ambiguity and ignorance / Avidya , and that this ignorance is the cause of pain (Dukha / Dukha).

Anatta creed Saying there is no I, without the reality of the self, here too we fall on the doctrine of illusion (Maya , and the Indians preferred not to translate it with illusion) organized by the sage Shankaracharya, which is based on non-dualism, and on the belief in the non-essential quality of the world, and only the apparent character of the personality.

In Shankar Acharya's view, the sensory world does not exist in a non-consciousness, but this world, by virtue of being a permanent and eternal representation, has a practical reality, and this theory was imposed on him because he accepted another saying the two truths.

This approach was taken by some of the Companions of Vedant when he saw the difficulty of conceiving the opinion of Shankar-Ajaria, and accordingly there is an empirical fact that some of the Companions of Vedant say, and a Hindu, who is known as Maya in Vedantic philosophy, says:

This world is an illusion and delusion, and this does not mean that the world has no reality. To say: God did not create anything but illusion and vanity, and this is not said by any sane person.

And when we say: God is all, then what it means is: He is the eternal Spirit who gives life to everything, He is the Spirit of spirits, so if you say: ((I went, I came, I did)), then although it appears that it is the action of the body,

but it is in The truth is the action of the spirit latent in your body, and this spirit is the one who moves the body according to his will, so the higher existence is the spirit of spirits. The soul that bestows life, God is the one who permeates and supports all other souls, but this does not mean that souls have no reality, that the universe as a whole, and everything in it, whether living or non-living, is subservient to the greater surrounding existence as bodies or mounts for it.

So to say with illusion and vanity does not mean: that everything is unreal, and that we have the freedom to do whatever we want, no, but life is real, and that any life is controlled by an eternal law that does not change or change. ().

He says: The Greater Spirit permeates everything and surrounds everything with one thing, but individual souls live a life independent of others, and do not know that all souls are one. This ignorance is what was called Maya - delusion, vanity. As for the actual truth, it is that the greatest spirit is the one who resides in the world and the ignorant, in the hero and the coward, in the strong and the weak, and in everything that exists alive, and this spirit is the one who shaped them and made them what they are ().

This is represented by an example, and he says: The light of the sun has no form, and it shines in all directions, but the shadows have shapes and forms, and it is the barrier to the light that becomes the shadow. The Eternal Light of the Greater Being, as soon as the barriers are lifted, the shadow mingles with the light, and it is Karma that causes the shadow—individual reproduction and individual life. The greatest being is the light, whose shadows are formed as individual souls.

This does not mean that Vedant is a philosophy of illusion and vanity, no, for the shadow cast by the light of the sun is not an illusion, but rather is real as the light itself, although the reality is that the light is what creates the different shadows ().

Salvation (moksha) :

Salvation according to Shankar Acharya is achieved by mans knowledge of Brahman, and his merging with him, liberated from everything related to the world of the senses, the world of illusion or Maya; He denies his individual self, transcends the empirical world, transcends good and evil, and realizes that the truth is in the union of the partial soul with the universal soul

or Brahman, and here the partial soul disappears at once; Where it is absorbed into the whole, all-encompassing soul that is indivisible, immortal and unchanging. And then escaping from the wheel of reincarnation that controls those who remain in the world of "Maya", the world of time and space, the world of the senses, the world of illusion occurs.

One of the Hindus says: When we truly realize that He is the Greatest Spirit that exists and works in every soul, then the joys and sorrows, all of that vanishes ().

True salvation, then, is not through good works; Because good deeds do not exist except in the sensual world, as for the realm of truth, it is above good and evil in which the merging of Atman and Brahman occurs. Ethics and study by a capable teacher ().

knowledge (Vidya) alone - as in Samkhiya () - that secures salvation (moksha) from the evils of ignorance and its obstacles, and it is worth noting that this knowledge is not something that one must attain, as it is present within the human being before every attempt to search for it, It is in the interior, as the nucleus and the basis for human existence ().

Shankaracharya believes that our knowledge of the external world is shaped and determined by our senses, and therefore this knowledge does not reveal the truth in itself, but rather reveals the way we form reality with our senses, which can only perceive through space and time .

So the union of Brahman and Atman is central to Vedantic philosophy, which is a method of Hindu philosophy with its origin in the Upanishads, as the Vedantes reflect the essential aspect of Hinduism.

The Vedantic doctrine emphasizes the non-dual or monistic aspect of the relationship of man and deity. When one realizes that oneself is identified with Brahman, this is the supreme wisdom and liberation itself in Hinduism.

The most important characteristic of the ignorance that causes desire and then recurs birth and death lies in this divisive and dualistic view of things, for all that a person desires - according to them - is to realize himself that he is an unlimited and pervasive Brahman. He desires more than this one who fulfills all his desires in self?

Knowing that the self is a proof of desires is liberation itself.

This is the Vedic conception of immortality - according to the interpretation of Shankaracharya - which they oblige every person on this

earth to gain it, in this same body and through the knowledge of the immortal nature of the self .

Criticism of Shankar-Ajaria's Views:

These sayings seem a kind of naive idealism; For how many are those who could not wish for anything in this world?

More importantly, if one has always been free so that one can perceive himself as a Brahman, then why does he need to realize his freedom? If he is free, does he need to realize his freedom? If one were to always be free, the very word of enslavement or reincarnation used by the Hindus seems meaningless here. If the nature of man is immortal, then the expression to win immortality is meaningless and unnecessary.

If the human spirit is in essence divine, what is the change that knowledge or ignorance can bring about in the basic essence of man to realize that the human spirit is divine or that the Brahman resides within the human being? This means that man is ontologically the eternal God prior to the event of knowledge, so there is no clear logical rationality in the concept of Brahman Atman. Because he is immersed in Brahman, and if a person becomes Brahman, is he supposed to not have knowledge in the first place? And if we think about it in the opposite way, if a person is ignorant then he cannot be Brahman, but to deny the Brahmanism of man means to reject the monism of the ontological unity of Hindu philosophy, and thus this is the most critical weakness in the conception and awareness of the Vedantic self - according to the doctrine of Shankar Ajaria -.

Moreover, all the six schools of thought are taken from the light of the Vedas, other than this Vedantic philosophy, which is taken and written based on the Upanishads, and this is a complete error. This is what challenges the origin of philosophy ().

Dr. Radha Krishnan criticized the Vedantic philosophy, and said: When Badrain wrote this book, many of them, including Shankaracharya, Bhasker, Madv Acharya, Ramanuj, and many others, did not all agree on one opinion. A belief that was not established before the beginning of the explanation of this brief, so they did not add to the explanation of these texts except to prove the theory that they had previously, but perhaps they added things in it that the text cannot bear, nor its verbal meaning ().

The second trend: The trend that advocates the unity of existence with the recognition of two facts:

It is called "conditional or special monotheism", and it is called "Vishstadvaita", and this second trend was called by the Hindu scholar ((Ramanuj)) (born in 1027 AD, one of the scholars of the eleventh century).

He was a Tamil Brahman, from Sturi Permbudur, who studied Advaita in an area called Kansipuram, then dissented from his teacher, and came up with a theory that says: With the transcendent monotheistic God there is a theory that gives the world a non-imaginary reality, and sees the oneness "Advita" present in the special (Visheshta), meaning: in every being And in everything. That is why his theory is called the "Vishesht Advaita" theory, or conditional monism, or special monism ().

This philosopher was an ardent follower of their god Chishnu. He responded to Shankaracharya for his misinterpretation of the books of the Upanishads, in his book "Sriphachya", where he explained the Vedant Sutra.

This philosopher was accepted among the people, where the philosophy of Shankaracharya disturbed the circles adherents to the pagan Indian religions, because he said: All things, including God, are part of the false world.

He tried to prove that Shankar Acharya's conception of Brahman made it a matter devoid of Being, just as his conception of the divine power "Maya" is unreasonable, because it leads to the belief that Brahman may fall into an illusion, so he thinks that it is not a purely unitary consciousness, but rather is a plurality of Inanimate objects and changing living organisms.

For this reason, Ramanj says: Brahman and the souls of people and material things are all real, that Brahman represents the independent reality, while souls and material things are subordinate to Brahman (), he says of oneness, but not unity in the body, he looks at unity through work and offerings, and by this he offers a service to the god Vishnu (who believes in his authenticity and defends him), so he strengthened with this explanation the offerings and the movement of religiosity, which later became an important element in Hindu worship ().

This is a conditional monism; On the one hand, he agrees with Shankaracharya, while on the other he disagrees with him. He agrees with

him that reality is one and not much, but he differs with him regarding the nature of this one; He sees that Brahman as the absolute reality is not distinguished from the empirical world, and this world is a component part of

Brahman, and the latter is a unit consisting of the differences that constitute the lived world and its basis as well. Brahman is an organic unit formed by the identity of the parts; It is not abstract, but rather specific, as a composite of the various subjects of consciousness as well as of consciousness itself. Supreme Brahman is personal, and there is no such thing as undistinguished Brahman that Shankaracharya says.

Salvation is not in the merging of the soul into Brahman; Because the essence does not merge into a different essence, then salvation is not in union, but rather in freedom from limits, and the permanent intuition with Brahman who is higher than everything even though he is the soul of all, just as the soul of man is higher than his body, and they constitute unity. However, they are distinct. The relationship between Brahman and the world is like the relationship of the soul to the body. So Ramanj maintains the world as not an illusion, but rather a fact based on Brahman ().

The world, including the spirits and Brahman are interconnected, like the body and the soul are connected and are inseparable, so that Brahman observes from the inside. As for the soul trapped in the body, it is able to achieve its salvation if it perseveres in the remembrance of God and continues in it.

Also, devotion to worship develops into the manifestation of the deity immediately, which leads to the demise of the law of "karma", i.e., the repetition of birth, and thus the worshiper obtains liberation from his bonds "moksha" ().

THE MOST IMPORTANT DIFFERENCES BETWEEN THE FIRST AND SECOND TRENDS ARE AS FOLLOWS:

1- Shankaracharya negates all subjective and descriptive attributes of Brahman and calls him Narangar meaning the Absolute God (), while Ramanj affirms the intrinsic attributes, saying: What is not conceivable to exist without the attributes is like non-existent .

2- Shankar Acharya says : What we see with our eyes is not a reality, but is the deception of the soul, then it vanishes, and the world is like a dream

that has no reality in existence, and it is like a rope that a person sees in the dark as a snake. (Bahrain).

And polytheism in his view is when a person claims that he knows Brahman or the supreme spirit, so this phrase indicates duality.

Whereas, Ramanj sees that beings are not Brahman , even though they are part of it, and the two realities are separate from each other. They are both present in their fullest form. The soul has absolute freedom to do good and evil, and the course of its salvation is purely (Brahman) turning to it ().

The third trend: the interpretation of the dualism of Vedant, which is called "Duet Wade":

(1199-1287 AD) went to this direction , and it was said: (He was born in the year 1238 AD and died in the year 1317 AD) , and it seems that it is incorrect.

Madhvajaria emphasizes dualism in the world; And that there is duality in existence according to the difference between divinity and the soul of humans () This third trend sees that Brahman is distinct and different from the world, and things and beings are realities, and there are five emphatic differences:

The first is the difference between the individual soul and the higher soul.

The second is the difference between the higher spirit and matter.

And the third: the difference between individual souls.

Fourth: the difference between matter and spirit.

And fifth: the difference between the different physical essences.

And Brahman has good attributes and names, and has a specific personality, and is not undifferentiated and abstract as is the case with Shankar Acharya, and the names of the Brahmans are multiple: Āshnu, Narayan, and other names of other gods; All of them are His names that express the multiplicity of His perfections, and all the words of the Vedas glorify Him, and He is above everything, and therefore neither the soul nor the world can imitate Him. It is His mercy that saves man from wandering, and He gives salvation by His will; Because he alone is truly capable, and every being who has been written on the journey is subject to sin, he is bound by the psychic actions that compose and that dishonor, and that disgrace the psychic body associated with his soul.

The process of salvation, by virtue of its attachment to the Creators will, requires human efforts, including: getting rid of cravings (vagya), then worship (upasana), and its first stages are reading texts, then practicing the higher forms of meditation (dhyyan), which ultimately puts the human individual in a specific position. Samaditowards its subject, which is God, and God in Himself is the supreme being of knowledge. He is the first witness, then the practice of the higher forms of meditation, which makes man in a position of endurance towards the supreme God, who is the supreme object of knowledge ().

The fourth direction: the direction that is called unity in two and two in unity:

This direction they call "hydahabhid", and it was said by Nambark, who sees unity in two, and two in unity.

Meaning: that the spirits (Jiva) are distinguished from the Brahman and do not differ from it, like the wave of the sea that emerges in it without differing from it, and he claimed that the distinction (Bhid) between the spirits (Jiva) and the Brahman , and their uniqueness from it, does not require their independence from him; Because the resemblance to (La Bhid) its basic essence leaves it at his mercy, just as the sun's rays, even if separated from it, remain attached to it by virtue of their starting point.

Jan Vilousat says: The philosophy of Nimbark is one of the forms of Vedant whose knowledge was popular among Muslim thinkers who tried to bring Sufism and Vedant closer together, including the Mughal prince: Dara Shikoh (1615 AD - 1659 AD), who robbed him of his throne and his life after he composed the Compound al-Bahar .

The fifth trend: the direction they call the correct dualism:

This direction was called to by Flabha, or Ivy, born in the year 1481 AD, and died in the year 1533 AD, and he is a Brahmi, with his origin in the state of Andhra Pradesh, and he lived in the holy Krishnai places, and taught the oneness of pure Brahman, not polluted by Maya (illusion), and the owners of this school see The world of inanimate objects and the individual soul are two realities, and they are part of Brahman that is in its outward form, Krishna, and he sees that the soul, rather the living being called by them

Jivais for Brahman what the spark constitutes in relation to the fire, and Brahman has the size of an atom (Anu) and the soul. Jiva, then, is present in the essence of all eternity, as is the case with Brahman, but it is empirically an aspect of this essence, but it is a limited manifestation (Aberbhav). And the human soul can be pure when the nature of his existence, his spirituality, and his happiness are not disturbed by ignorance (Avidia), and he enters the world of reincarnation, when he becomes afflicted with ignorance, and only science can save him from it. : The Brahma Sutras are called Anu Bhashiya, or "Anu Bhashiya"(talking about the offspring).

These are the most famous trends in the interpretation of the Vedantes, but it is noticeable that the first, second, and third trends are more prevalent, in order, so the opinions of Shankaracharya are at the top in terms of followers, but if the philosophy of the Vedantes are launched, they are the ones that come to mind.

The second section: the philosophy of Mimansa

Its meaning:

This philosophy is called: Mimansa, or Mimamsa. The researchers differed in the statement of its linguistic meaning according to several sayings: It was said: It means the first search ().

And it was said: It means deep thought, reflection, reflection, presentation, investigation ().

It was said that its meaning: coordination and reconciliation, or the final speech ().

This last meaning is the one mentioned by the dictionaries of the Indian scriptures, and it is the correct saying regarding the meaning of the word "Mimansa".

It is also called "burp mimansa" (), and the word "purp" means: the old.

As for its meaning in their terminology, it was said: an idea related to the artistic rituals of the Vedas, in terms of interpretation and reasoning (). It was said: Meditation and presentation of the Vedas to clarify the ritual aspects ().

We can say: it is an explanation and interpretation of the religious rituals in the Vedas.

When and how did Mimansa philosophy arise?

Almost all sources agree that this philosophy originated in a purely

religious environment .

It is an ancient philosophy that does not have a single author by appointment, and it is older than the aforementioned Vedantic philosophy, but it was without coordination, and it was coordinated and arranged by one of their sages known as Jimini() in a book and called it: Porp Mimansa Sutra.

Introduction to the book "Vorba Mimansa Sutra":

Gemini's book contains no less than 915 chapters, in which the chapter is divided into five sections: the first section is to formulate the hypothesis, the second section: responds to the doubts that arise about the hypothesis or its formulation, and the third section: It presents the misleading ways of understanding it. And the fourth: in refuting those misleading ways. As for the fifth and last, it presents the correct solution as a necessary result of all that was mentioned. These chapters are organized in twelve books (), and that book led to many explanations on it; He put the first of it on what is believed to be around the fifth century AD, which is the commentary called: Chapara Shavamin, and this same commentary became the subject of other later commentaries, and among the most important subsequent followers: Prabhakara, Kumarilaphata.

As for the time of the philosopher Gemini and the time of writing his book "Phurpa Mimansa Sutra", they differed on the sayings:

- 1 It was written around the fourth century BC ().
- 2 It was written around the first century BC ().
- 3- He composed it around the second century AD ().
- 4 That this book was written between 200 and 450 AD ().

Subject and features:

The subject of Mimansa philosophy: assistance in the interpretation of the Vedas (), the continuation of offerings (), and the provision of transportation services to the Vedas, but the owners, after they performed this work, tended to indulge in meditations that have nothing to do with the Vedas ().

Among the most important features of this philosophy are the following: Its owners do not consider the Vedic stage to be mere knowledge, i.e. a set of ritual teachings, but rather it is an immortal, uncreated entity, it exists and self-existing, just as the Vedas are immortal and have no active creator.

The Vedas are an emanation from the self-existing being (SAT /Sat) in the

form of a sound (shebd), and accordingly, the meanings indicated by the words are fixed and sacred meanings where their full power emanates from themselves, not from divine intervention; The word itself is effective ().

Based on Mimansa's doctrine that the Vedas are eternal, it is impossible to argue about their validity or authenticity.

Hence, Gemini rejects the view of Kabila and Kanada when he acknowledged the sanctity of the Vedas while denying their authority and suspending their rulings.

Gemini believes that the field of research in the Vedas is not limited to interpretation, significance and the determination of detailed rulings. The Vedas include commands, rules, nomenclature, prohibitions, and sensory stories. None of these elements is devoid of a purpose, and if there is no apparent purpose, then this means that there is a hidden purpose, and so when the Vedas count everyone who performs a certain ritual to ascend to heaven, the ascension that is not achieved instantaneously does not mean not to ascend at all; Because the rituals created something that did not exist before, and this thing is the invisible ascension .

Gemini believes that the human mind is too weak to solve the problems of metaphysics and theology. The mind is reckless and presents itself to serve the passions, whatever they are. The path to wisdom and peace does not extend through logic and empty twists, but you see it in the humble acceptance of what came through revelation and the transmission of the successor from the predecessor, and in the humble performance of rituals as detailed by the holy books, and this is a viewpoint that does not lack a defense .

The owners of these schools see that epistemology is purifying and liberating. Chaparasvamin says that there are five means of knowledge or judgment:

- 1- Sensory perception: It is the knowledge that is achieved by the contact of one of the sense organs with things; It is knowledge that perceives existing things.
- 2 Conclusion (Anuman).
- 3 comparison.
- 4 Pronunciation or speech (shabbed).
- 5- Suspicion (phobic): It is the assumption of what is invisible based on what is seen or heard.

Comarella adds a sixth to these five means; He calls it:

6- Absence (Abhav); A negation is a proof that something does not exist.

The owners of this school developed a logic based on advice and commands, and introduced two new modes of inference: hypothesis and correction of perception ().

The epistemology of Mimamsa is distinguished by saying that the world is real, and that all knowledge is true knowledge; What proves is the invalidity of knowledge, not its truth.

The salvation that the mimamsa seeks is not the state of absolute liberation that exists, nor in the complete cessation of what is dharma and its opposite not dharma , but rather it is life in heaven, i.e. ascension to it.

Because of his strong adherence to Jiminy, he did not say anything about the Supreme God, while accepting what was mentioned in the Vedas of the gods who offered them sacrifices. However, his followers differed after him as to what was stopped on this issue, and between the severity of the rejection of the existence of a higher God, such as Comarella. He does not say about the Creator, nor With the cyclical creation or annihilation of the world - which is one of the characteristics of the late Hindu sects - the world is eternal to him, without a beginning in time, and even if there is a creator being found, this does not change the value of the vedas or reduce them and the power of words, and argued saying: In a time Before the creation of the world, what was the state of the universe and what was the state of Rajabti himself? Then who created with my desires who is without a body? And if we suppose another creator for it, who is the one who created this other? To the last of these questions ().

And after: the Vedantic philosophy and the Mimamsa philosophy mention these two philosophies together as "Mimamsa", so it is said: gorbe Mimamsa, and the Mimamsa Atar, as they believe in the Vedas, and the first doctrine has fused into the second doctrine at the present time, as the Vedanians chose sayings that glorify the Vedas and their rituals while remaining on the sayings. Vedanticism that contradicts the sayings of the Memensians related to the proof of God, etc. ().

Section Three: Vaishishka's Philosophy

MEANING OF VAISHESHKA:

I differ in explaining the meaning of the word vaisheshka to sayings:
vaisheshka means peculiarities of things ().

Vaisheshka means: Partial ().

Vaisheshka means: to seize reasonableness .

Vaisheshka means: partial or particular ().

vaisheshka means: eater of atoms () which is purely wrong; Because he translated the title of the owner of this philosophy, as will be seen.

The correct one is the first, and it is the one that agrees with the language dictionaries as previously.

THE ORIGINATOR OF THIS PHILOSOPHY:

The author of this philosophy is Kanad (or Kanad), also called: Kanbhaksha, Kanbhuj. And the three names are his nicknames that literally mean ((eat of atoms), in relation to his theory of atoms, and perhaps his original name: Alok (). This theory of this theory is in agreement with the Greek theory of Democritus ().

WHEN AND HOW DID THIS PHILOSOPHY ARISE?

They agreed that it was originated by the wise Kand, and that he wrote the book "Visheshka Sutra", but they differed in determining the time when he put this philosophy on sayings, based on their differences in the time in which the author lived:

It was said: Between the second and fourth centuries AD ().

The second century AD ().

It was said: Before the fourth century BC ().

THE WHOLE OF THIS PHILOSOPHY:

The basis of this philosophy is that the world is made up of eternal atoms.

The Vaishishka system distinguishes seven notable types of truth, called by seven basic categories: essences (essence), properties (guna/attribute), actions (karma/action), generality , specificity (vaishisha), immanence, and non-existence (non-existence/abhava).

As for the first: it is the gems - (Dravya): which are the components of nature; It contains nine types of components, according to them: earth, fire, wind, water, ether, time, space, the soul (atman) and the mind (manas).

These components are divided into two parts:

five physical components of the universe; They are physical elements: they are: soil, water, light, air, and ether.

Each element has a characteristic that enables us to perceive and distinguish it. Smell is the qualitative characteristic of soil, taste of water, color of light, texture of air, and sound of ether.

As for the other four components, they are non-physical entities, i.e. time, space, spirit and mind (manas).

These atoms that make up the world are invisible to their smallness; As it is composed of atoms (anu or paramanu), one atom of which is equal to one-sixth of the smallest visible grain of dust, that is, it is the primary molecule that there is no room to imagine what is smaller or more accurate than it, and material bodies are formed by combining an atom with a second, then with a third. That is: if two atoms of essence come together, a dual structure is formed, and it remains infinitesimally small, and if three tightly controlled binary structures come together, a triple structure is formed, which is the smallest particle of essence that can be perceived. They are all made like this, all by the action of an invisible force, and without submission to an external cause or a creative cause, and therefore: they are immortal; It does not perish even when the universe periodically returns to the stage of collapse and non-existence. Rather, it is in that decomposition stage of the world that only stops mixing with each other, and then the world becomes invisible.

The atom in itself is not seen, and it has no extension. It is its union with its counterparts that subject it to consideration and then gives it extension and dimensions. Everything according to this view is made of atoms except for the void.

As for the second: it is the characteristics (characteristic/guna): they are the attributes of the essences, or what is called in the custom of the theologians by symptoms. There are sixteen:

1 Taste 2 Smell 3 Texture 4 Figure 5 Numbers 6 Dimensions 7 Connection (i.e.: the connection of the soul with the body) and separation (i.e.: separation of the soul from the body) 8 Awareness 9 Pleasure and pain 10 Desire 11 Effort 12 Individual 13 Altruism 14 Non-altruism (Smallness, proximity, and fewness) 15 Color 16 Aversion.

Later on, eight other characteristics were added to those characteristics: 17- Dharma 18- Ladharmas 19- Viscosity 20- Liquidity 21- Capacity 22-

Merit 23- Heaviness 24- Deficit.

Attributes may be multiple in one essence, and they may transform, transfer, or create one from the other.

As for the third, it is karma (i.e.: action or action), which for the theologians is one of the symptoms that exist in essences: They are five: 1- Raising (up), 2- Reducing (down), 3- Contraction 4- Expansion (Extension) 5- Transfer (moving) .

All these things are represented in motion, and the kinds of motion are the kinds of reality that explain the changes that occur in the essences.

As for the fourth, it is the universal or the universal essence (Universal Essences), and what is meant by it: compatibility or what remains together and eternally between several things, for example, the species exists characterized by the establishment of common characteristics between individuals. It explains the similarity between essences, properties (qualities) or actions and actions (karma).

As for the fifth, it is privacy : (ie: vaisheshka), which distinguishes one thing from another.

As for the sixth: it is inherent or immanent: it is the necessary and permanent relationship between things that are related to each other. and serve as the container and content. Thus we say: Such-and-such exists in this or that thing; Or we say: This attribute is present in that substance, the part is present in the whole, or as the relation of the cause to the effect.

As for the seventh, it is non-existence (or non-existence / Abhava): It is of four types:

The first type: the previous non-existence, i.e.: that which is before the existence or appearance of a thing.

The second type: annihilation, that is: the demise of something that once existed.

The third type: the absolute non-existence, which is the negation of what does not exist at all.

The fourth type: the implicit negation, that is: the absence of something in relation to another, as if we say: a cow is not a horse and a horse is not a cow.

As for the source of knowledge in this school, it is the purely material experience that has been exaggerated in it to the extent that it only

recognizes the measurement of the part by the part without trying to form a whole from these parts. And this empirical doctrine pervaded all her opinions until she declared that Veddoes not have any absolute source, but all that it contains of useful rulings and useful laws has arisen from a group of experiences of sages in different ages and is not something that creation cannot control - as the ancients used to say.).

Fourth branch: Nyaya

MEANING OF NYAYA:

They differed regarding the meaning of Nyaya in the language, according to the following sayings:

exact ().

Rightness, and safety from mistakes ().

The rule or the law ().

Evidence, evidence, or inference ().

As for the terminology, they differed in their definition of sayings, including:

The exact and correct method.

Logic().

A way to guide the mind until it reaches a conclusion ().

Guiding the mind and directing it towards correctness in saying and belief ().

These definitions are all similar - as it seems -.

FOUNDER OF THE NYAYA PHILOSOPHY:

The sources almost agree that this philosophy as a science in itself was established at the hands of a sage called Gutam(Gutam) (), who is called Ikshabad, meaning he who has an eye that is a foot. This means that he is the owner of the eyes fixed on his feet().

HISTORY OF WRITING NYAYA PHILOSOPHY:

All sources agree that the sage Gautam (Gutam / Gautam) wrote a book on this philosophy called "Nyaya Sutra", which is the oldest book of this philosophy.

They differed regarding the time of his existence and the authorship of this book on the following sayings:

About the middle of the second century BC.

Or between 200 and 450 BC ().

It was said: in the third and second centuries BC ().

It was said: between the third century BC and the first century after it ().

It was said: in the fourth century BC ().

THE ENTIRETY OF THE PHILOSOPHY MENTIONED IN THE BOOK OF NYAYA SUTRA:

The book that is a constitution for this doctrine is the Nyaya Sutra (), which consists of five chapters, ten chapters, five hundred and eighty-three verses (Sutras), and it initially deals with the topics that fall into the logical proof (RAISONNEMENT), which she calls as: PADARTHA By that, it means what corresponds to logic, and the number of those topics (categories, sixteen topics, and the process of knowledge and thinking about these sixteen topics takes place from four angles, namely:

The first angle: the knowing self (the knower), which is the essence, and it has properties, namely: knowledge, feeling and will, from which stem the modalities of desire, hate, pleasure, and pain, and these pleasures are the perceptive of reality and the sensory ().

The second angle: knowledge of the subject (the known), and the known that is known in this philosophy are: the soul, the body, the senses and their subjects, knowledge, mind, action, mental disorders, pleasure, pain, suffering, and freedom from suffering ().

The third angle: the state resulting from knowledge, that is, what we got from the results.

The fourth angle: the means adopted for correct knowledge. These methods are divided into two parts:

The first section: Elements of establishing correct or just thinking, which are as follows:

1 PRAMANA are the criteria or means for a trial; (or the means of judgment and its controls, or the means of knowledge), the fact that the resulting knowledge is true or false depends on the means of knowing the subject, which are four means: A- Perception. b Inference or conclusion. C - comparison (measurement). D- The certificate worthy of attestation. (verbal testimony).

2- PRAMEYA (the subject to be known): It is all the perceptible things, and they fall under twelve babesthey are: 1- The self, 2- The body, 3- The faculties of the senses and the faculties of action, 4- Aratha, which means the

special characteristic or ability that resides in the five senses, 5- Consciousness (Budhi), 6- Reason (MANAS), 7- Activity, 8- Mistakes, 9- Birthah Bhab, (or the cause of repetition of existence), 10- Fruit of works, 11- Misery, 12- Obu Burg or liberation (salvation from pain) . If these things are well known, the false science known to them as Avidia().

3 SAMSHA/ (PROBLEM) (The Problem).

4- PRIOGON/ NEED (Need, Motivation, or Motivation).

5 DRASHANTE/ (EXAMPLE) (Proverb).

6 You have CONCLUSION the result.

Section Two: Elements of Discussing and Trying Thinking: These are:

7 Avayafa / the image of the thing that he reached by logic.

8 left/argument and presenting evidence (). It is divided into three sections: A - The argument to support the inferred position. B - The need to respond to the opponent's position. C - the need to support the right.

9- Narnai / thesis (confirmation or summary of the proof).

10 Bad / The Intercept. (And it is everything that happens between the professor and the student from the argument to reach the truth, in such an argument, the goal is not to crush the opponent and overcome him, but the purpose is: to reach the truth).

11 Bring/argument and debate.

12 Bitenda / quarrels and quarrels.

13 Ask / Deception. (It is to provide a deceptive answer when argued).

14- Neghrahasthana / the reason for his dominance or weakness, or the colors of tampering, and the points of reprimanding the opponent and overcoming him.

15- Hytvabhasa/ Special logical syllogisms, what appears to be a cause of existence when in fact it is not (false inference).

16 Gatti / Trivial Characteristic Output. (Tinkering) (Playing with words) ().

Fifth branch: Philosophy of Sankhya (or philosophy of census).

MEANING OF SANKHYA:

The word "Samkhya"and it is said: "Sankhya"or : "Samkhya"or: "Samkhya"or: "Sankhya", the word denotes number or arithmetic and

numbering (), or narration (), as this belief is full of Enumeration, analysis and classification of the components of spirit and matter.

WHEN AND HOW DID THE SANKHYA PHILOSOPHY ORIGINATE:

The author of this doctrine is the wise Kapila(Kapil).

It is likely that Capella () was living in the sixth century BC ().

It was said: During the seventh century BC ().

It was said: the fourth century BC ().

Strong mutual influences were found in this and Buddhist philosophy between the two sects, which indicates that they are almost contemporaneous. Especially if some of those similar points are clearly original in one and modernity in the second, and some are quite the opposite, all of this indicates that he was living in the sixth century BC or in the seventh century BC ().

SANKHYA SCHOOL BOOKS:

The first book known by this school is the Sankhya Sutra, written by Kabila, but it is missing. As for the Sankhya-Karika, written by Ishvar Krishna, it is the oldest of the Sankhya texts that we have reached, as it was issued during the fifth century B.C. () And it was said: during the first century AD (), and it was said: the third century AD (), which is the correct one ().

THEME OF SANKHYA PHILOSOPHY:

The subject of the philosophy of this book: Denying the existence of the Creator, for he claimed that he did not find evidence for the existence of the Creator, and claimed that the world was created from the interaction of the soul with matter or nature. Do not create anything, but only look, and the soul changes in bodies according to the actions of man, so if the work is finished, it does not enter any body at that time.

THE WHOLE PHILOSOPHY:

This philosophy proceeds from saying that there is no experience but that it includes two parties: puresh (spirit) and prakriti (nature). psychological as well.

Philosophy says that nature in its origin has a single situation composed of three elements: pleasure/or goodness (settafa), activity or passion, (raj/rajas), and lukewarm/or darkness (tamam/tamas). These aspects are balanced

among themselves.

As for the knowing self, what is meant here is pure self-awareness, and it is separate from the change and activity that occurs because only things can change.

Capella sees the world as a result of the spontaneous evolution of unconscious matter (prakriti / nature), but how did this happen? Kabila begins by assuming the existence of a general essence called Prakriti or nature that includes three evolutionary forces, the 'gunas' or descriptions, namely: pleasure (or goodness or light), which they call Sattva (Set), The activity (or passion) which is called to them by Rajas (rejoice), and the apathy (or darkness), which is called to them by Tamas (), (completed), and these three aspects are balanced among themselves.

The first achievement of these descriptions or the so-called jonas (which act somewhat like catalysts in a chemical reaction) is to create the enlightened power or the property of perception 'Buddi' or intelligence.

The next stage is to communicate the feature of perception by the jonas to the five senses. These senses initiate the creation of the organ to which they are related: sight creates the eye, hearing creates the ear, sexual desire creates the genitals.

Says one of the Westerners (), and this seems to reverse the correct situation of things, although Schopenhauer and some modern Western evolutionary philosophers, have followed the approach of Kabila.

Finally, in directing its work on the raw material of the general essence, the Jonas produce the elements of the so-called external world: ether, water, and fire. etc... This is the result of what is called secondary evolution.

There is a complete opposite to matter (prakriti) the soul, and they claim that it does not interfere with the activities of individual matter.

difference between them is that nature (prakriti) is passive even though it is not fixed, while the pure spirit is active as a spirit even though it is not completely mobile. Everything that is active in the world is spirit.

What the purish soul does is to tempt nature (prakriti) to take what they call jonas to bring about the movement ().

SANKHYA PHILOSOPHY'S VIEW OF THE ENGINE OF THE UNIVERSE:

The proponents of this philosophy believe that the universe does not have

a powerful Creator who is unique in disposing of it. Rather, there is matter and spirit in it, and they are both ancient and eternal, and these two have a strong connection between them. Because the entry of the soul into matter is what gives it movement, which is the source of all the results that emerge from it, but the soul alone cannot do anything, even if it is alive and contains by force all the elements of the influence, and it is seeing but unable, unlike the blind matter that includes a latent power that is impossible to emerge. Not connected to the self. For this reason, they liken their union to the connection of a blind and a blind man who met in the desert, so they agreed on a practical cooperation between them that guarantees their survival, which is for the blind blind man to be carried on his shoulders, to enable him to walk in return for the seat to show him, by means of his sight, the path that he would not have been able to know without the help of his companion. Together, they reached the shore of salvation thanks to this great cooperation.

Thus, matter and spirit, through their union, were prepared to highlight their properties that would not have existed without this union.

Matter has three characteristics inherent to it, (as previously with us: sat or goodness, raj or passion, and done or darkness). From him nature and the connection of the soul and the developed matter and the nature arising from this development creates the world of the spectator ().

In fact, this philosophy is atheistic, and does not say that there is a controlling God who is in control of the universe, and this is one of the points where it meets with Buddhism.

Sixth branch: Yoga

MEANING OF YOGA:

The word yoga in the Sanskrit language means: union and connection (). It was said: the act of linking, controlling and controlling (). It was said: unity(), and the latter is an interpretation of what is meant. It was said: Al-Nair (), which is an interpretation of the fruit. The first is more correct in terms of meaning ().

They differed in the definition of "yoga" in the terminology of the sayings:

It was said: It is linking the technique of salvation that aims to liberate the soul from the lusts of the body through spiritual and bodily practices and behaviors ().

And it was said: An advanced idea for obtaining the personal safety of the human being, according to its basics and rules, by self-observing oneself in mind and intellect ().

And it was said: It is a unique physical and mental sport... It aims to promote the integrated development of the body and mind, originally based on the idea of a divine spiritual power latent at the lower part of the spine. The heart, throat, forehead, and top of the head, and when this spiritual force penetrates these areas, the person reaches the peak of happiness and self-realization... The goal is self-purification and self-realization ().

And it was said: It is a tactic to liberate the mind from its connection with the senses, and if the mind is liberated once, it does not wander aimlessly in a world higher than nature,... The goal of yoga is to complete the integration of Atman into Brahman ().

And it was said: Yoga is in fact a practical experience for self-discipline and bodily training to reach the soul to sublimeness and elevation after getting rid of bodily restrictions, burdens and troubles ().

It is noticeable that the word yoga refers to many things; Of which: Practicing good deeds, then called: Yoga Karam (i.e. practical yoga), and what is meant by it: Continuing to perform deeds without looking at the fruit of deeds, and looking into the world that the Spirit is the highest in everything, and working without desire or fear and submitting it to God ().

It is called the works of Vedant philosophy, then called: Yoga Gyan, or Scientific Yoga, and we have already mentioned it in detail.

She calls the works of Bhakti philosophy (which came later, and will be detailed when the pranas are mentioned) and then calls them: Bhakti yoga, or yoga that is based on love and devotion.

It is called physical exercise, and it is called "yoga hat"(yoga power).

It is called an independent philosophy, called "Yoga Raj", which is what we mean here (), which is from the arrangement of the sage Patanjali - as it will come with us -..

YOGA HISTORY:

There is no doubt that the origins of yoga are ancient (), and the exact date of its birth is not known, but it is proven that it was practiced several centuries BC ().

Will Durant says: India has known these people - that is: the yogis - two thousand five hundred years ago, and their era may be traced back to prehistoric times, when they were for the barbaric tribes as guardians, and this method of ascetic meditation known as (yoga) was present in the days of the Vedas, Then the Upanishads and Mahabharat both recognized this method which flourished in the era of Buddha ().

Dr. Muhammad Ismail al-Nadawi says: The emergence of yoga dates back to the year 800 BC (). Perhaps his intention: its appearance as a phenomenon acceptable to the Hindus, otherwise yoga existed before this, and the evidence for it is that he himself mentioned that the author of Munu Smrti who wrote his book in the eighth century BC made in his book an independent chapter on yoga, and there is no doubt that Munu Smrti Later than some Upanishads, yoga is mentioned in many Upanishads, and some claim its existence in the Vedas ().

Some claim: that yoga was one of the methods of worship among the people of the Indus civilizations (i.e., the civilization of the Indus River Valley), that is, before the entry of the Aryans ().

Perhaps it is correct: that yoga, in terms of history, was accepted long before its texts were written, and it was present in the Vedas without reference to its name, as it was present in the Upanishads and Mahabharat, and in pre-Buddhist circles; As for what was said that yoga existed before the Aryans in the civilizations of the Indus, which apparently dates back to the second millennium before Christ, as evidenced by the sitting position in which a deity appears drawn on the seals of the prehistoric civilization of the Indus, which reminds of the regular session of yoga - as Ali Zayour says - is not It is exactly a yoga session; Because it is usually found in India and in isolation from yoga (), some say that yoga existed before the entry of the Aryans, then it developed, and was found among the Aryans, is not a definitive statement in this regard, but rather it is a possibility.

WHEN AND HOW DID THIS PHILOSOPHY ARISE?

All sources agree that the author of this philosophy (crystallizer, developer and setter of its laws) is Patanjali, who wrote the first book on yoga and called it: Yoga Sutras . (or the rules of yoga), which is still taken as a reference in yogis groups from Benares to Los Angeles - as Will Durant says - but they

differed when this sage lived and when this philosophy was based on sayings:
It was said: During the second century BC ().

It was said: about 150 BC ().

It was said: Perhaps that was between the years 300 and 150 BC ().

It was said: the fourth century BC ().

It was said: the fourth century AD ().

It was said: the fifth century AD (), and this is one of the strangest sayings, and perhaps what made him say this saying is that a part of this book was placed in the fifth century after Christ ().

Patanjali commented on his book, and is also attributed to Piyas Ben Brasher, and put another book on the teachings of yoga known as: Yoga Bhasha (Comments on Yoga), and there is also: Mahabhaya (The Great Commentary) and then there is the comment called Bhoja/ Bhoja / put In the eleventh century AD, then expanded on many of these principles in the later ages ().

THE WHOLE PHILOSOPHY OF YOGA:

Yoga is a systematic effort to reach perfection, as they claim, by controlling the various elements of human nature. It leads to a distinction between spirit or thought and matter, between spirit and nature or matter () based on what was stated in the previous Sankhya philosophy; This philosophy depends in many of its ideas and principles on the philosophy of Sankhya.

According to their expression, a person can achieve through the practice of yoga powers that exceed human energy, and it appears that they are magical works that were performed by those priests. That is why when the matter of magic weakened and the magicians were unable to perform powerful magical works, many of them excused themselves by saying: Spiritual calm and moral virtue are higher than The magical power that is incidental to reaching the real goal of the freedom of the soul () - and they say: matter is the root of pain and ignorance; Hence, the purpose of yoga was to liberate the soul from all the phenomena of the senses and all the attachments of the body to its lusts. It is an attempt to attain to man the supreme enlightenment and supreme salvation in one life - as they put it - by atonement in one's existence for all the sins he committed in all past

incarnations of his soul(), by separating the mind from the body, removing all material obstacles from the soul, and if the yogi succeeds In this, he is not only united with the Brahman, but becomes the Brahman himself () - so they claimed -.

When did he start practicing yoga?

Dr. Muhammad Ismail Al-Nadawy has accurately depicted this work. Where he says: "The book - he means the book of Manu Smrti - invites those who desire to practice self-negation in the third stage (adolescence stage) of life, when a person has finished performing most of his personal duties, and he definitely ends at this stage of marriage and childbearing, Performing rituals, offerings, religious duties, zakat, and alms are all. Here, he needs celibacy and celibacy to attain immortality, and its bliss after the soul separates from the body.

Rules to keep in mind for yogis:

According to the Manu smrti: A yogi should leave his home, his family, and everything he owns, and head for a forest, wandering on his face in the midst of its jungles and among its beasts, seeking shade under which to catch his breath, and live in seclusion, dealing with all kinds of suffering, purified and exhausted, and immersed in spirit. From the physical restrictions and their obstacles in reaching the desired goal, and here he will not have a tent that shades him, nor a fire that prepares food for him, nor a helper to help him, but rather he is alone and unique, far from all desires and pleasures and the bliss of the world and its adornments, and if he is distressed by hunger, he rises and heads to the nearest village to seek food and be satiated He should never, during these experiences, wish for death or long for life. Rather, he stops and waits for the goal to be reached, as is the case with every employee who waits for his salary at the end of the month. of water except after filtering it with a sieve of thick cloth, and he does not utter a word except that it is filtered, pure, and stems from the depths of the heart, and his heart will be pure, pure, and pure, always. He follows the method of yoga, and no one sits next to him to help and assist him in his affairs, and abstains from all desires and pleasures altogether, and his concern and desire is nothing but freedom from bodily restrictions in order to reach true desire and knowledge .

How to do yoga:

They mention how to separate all physical obstacles from the soul: There

are five forces that yoga confronts and seeks to stop; Because they are emotions that make the self anxious, fluctuating, and not feeling satisfied and satisfied, and by stopping these forces and what lies behind them, consciousness becomes pure, and it can be distinguished from matter or nature (prakriti), and these five forces are represented in the following:

1 Ignorance represented in the lack of realization that the self ultimately belongs to spirit (puresh) and not to matter (prakriti).

2 Selfishness.

3 Infatuation with pleasure.

4- Removing the self-loathing of dislikes.

5- Removing the love of immortality in this world and removing the fear of death.

In order to get rid of these five obstacles, and to reach salvation and liberation, eight steps must be followed ():

First: Ethical controls or brakes (Yama): It includes five controls:

1- Not to harm all living creatures and love them deeply.

2- Telling the truth and avoiding the disadvantages of speaking.

3- Refrain from stealing.

4 Lack of attachment to things and loss of desire to own.

5- Killing sexual desire and adhering to chastity.

Second: The spiritual obligations (Niyama) : It includes five obligations:

1- Cleanliness or physical and mental purity.

2 Satisfaction with the divisor.

3- Asceticism.

4- Study the sacred texts.

5- Devotion to God.

Third: Postures (/ Asanas): It means the physical performance of yoga, and the purpose of it is to stop all sensations: they are of different types, but the best of them are as mentioned ☞ :

Sitting: The lotus session, which takes place by placing the right foot on the left thigh, and the left foot on the right thigh, and crossed the arms by interlacing the hands in such a way that one can grasp the thumbs of the feet, then lower the head on the chest with the intention of looking at the belly button and looking at the tip of the nose.

Fourth: Controlling breathing (Paranyama) : It helps its owner to forget

everything, and helps to keep the mind calm and liberate from all external impressions, and it has special methods that teach how to inhale, then hold the breath, and then slowly exhale, and what this process leads to is the ability He must stop breathing for a long time, thus emptying his mind of his concerns in preparation for the accepting emptiness that must precede his thinking in his meditations. ().

Fifth: Abstraction (Pratyahara): It means the complete withdrawal of the mind from the world of sense, so that the mind controls all the senses, and separates itself from all the senses, and thus is confined to itself, freezing all kinds of sensory activity.

Sixth: Focusing or fixing attention on one subject (Dharana): meaning limiting the thought to one thing only, and they advise that the focus should be on one of the six parts of the body or the six bodily arcs, which are: the lower part of the spine, the genital organ, the navel, Heart, larynx, forehead (or between the eyebrows).

Seventh: Constant meditation on the selected thing without any disturbance (Dhyan) : This is so that the duality of subject and object in consciousness is erased, and consciousness confronts itself, and there is nothing that obstructs the light of the soul (purish), and its method: to start with the lower part of the spine, In which all bodily forces lie, when this spiritual force is activated through sports, it rises to the top, passing through the roots of the genital organ, the navel, the heart, the throat, the forehead, or between the eyebrows, then it moves to the eighth step.

It is better in this case and the previous one to focus his contemplation on the sacred passage Aum which was previously referred to in the speech on the Upanishads (), as it is possible to focus on the Brahman or any of the gods (). That is: if it is possible to continue and the sequence in the sixth case is not interrupted; It leads to the seventh state ().

Eighth: Pure awareness without any thought (Samadhi) : It is the last stage in yoga, in which the yogi becomes empty inside and out, and his soul is manifested as a completely free soul, and unites with the absolute soul, and the soul or the individual soul no longer has any existence (such as The salt in the ocean water), as it has melted in the ocean of eternal existence, this is the true salvation according to the philosophy of Yoga ().

This is the philosophy of yoga that he composed and if you wish, then say,

arrange it, and put it in Gatesly. This yoga developed according to its practitioners. It was influenced somewhat by the people of Prana, when they saw that the great power that is coiled and rounded at the bottom of the gentle body, which they call Kundalini (alkor / sugar), which awakens Thanks to the soul, it is activated and then gradually ascends during the meditation rituals from center to center until it reaches the top of the gentle body where it is united with the cosmic soul (soul / atman), and the Atman wedding with Kundalini, which is similar to the wedding of Shiva (one of their trinity) with his bride Varpti (wife) occurs in the person a transition Chemically then described as liberation in life (jevan mukta), they thus made this process like the feminine capacity "shakti" in union with the masculine principle (puresh) or atman influenced by the philosophy of Tantra ().

Also, Vivekanand (), a yogi who is highly influenced by Bhakti philosophy, and Shri Urbindu () combine the teachings of Patanjali with the teachings of Shankaracharya.

It can be said: For nearly ten centuries, we have observed the impact of yoga on all Hindu cultures; As well as the attention given by many people in the whole world since the beginning of the twentieth century until now ().

However, when Islam and Christianity were empowered in India, the philosophy of yoga, while retaining its autonomy, moved in another direction, focusing on religious education, as evidenced, for example, by the works of contemporary great teachers such as: Vivekanand and Aurbindo. Nevertheless, authentic yoga remained independent, especially with regard to its conception of the nature of the human being, and with regard to the method to be followed to transform it radically.

It is worth noting that yoga experiences were still practiced by hermit monks in the forests and mountains in the same way to reach the same end, but Europe was impressed by it in the twentieth century and began to practice the yoga life in terms of health and sports only, and we now find in Europe and in many countries of Asia and Africa Writing books on yoga, and people yearn for it, and are very inclined to it, all as a physical sport only, and this yoga is not the core of the philosophy of yoga as previously defined with us by Yoga , but it is one of the types of yoga ().

requirement : RAMAYAN

Meaning of ramen:

Ramin is a compound word of two words: Ram, which is the name of a person. As for Ayna, it means: biography so the meaning of Ramin is: the life of Ram, or the experiences that Ram .

Introducing Ram:

According to Hindu sources: Ram is the son of Dashrth of the royal family "Ikshwaku" that ruled the state of "Ayodhya / Ajudhya ".

He is a person whose role has varied, and his condition differed among the Hindus from one period to another, so they claimed first that he was a righteous king, and his age was golden, but later they claimed that he was an incarnation of their god, Chishnu, and he descended to earth and took the image of Ram for the sake of the good of mankind.

Introduction to the book "Ramen":

Some writers mention: that between the twelfth and tenth centuries BC there were two states in northern India; One of them is in the state of Uttar Pradesh, and it is ruled by the Kusala family , with its capital in Ayodhya, and the second is in the state of Bihar, and it is ruled by a family of Aryan kings called Vidiha , and its capital was Patna, and this king married his daughter Sithamand he is called Sitham of their legends. The eldest son of the king "Dashreth".

The book Ramin tells the historical events that took place in that period of time, and it was written in systems by the most famous poets in the Sanskrit language; However, these poems were not written down at the same time, rather they were preserved in the hearts of people, and transmitted by tongues. It passed through many stages over the centuries and took on a beautiful color in the Sanskrit language in the fifth century BC , until the verses in the book reached twenty-four thousand verses (24,000) .

Dr. Al-Azami says: This book was not widely spread in ancient

times until the Indian religious poet Tulsi Das (1532-1623 AD), translated it into the Hindi language in the sixteenth century AD, during the reign of Jalaluddin Akbar the Mughal, and it spread in all sectors. Hindi, and the people accepted to read it .

The book has a great reputation and fame in the countries of India and even outside the countries of India, such as: Indonesia, Malaysia, Burma, Thailand, Tibet, and some Indo-Chinese countries such as Cambodia . , and among Hindus, these translations have received religious respect and reverence, still filling their hearts, and they read Ramin as sacred religious texts.

He is known in Malaysia as "Tales of Sri Ram", and the poetry of this book has become a source for theatrical stories in Indonesia and Malaysia.

Some of his most recent stories have been carved on the walls of the Angkor Vat temple in Cambodia .

Ramen author:

This book does not have an author specifically, and the majority of Hindus have agreed to attribute this book to { Palmiki z(BALMIKI). But they differed in the age of the author and the time of his composition:

Once they said: He was in the era of { Ram z and was walking with him, and that he helped him in his ordeal in the forest, and he composed these verses after Ram's return from his exile to Ayodhya, and this is what Ramin's book indicates.

And once they said: { Balmicky z is a thousand } Ramin z after centuries of the era of { Ram z .

Western investigators are of the opinion: that the book Ramayin z was written by men from the royal family of Ekhshwaku z z . In the beginning, this book included twelve thousand verses, and the Hindu beggars sang about it when asked, and added to it as much as they needed and tasted until the number of its verses increased. Until it reached 24,000 twenty-four thousand homes.

As for what Gustave Le Bon said: that the Hindus believe that their

God is Chishnu who created it , I have not come across a Hindu who mentioned this saying.

Time and author of the book:

Hindu scholars do not agree on the time of the classification of { Ramen z .

Some of them say: The date of writing Ramin is unknown .

And some of them say: It was written shortly after the vids ().

Some of them believe that Ramen appeared in the tenth century B.C., and was transmitted by tongues from generation to generation until it took the current form in the fifth or fourth century B.C. .

And some of them claimed: It was a thousand between 500-200 BC ().

It was said: Its authorship dates back to the year 400 BC .

It was said: It may have been written in the third century BC .

It was said: It was collected around the year 200 BC or 200 after Christ .

But what appears: that this book went through many stages through the centuries, and took this color in the fifth century BC .

Ramen's story in a nutshell:

Deshrath z had a king, Ayodhya z , he had three chief wives, and three hundred and fifty-two wives who are less than those, but he did not give birth to a male son to succeed him in the king, so he consulted his servants in offering the sacrifice called ashphamidh , which is about presenting a horse to the king. A specific attribute and in a specific form as an offering to the gods, and when he made this offering, a body came out of the fire carrying a kind of Indian food made of rice with milk and sugar - called Vahish , and he directs his speech to the king saying: Take this, and distribute it to your wives; he sent meBrahma With this valuable gift,the king carried out what was asked of him, and the good news was fulfilled, and the king begot four sons, the eldest of whom is Ram, who was begotten by Queen Kusala , and the second

son is called Bharat the king begot him from his other wife called Kai Kei , and the third son is called Lakshman , and the fourth son is called: Shtraughna , and they are twins, from his wife Sumitra , and the four brothers were loving and devoted to serving their father.

And there was another kingdom , Vidiha , which was ruled by King Janak , and he was "plowing the plow and plowing the land"himself, and one day when he wanted to plow his farms, a beautiful young woman, Sita, came out of the plow stream from the ground, a beautiful, delicate and beautiful woman, Sita. So he took her as his daughter, and when it was time for her to marry, Janak announced that whoever could straighten the crookedness of his bow with which he was fighting, Sita was his bride; Prince Ram visited "Janak"with his teacher "Peshvamtra", and after they spoke, Ram asked, "Show me this wondrous arc."The guards came with the huge bow, carried on a large iron chariot with eight wheels. Ram rose confidently and steadily, and with his hands he raised the heavy cover of the chariot, and took hold of the bow and raised it high, and with great force he drew his string, and the bow bent until it broke into two pieces between the admiration and shouts of the audience. King Janak gave a speech to the audience, declaring Ram's acceptance as husband of his daughter Sita.

The marriage was not limited to Ram and Sita, but also to all of Ram's brothers; Prince Lakhshman married Princess Urmila the beautiful, Prince Bharat to Princess Mandavi , Prince Shtraughna to Princess Srutakirti , the last two princesses being the two daughters of King Janak's brother; Prince Bharat was then at their uncles.

After a short period, the king saw that he had reached old age, so he resolved to choose the crown prince and the choice fell on Ram the eldest son, but Queen Kaikei, the mother of Prince Bharat, who was loved by the king for her dazzling beauty, and who helped him in one of the wars, and he had given The king promised her, and according to this promise, she asked the king to make his son Bharat instead of Ram king of the country, and for Ram to live in exile for fourteen years in the middle of the forests, wearing animal skins. Sita", and one of his brothers

Lakhshman .

Ram, his wife and brother finally settled in the forests of Panchavati by the Gudauri River in southern India, about a hundred miles from Bombay.

And he lived in the forest of Dandak , which he chose as the seat of his isolation, jinn and imaginary ghouls, and "Sorbin Kha", the sister of Raon the king of "Rakhsha", became in love with Ram the beautiful, and she saw that Sita prevented implementation, so "Sorbin Kha" tried to prey on her, so Ram ordered his brother Lakshman to defeat her, so Lakshman cut her nose and cut off her nose. So, Sorben Kaha resolved to take revenge until she returned with fourteen thousand goblins, and Ram defeated all of them with his magic arrow. After she was good to him that she was only good for him, and that Sorben Kaha only wanted her for him, so the misfortunes that had happened to her happened, so Raon roamed the air over a magical chariot and found Sita taking her beauty, until Raon entered her disguised as an ascetic and dragged her with him over the A magical vehicle, until he reaches Lanka .

When Ram and Lakhshman returned, they did not find Sita; They did not know her whereabouts, so they began searching for Raun and Sita, and finally "Hanuman" was able to discover Sita imprisoned on the island of Ceylon.

The story states: that when Ceylon was an island separated from India by a wide sea strait, Hanuman made a big leap in the air until he descended to the island and was able to reach Sita, and conveyed to her a message from Ram, and he carried a message from her to Ram, then Ram, Lakhshman and Hanuman went on Head the army until they reach the shore facing Demons Island.

And when the demons saw them, they were filled with terror, and Raon gathered his advisors to look into the matter. And Raon's younger brother, Bebehchen, rose up to demand his brother's removal, and Sita to be handed over to her husband; Let peace replace war.

Raun revolted at the position of his younger brother and almost

killed him if he had not escaped with four of his commanders, swore to take revenge on him, and jumped to the beach on which Ram and his army stood, told him his story, offered him help, and suggested that he build an arc of trees and rocks on which the army forces cross the sea to Demons Island and Ram was convinced of the idea, and the army crossed safely and soundly in the cover of darkness, and entered into a fierce battle with the demons.

Ram and Lakhshman were wounded twice in these battles by poisonous arrows floating by the son of Raun called "Indrajit" until they almost took their lives had it not been for "Hanuman" knowing the existence of a magical plant on Mount Kailash capable of healing Ram, so he delegated to Hanuman. To bring something of it, that monkey did not waste time in searching for that plant, he uprooted the mountain and came back carrying it on his back, and both of them were healed.

Raon wanted to take revenge on Ram, so he resolved to duel him, and the two got into a violent fight, until Ram almost fell, had he not combined all his strength in one shot with an enchanted arrow from his .

The story describes that the gods were with Ram, in this war they helped him, strengthen him, and encourage him, so Ram defeated the evil Raon, then Ram ordered Raon's body to be cremated, and piles of wood, sandalwood, oil and incense were placed on it, and it was set on fire until his body turned to ashes.

Ram issued his orders to pardon the remaining demons, on condition that Bibhishin, Raon's sworn brother, would rule them and prevent them from leaving the place where they lived to other places.

There the hero Ram with Sita rode a magical chariot, to return to Ayodhya, and thus the victors returned home, and the news of the victory had preceded them there by Hanuman, so all of Ayodhya came out headed by Bharat, brother of Ram, who for the past fourteen years refused to sit on the throne Which Ram deserves, and he kept to Ram the throne, putting Ram's shoes on it, and when he came, he put the king's crown himself on Ram's head, and even put his shoes on his feet.

Sita returned with him after proving her chastity and devotion to

her husband, and that Raon was unable to obtain her during the period of captivity, by arbitrating the fire; where a great fire was kindled, and Sita walked with her head held high, until she disappeared into the burning wood, and then came out unharmed as a sign of her chastity; As the god of fire preserved it, according to their claim; Because she has never desecrated Ram's honor, but nevertheless, the tongues of the people of the kingdom did not dwell on the fact that Sita lived in Raun's palace, and that it is not excluded that he had obtained her, and under the pressure of the people, Sita moved away to live a life of asceticism and worship in the "Palmiki"hermit, and there she was born. There are twins, "Lava"and "Kussa". That night, "Strogna", Ram's brother, came there by chance. He knew about the birth, but he did not introduce himself, and he pledged to them the "Miki"who is credited with writing this book, with care and guidance.

One day, Ram held a great religious celebration called Oran Ashphamidh, attended by the kings and princes of the countries of India, and the hermit Palmikiattended this celebration, along with Lava and Kosa, and the two sang the epic Ramayinthat narrates the works of Ram, and they had learned it from BalmikiHere, Ram knew his two sons, and he gave his heart to their mother, Sita, and asked Palmiki to bring her to prove her innocence again by passing through the sacred fire in front of the people of the kingdom, so that she could live next to him after the people of the kingdom were satisfied, and Sita was satisfied with that, and he returned Balmiki took her to Ram, but she was overwhelmed with grief because of the doubts she had experienced, and she prayed to Mother Earth to take it back again, so Mother Earth responded to her entreaties, and split until it embraced her.

Hindus believe that she lives underground with snakes and serpents - which they call Nag , and Sita became a sacred deity for them as an example of the wife's loyalty, devotion, purification and sacrifice for the sake of her husband.

Ram regrets what happened, but he was patient when some of the gods promised him that it would be his next time .

And as the story describes: that Ram ruled the country with justice until he set an example in Indian literature in the justice of governance, and { Gandhi z was one of the great advocates to restore this rule to India, and he calls it Ram Raj , meaning Ram state or system of government } Ram z .

This is how the story of their sacred Ramayin ended, and it should be emphasized again that it is not just a story to be told, but rather a holy book from which Hindus derive their beliefs, behavior and religious ideas; Fram is a god that embodies divinity, and is an embodiment of the god "Chishnu", which is the seventh incarnation of him among ten other major incarnations, and Hindus still read "Ramayin" as Muslims read the Qur'an, and as Christians read the Gospels, in devotion and desire for divine reward, Hindus believe that reading it even if Reading one line saves the reader from all sins, and that the reader is blessed with a son even if he is sterile, and gives him wealth that makes him rich, increases his age, and lives in bliss and happiness, just as reading it in the morning and evening is a reason to go away worry and anguish ().

Book purposes:

Attentions differed about the purposes of this book. What is the intention of its authors by placing it?

It is said: This story refers to a very important matter, which is the war between good and evil , for the battle of good and evil that took place since the existence of Adam appears powerfully and narratively in this book. So this story has spread throughout India from B.C. and this story still holds a great place in the hearts of Hindus.

It is said: This book was set up to be an ideal model for the Indian Aryan in family planning, and how the king should be with his subjects and people, the man in his family, the brother with his brothers young and old, mothers with their children, the wife with the husband, and how sometimes something disturbs them The peace of the family and how to deal with these problems .

It is said that this book is one of its major purposes to prove the

superiority of the Chishnavid sect over other sects, especially over the Shaiva sect .

It was said that the authors of this book intended to gather the diaspora of beliefs spread among people on one level, so that all people would be able to participate in their social, political and religious life to some extent .

And it was said: The book was originally intended to distract people from the Buddhist and Jain religions that spread before this thanks to the fact that these two religions do not prevent people from reading their books, and the priesthood of religious sciences is not restricted to the Brahmins only. These collections of books called "Etihasa", which include the following "Ramayin" and "Mahabhart", are for all classes, so that they may rejoice in this and not abandon their original religion.

It was said that the book was originally intended to demonstrate the superiority of the Kheshtriya class over the Brahmins in obtaining divine incarnations; As Ram the owner of Ramin, and Krishnathe owner of Mahabharat, they were from the Kahstriya sect, although there is evidence in them that the Brahmins are from the higher respected classes, and that some of the Kheshtarians wished to reach the status of the Barhami with all the means given to them .

It was said that one of the major purposes of the book is to prove the transmigration of souls and their consolidation in the hearts of the reader in an interesting and indirect way.

It was said: One of the greatest purposes of this book is to consolidate the relationship between the Aryans and the Druids, so that the Aryan invaders would be safe from them, as a matter of exchanging love and harmony between religions. Muhammad Ismail al-Nadawi: This poem also mentions the first contact of the Aryans with the inhabitants of southern India and their penetration to the farthest borders of the south until they took over the island of Ceylon, Sri Lanka. The secret is that the people of the south considered him one of their heroes and added to him the attributes of divinity, and presented him in the image of their chosen god, "Chishnu", who was embodied in him

according to their faith .

And it was said: As it is the nature of the Hindus to represent meanings in sensory images, due to their inability to deepen and comprehend higher meanings, or to facilitate the understanding of these meanings for others, they went to the fact that God comes in a material form, which they take as their idols, and sanctify them as their sanctification of God Himself, and often forgets The people are the origin, and they turn to the symbol, and accordingly: (Ram) turned into an idolized deity, after (Chishnu) came into it. His wife, Sita, represents the productive land. If Rama is the embodiment of Chishnu, then "Sita" is the embodiment of Lakshmi, the consort of Chishnu. Based on this, the whole story is nothing but the representation of meanings in sensory images to facilitate meanings, or to understand higher meanings and delve deeper into them with proverbs .

It seems to me that all these intentions are found in Ramin's book; It is true that it was composed by many people, and they have different points of view, but it is not without these aims that were mentioned. It also seems to me that there was a competition between two groups of Brahmins in demonstrating their superiority, and for this reason each of them plagiarized the biography of Rama; There are Brahmins in origin, and there are Brahmins educated and educated, from the first group the Rishi Śaśhista, and from the second category the Rishi Pashvamtra , and this Ramin book attributed to Palmiki shows the superiority of the Rishi Pashvamtra who was Kahshtar and then became Brahmin, while the other Rishi known as Śaśhashta without any mention of it, that is why we see it clearly in the book śaśhsta yoga - the next mentioned -, where he brought ram this again and made him a hero in yoga practices, so we don't know which of the two stories to believe? Shall we believe Ram as a warrior as he portrayed him with a meter across here, or do we believe him as a yogi as he portrayed him in Peshta Yoga .

In any case: the book is one of the popular books that enjoy the greatest reverence and respect among the Hindu masses, and it has left a

strong impact on their souls, and occupied the leading position among other books of poetic poems.

Book topics:

This book contains many topics, which can be categorized as follows:

First: In matters of faith:

The offerings are pleasing to the gods, and that the gods give for the sake of the offerings what they do not give in others , because the king disgraced himdid not get him any male children, and for this he offered the offerings until he had male children, and he actually got what he wanted, as they say.

Some sacrifices forgive all sins, such as the Ashphamid offering .

That some gods accept incarnation for the sake of creation.

Some gods commit fornication, others protect adulterers.

Some gods steal, others protect thieves.

The gods are sometimes afraid of certain creatures, and they hide in unseen places.

If some of the gods resolve to do something and it has great evils, then the other gods cannot stop it, no matter how bad the calamities are.

That the gods come down from heaven and do reprehensible actions if they fear strenuous sports and many acts of worship from some creatures, then he fears for himself from him, and fears that his authority will go to his hand, it came in some stories of Ramin, that Indra and some other gods were afraid of some The servants in this world, were always plotting against them, as some of the gods feared Raon from his strenuous sports, but he could not do anything against him, but rather persuaded Chennu to descend in human form.

Cursing and praying for one of the things mentioned in general in this story, so you see some of their servants cursing others for trivial reasons. In most places, getting rid of cursing and praying for it appeared through reincarnation (the second birth).

Paradise that people will come out of if their good deeds expire.

Indra (the hero of the gods in the Vedas) was turned into an oppressed, unwanted, weak and vulnerable person.

Second: Legal matters:

Gifting the girl to another person, and making her the daughter of another while the father was alive, the king advised him to give his daughter "Shanta" to King Rumbad , where King Rumbad asked his friend to give him his only daughter, so he gave him as his daughter, and she remained with him until Her husband, King Rumbad, is a traveling monk .

Pessimism about some sounds and things .

Naming children is on the eleventh day of birth .

All good is in the Aryans, and as for the non-Aryans, there is no good in them. If any good happens to a non-Aryan, it is for the company of the Aryans or for cooperation with them, and as for the Aryans who have some evil, they are described as non-Aryans.

Third: Political matters:

In it there are political (constitutional) ideas for life. The book talked about the formation of shura councils, in which it was mentioned that Rams father Dashretthad a shura council, in which many members of the pimps and monks were included, and he was not unique in his opinion on public matters.

It talks about ways to choose kings and covenants. From this, for example, what came in the sermon of Dashrettwhen he wanted to appoint his crown prince, by saying:

You chose me as a king over you, and I did my best to perform my duties towards you, and I reached a very old age, and it is my duty to tell you that the burdens of the king are beyond my ability now, and I see myself as too weak to bear them, and these burdens need a man stronger than me in body and mind, and you know Ram my son, and his advantages that qualify him to be my crown prince, and to represent me

in ruling as long as I live, and to succeed me after me, and to serve his people as his father, is not hidden from you, and this is my opinion, and you are completely free to accept it or reject it. Other than that, I come down to your will, and accept your decision with good will, because your goal and mine are one, which is to serve the people and the good of the country

And he talks about the duties of the king, for example, the will of the king Dashratto his son Ram when he wanted to install him as king, where he said:

"The People's Assembly has chosen you to be my crown prince and my deputy in government, and my successor in the king after my death, and since you are the oldest of my children from my first wife, who is equivalent to me in glory and honor, you are the most deserving of my children with the honor that the Assembly considers you worthy of, and your well-known advantages have made you worthy. To serve your people, you have to lower your wings to your flock, watch for its comfort and well-being, be fair in judgment and do justice to all other people, and let the young and the old be equal with you in judgment, and do not influence yourself over the public interests, and do not go to rest and enjoy the pleasures of life, and let your only concern be the peoples satisfaction and contentment, for the king is the king He must be loved by his people, praised in his conduct, and the most wretched and unfortunate of people is the king whom his subjects detest, because he who is detested by creatures is detested by

It contains the duties of the Shura Council and the behavior of its members, for example:

What the king said to him: The best of arbitration is what is biased by the moderates.

This is how Ram said after what his father said: There is no justice except with honesty, and it must be pure, frank, and impeccable of lies and falsehood. The strong are the criminals who enter the fire Hell

And Ram said to his brother Bahrat when he saw him broken.

If a dispute occurs between the subjects, will your advisors do justice

among them without differentiating between the poor and the rich? Know that what comes out of the tears from the eyes of the oppressed, it ruins the wealth of the affluent kings and their children .

Book review:

This book is criticized in several ways:

Historically:

A- This story is not historically true:

1- Many doubted the existence of Ram historically:

Mahatma Gandhi says: Ram, whom he wrote with miki, does not exist in the land of India , and says: The Ram that I mean is not Ram, the owner of Ramin (), and Mahatma Gandhi did not mention to us which Ram he intended and worshiped and called his name upon his death, as Ram did not come In their other sacred books as an idol except in Ramin, how can Ram be worshiped while he is with him other than what was mentioned in Ramin, and this is nothing but a contradiction from him, or that he wanted with this work to compliment the degenerate groups; Because Ram is not wanted by them for killing "Shanbuk"the Chaudhry man, whose fault was only to give up worship, and not serve the Brahmins.

Swami Vivekanand says - in some of his sermons in America -: Ramin is nothing but one of the books of the old story poem ().

Rabindranath Tagore, after studying Pal Kand of Ramin, came to the conclusion that this is a fiction book, not a historical book .

Jawaharlal Nehru says: Ramin and Mahabhart are only two books like the stories of the Thousand and One Nights, Arabic ().

Raj Gopal Acharir says: Ram is not a god, but is one of the heroes ().

T.K. Sidambar Nath says: "Ramen is not a glorious story, but a literature of literature ().

2- Where did this state that was ruled by Ram go? And who saw the remains?

3- Where is that dense forest that the Hindus claim Ram was in? Are there really traces discovered?

4 Why didn't Ram face either the lion, the tiger, or the wolves? Are these forests free of these predators? Why not be bitten by serpents or snakes? Do such forests exist in the world, especially in the land of India()?

5- Where did these archaeological sites that the Hindus claim go? Where is that crossing (the Sirat) built by Ram between India and Ceylon?

In terms of its contents:

As for its contents, criticism may be directed at it from several angles:

First: that Ram is not a god, and the evidence for him is many, the most important of which are:

Being begotten: God is never begotten, and accordingly he is a creature, and what happens to other creatures happened to him, from living in darkness and breastfeeding from his mother, pains and sorrows, and so on.

Ram Al-Jahil: We note this in many matters, the most important of which are:

When he did not know the reality of the deer he was exposed to until he walked behind him and the deer changed into another creature ().

We also note that he did not know how to cross the sea until he reached Sri Lanka.

The reader marvels at this god who was ignorant of the existence of { Neal z and { Nal z of his army.

Ram did not know the chastity of his wife Sita until he obliged her to undergo two tests, in which the poor woman was killed.

Ram Al-Mutahir: We note this in many things, the most important of which are:

Not knowing what to do when he doesn't know his wife in his woodland dwelling.

He was puzzled about how to cross to Ceylon, where the sea is in front of him, and he did not find a solution for him.

impotent ram:

Ram is unable to cross the sea until he stops for three days in vain , rather he is much more incapable of Raon, as he could not cross the sea in twelve years, while Raon had crossed the sea in one day, which one is stronger ()?

Ram could only kill Roon while he was neglecting him and with the help of the monkeys who were with him, which is no doubt more helpless than Roon.

Ram Al-Death: Ram could not prevent death from himself when Muni Derpashacame to him until he submitted to him and died. And the country? ().

Secondly, Ram's character is not perfect; As the Hindus mention it, we notice this when we review the cases of Ram in this book, for example:

Ram Al Shahwani: Examples include:

He often lives with prostitutes and harlots in their places ().

It is mentioned in Balmiki Ramayn's translation of Sri Nepash Ayngar that although Ramin had married Sita to make her queen, he had many wives ().

pseudo-ram; Examples include:

What we notice when Balikilled the brother of Shugrib, the king of monkeys, Ram said to Bali when he was dying when he asked him about the reason for killing him without any sin he had committed against him: I killed you because I am the representative of King Bhart who rules Ayodhya, and it is my duty to inform the religion, and that is why I By killing someone like you who does not respect religion. There is no doubt that this is a lie on the part of Ram, for he was not acting on behalf of his brother, but rather his brother was his representative, just as he did not intend by killing Bali to protect the religion, but rather to win the friendship of Shugrib his brother. Ram did not know about the existence of Pali before this ().

We also note that he committed a lie when Ram exiled his wife Sita with Lakshman to the forest. He taught Lakhshman to lie if Sita asked him

about his intention, so he said to him: Tell her that we are going to see the places of the monks on the banks of the Ganga River ().

Ram breaks the promise: One of the biggest proofs of this is that Sita never succeeded! In the test of fire, where the fire entered and was not consumed by the fire; Ram swore that he would not abandon her no matter what the circumstances, but after he reached Ayodhya, he was afraid of people's words and sent her into exile .

Ram al-Mutanoon, he does not have a fixed principle, but rather changes his position as needed: We note this in the following matters:

He used Shugrib , the brother of the monkey king, as they claim, but Ram killed his brother without right, even though he had invented justifications for that on his own.

After Ram returned to Ayodhya victorious, he said that he fought Raon for the sake of the reputation of the royal family, not for the wife, which is absolutely unprecedented in the previous chapters.

When Ram came out of Ayodhya, he vowed to himself that he would live for the duration of his stay in the forest for fourteen years on fruits, but what appeared in Ramin's book was that Ram was eating a lot of meat in the forest, and he was hunting deer and other animals for eating ().

Ram insults his father: He cursed his father for being ignorant, naive, and unreasonable ().

Ram disrespects human dignity, and this shows:

The Shudra killed Shanbuk, who had no sin other than worship, because the Shudra had no right to practice ritual worship, so Ram killed him with his own hands in order to protect the children of the Brahmins.

Ram cuts the noses and ears of women just because they love him, and this is contrary to humanity and is not befitting a human being.

His disdain for the dignity of women, and that they are not understood, and his separation from his wife in public ().

He disregards the dignity of his wife as he sends her to the forest again, without knowing whether she will be subject to meanness or remain

chaste, and the wise person does not send his wife to the forest, for the sake of people's words, which he did not know of his truth or lies, but rather to preserve the throne of his kingdom ().

Third: Sita, Rams wife, is not perfect, and the evidence for this is things, the most important of which are:

Sita is lying, and breaking the promise, because when she was crossing the River Ganga when she went to exile, she had promised that she would give such and such money to Ganga after her return from exile, and the book did not mention that she fulfilled her promise ().

That she loved Raon in herself, as she kept a picture of him with her ().

That she used to say to her husband: "You are mean, without manliness, you are nothing but a merchant of women, you want to profit from my prostitution"().

It is stated in a Bengali translation of Ramin of Hinduism "Sundrapi": that Sita's sister called "Kukurapti"said to "Ram", O Mutaa! Do you love your wife more than yourself? Come with me, and see what is in the soul of Sita, your wife, see that she sleeps with Raon's picture under her chest, and she sleeps in your bed, but thinks of Raon ().

Fourth: We did not find anything in a large raun that denounces: Raon was not that fierce, he only showed us what kings do in his kingdom, and this is a lot, and Ram did more than this in his kingdom. Ramine did not state that Raon was hit by Sita even though she was under his control and his king, and the myth that she entered the fire and left it safe believes that if he was lustful like Ram he would have done more than this.

Perhaps the biggest sin of Raon is that he was a Druid, and that is why he portrayed him as Rakshah, and these creatures do not even exist, and when these Aryans depict the natives, they depict them in an ugly way, and describe them in an undesirable way, aiming to dominate others.

Fifthly: Ramin and violent sexual acts:

This is because we notice in Ramin the abundance of explicit and obvious sexual acts, even with wombs, which, if a person reads them, must do such acts; Because it is one of the works of their gods, and that

is why we notice in the Brahmins a great deal of fornication, drinking alcohol, and various kinds of corruption; Because they were affected by reading these books, which motivate them and desire these works ().

In terms of the impossibilities:

This book combined many impossibilities, and the following are a reference to some of them:

How does a neighborhood come out of the fire of sacrifices? Is this only a myth beyond a myth.

How can a woman get pregnant just by eating?

How can there be a trait between humans and apes?

How did the monkeys talk to Ram? Did monkeys know Sanskrit?

How could the monkeys be more ferocious than Roon with his might and might and gear, while the monkeys only had stones and uprooted trees?

How did Ram and his brother kill thousands of rakshahs, before kidnapping Sita, then quickly become so humiliated, humiliated, and humiliated that he had to befriend the monkeys?

How did Ram fall on the battlefield while Hanuman went to get him medicine from the legendary Mount Kilas, and how did I get his life back to him? And what is this medicine that is found in Mount Kilas and why is it not found now?

How did Ram's father come back after death and tell his wife that she is pure and chaste?

These are all impossible things to collect by Ramen, and they are all desired by the common people; Because stories that add the impossible and the unusual things are loved by people more, and Gustave Le Bon (one of the Western scholars) said, referring to the imaginary things that came in it: the incidents in Ramen take place in an imaginary world .

In terms of different versions:

Different versions of Ramen depict the reality of Ram:

Where we note that Ram in the original Ramin, which is from the poet

Balmiki, does not appear from him except that he is one of the kings of India, the greater part of the version of "Balmiki" indicates that "Ram" was one of the heroes who had adventures against demons, and in the greater part of it there is no evidence on his divinity, nor that he is an embodiment of their god, Chishnu, except what came in the first and the last part, and these two sections are considered by investigators to be very late from the origin of the book ().

As for Ramin, translated by Tilsī Das, we notice his deification, with clear contradictions in his deification. This translation through some of its paragraphs ().

how Tilsī Das Z [1532 A.D.-1623 A.D.] in the sixteenth century A.D. during the reign of King Jalal Al-Din Akbar did in his translation of this book, and it spread in all Indian sectors, and people came to read it, and it appeared to us that { Tilsī Das Z did not fulfill the trust. He translated it and added to { Balmiki z what he wills as he made for { Ram z the position of the greatest divinity while he is in { Balmiki z with his legend a firm man of great destiny, and therefore Hindu scholars did not accept the actions of { Tilsī Das and criticized him most severely, especially in beating women, and mocking Untouchables, but with hindsight, Tulsi Ramen z fell into a position of acceptance among the Hindu masses.

The different versions of Ramin in how children were born:

and that; Some versions of Ramin show that Ram and his brothers were born from eating the food brought by the man who came out of the offering fire, while the other versions say that after he presented the offerings, he presented his wives to a group of Brahmins until they gave birth to him Ram and his brothers (), and on this all of them are from Children of fornication, and this is not surprising among Hindus; Their religion bears these actions and may be proud of it.

Variation of Ramen Transcripts in Determining the Relationship between Ram, Sita and Lakhshman:

Ram , Sita , and Lakshman are the children of the king, and this copy is the oldest known about Ram. Some of their relatives, and the

story has nothing to do with what was mentioned in Ramin Balmiki (). Many investigators differ from the truth of Ram's story:

Where many scholars from the East and West considered that the truth of this story was taken from the Greek story Iliad, and some of them trace its origin to the Greek Odyssey story, which are two poetic poems, telling the Greek heroes and their works, and this story they found similar to the two mentioned poems ().

This is the sacred book of "Ramayin" for them, and it is more widespread than the book of Mahabhart, and some Hindus made a balance between Ramin and Mahabhart, then preferred Ramin to the fact that people accepted it in general, more than Mahabhart ().

Also, Ramain is more popular than the book "Gita Z", because the "Gita Z" contains a precise philosophy that is difficult to understand, while the book "Ramayin Z" is a book of fictional stories that attracts the ordinary reader to reading it, as Dr. Al-Azami says (

The third requirement: YOGA VASISTHA

Full name of the book:

"Yoga Fascinated by Ramen".

Meaning of the book:

We already had the meaning of: Yoga, which means: linking the technique of salvation that aims to liberate the soul from the lusts of the body through spiritual and physical practices and behaviors .

As for Fashshaha, it is a name or title for one of those who claim to be one of the inspiring ones (Al-Rishiyan).

As for Ramayenit means: the biography of Ram ().

So the name of the book is a compound of three words, Yoga + Fashishha + Ramen.

And the meaning is: the yoga he teaches, which he teaches, to Ram, or the meaning: the yoga he teaches, and he expounded it in the

book of Ramin, or the meaning: the yoga he teaches flashed it, as recorded in the biography of Ram.

Introduction to the book:

Yoga was revealed by an ancient Sanskrit book, which has a philosophy that has captivated the heart of all Hindus. This book is considered one of the mothers of Hindu books. The book is structured, containing sixty-four thousand verses. The book discusses a dry philosophical subject ().

The book is translated into several languages, until it was translated into the Bengali language in prose, and it is noted that the translated book in the Bengali language is very large, as its pages reached (1200) pages ().

Author and time of composition:

The author of this book:

There is no way to decide it; Its author is unknown, like the authors of all the sacred books of the Hindus , and there are those who attribute this book to: Balmiki, the original owner of Ramayn , while a group of scholars argue that the book is a group of poets who participated in its compilation .

What seems to me: that the author of this book wanted to create a second version of the book Ramayn where both of them talk about Ram, which we have already mentioned in detail, since this book was previously called: Ramayin Attar Kahand, that is: Ramin late part .

It also seems to me: that the book "Ramayn", when the bulk of it was with the wise (Rishi) of Shvamtra, the Kahshari who, with his continuous effort and hard struggles, reached the level of the Brahmins, the author of this book (Yoga Fashshaha) wanted by its author to show the superiority of "Fashishha" The official Brahmi of his disciple, who was the main competitor to the aforementioned Pashvamtra, made Ram ask fashihamany philosophical questions through which it emerged that

the wise (fashiha) was the most knowledgeable of his time in order to teach Ram theological sciences and others.

As for the time of its creation:

His author, according to the custom of the ancient Indians, did not mention anything about his time, and likewise he neglected to mention the name of himself, and we found in it two different opinions:

1 Some people trace the era of its composition to the sixth century BC and beyond, which is the era known to Hindu scholars for composing their books, when the Aryans ended their wars. And they began to organize their religious, political and social lives, and their scholars began to write religious books in the style of stories, and they contain philosophical, theological and moral lessons , and some of them infer that it was written in the sixth century BC by some internal testimonies from the same book .

3 However, there are others who argue that it was written in a long period of time, and that these testimonies and references that indicate that it was composed in the sixth century BC are only for the parts that were written in the sixth century BC, and are not evidence of a specific time for the authorship of the entire book .

Importance of the book to Hindus:

One of the Hindus says: They are unanimously agreed that the book is indispensable for anyone who seeks knowledge of himself and strives to free his soul .

the monk Swami Ram TIRTH (RAM TIRTH) (1870/1873-1906 AD) (), who is considered by Hindus to be the best example of monasticism in the present era. He became attracted towards the end of his life. He used to claim: There is no greater book written under the sky than the book Yoga , so you spread it.He says: The greatest and most useful book, ever written under the sky, is undoubtedly yoga so you spread it, which everyone who reads it must gain knowledge of himself, and from He knows himself his Lord

In general, most of the Indian monks were affected by this book, so they cut off their worldly relations, and took the caves and forests as a headquarters for sports and striving ().

It seems to me that the book is not desirable in Hindu circles, for example, it did not reach the fame of the book Ramin, which was previously mentioned in the second requirement.

However, yogis have a great interest in this book because of the precise methods of yoga it contains, and those who do not practice yoga in search of salvation do not want such philosophical books that are difficult for people to understand.

Book contents:

The book includes issues in philosophy and theology in the form of dialogues that took place between the monk (VASISHTA) and his righteous student (Ram); Where the book depicts to us: that delusions , so he asks his teacher what he is concerned about, and asks for an explanation to clarify what he is ambiguous about. , and the Most High until it connects with ((Brahma n)) as they claim .

The book is divided into six main sections:

The first section: a section in monasticism or monasticism.

The second section: A section on the intense desire for salvation.

The third section: a section on existence.

Section IV: Section Survival, or Stability.

The fifth section: the section on mitigating, calming, stopping, and obtaining rest and reassurance.

Section Six: Concerning Nirvana, Receiving Salvation.

As for the first section: it contains thirty-three chapters, which is called Shargha , and it began with a story between the father and the child, as the boy learned many sciences, but he fell into the prey of doubt between science and work, whichever one offers him salvation, so he left science and work together, so his father called him and cut It is based on the story that occurred in ancient times of a king who left the king to his son and went to monk and strive in worship, until Indra, the

owner of Paradise, sent him his messenger to admit him to Paradise. As a result, their good deeds end, and they will be evacuated from them, and when the king heard this, he said: I do not want to enter it, so the messenger returned to Indra again, and after a short time Indra sent his messenger to him once Another, and asked him to go with this king to the monk "Balmiki", when he arrived in Deira Balmiki, Balmiki began telling him the stories of Ram, and that knowing what took place between Ram and Fashiha of dialogue leads to all kinds of doubt and suspicion, and brings salvation expressed in "Moksha". .

So the king asked Balmiki to introduce him to Ram because he does not know him, so he introduced him to Al-Miki by saying: Ram is the god Chishnu and he was struck by the invitation of four of the righteous. So all those present got up, but Chishnu did not rise for him and did not respect him in a respect that befits him, so he called upon him: to come down on the image of man, without reasoning about many things from theological sciences, so he becomes like an idiot, and another call hit him who is called: Brigo, (the famous sage to them) where Chishnu killed his wife, so he prayed for him that he would grieve the separation of his wife, and another supplication called "Galandhar" , and another supplication known as "Diodt" afflicted him. And she died for fear of this incarnation, so she cursed him that he would taste the bitterness of parting with the wife in one of his births (). In any case, Chishnu descended in the image of Ram, but he did not know about himself that he was Chishnu, and for this reason he was suspicious of many issues ().

Then the author mentioned the reason for writing this book, and what his readers benefit from it (), and he spoke about how to obtain salvation and nirvana through the words of one of the sages called Bhardaja student of Balmiki, and he also spoke about the reason for reincarnation, and began by mentioning the biography of Ram ().

Then he mentioned the strange and strange trips and travels of Ram (), as he talked about Omar Ram when he was in a state of intimidation, and he left work, and made Ram lie to his father: that nothing happened to him ().

Then he moved that Rishi Bashvamtra, known to them by three lofty titles, "Mahrashi", "Ragershi" and "Brahmarshi", came to the palace of the king "Dishrath"(), and asked him to give him Ram to help him in making offerings; As the demons and the raccoon confuse him when offering sacrifices in the nights, and that with his supernatural ability he does not strike them; Because the one who offers sacrifices should not strike anyone, and he asked the king to provide him with all kinds of science and military equipment against these demons (), and in the end the king agreed to discuss him(), but he heard from Rams remorse that he is sick, and has a strange condition, So he ordered Bashvamtra to bring him (), and when he came to the king, he began to tell everyone of Bashvamtra and she exposed her what had occurred to him from the issues that made him like this, and Ram said: He has acquired monasticism for me about worldly matters; Because I do not solve the thorny questions in my mind, why does everything perish? And why create again? And why does it increase? () I do not see any benefit in this process, and a summary of what Ram mentioned after him: that all life is an illusion in which there is no happiness (), and that there is no good in wealth and hoarding (), and that a persons life is short, so no happiness is desired from him () And that ignorance is the cause of the causes of all pains (), and that desire is the mother of problems (), and that the body has absolutely no good in it (), these are some of the students reflections, Ram, and they are the meditations of everyone who thinks seriously about life, that man yearns for happiness , but he does not find them in his whole life, and therefore Ram threw questions to his teacher and mentor, questions that shimmer in every thinking mind:

1 Is there a satisfactory state of existence that is not tainted by torment, pain, sadness, and ignorance, i.e., has true happiness been found on this earth?

2 What is the remedy, if there is a cure, for the love of this world, which is the true disease from which all other calamities and sorrows stem?

3- Is it possible for a person to enjoy eternal happiness that has no

change?

4 Is there a way, a means, or an art that guarantees a person a life that is not disturbed by worries and sorrows?

5- How should a person live in this world without being his slave?

The book says: The disciple, after having these thoughts overwhelmed him, said to his teacher:

"Tell me, sir, the guide, the best way to be free from the pains of life."

This is a summary of what came in the first section.

As for the second section: it contains twenty chapters (Shargha), in which he explained the longing for salvation (Nirvana).

In the first (Shargha) chapter: the author mentions, in the words of the wise Bishvamitrathe wise, the story of one of the sons of the wise Bias bin Prasher, who is called Shokas he entered monasticism with doubts about many issues and questions, such as: Where did this come from the scientist? How does it end? His father, Biyas bin Brasher, answered him with an answer that the boy did not like, so his father sent him to the world to someone who is more knowledgeable than him, a king called Janak. After several axes, Janak taught him, and answered him that we came from lack of knowledge or ignorance, expressed in Avidia, and it will end. This world is the end of ignorance, and told him that there is nothing in the world but the universal soul, expressed in Garmatma, which is present by his will in the living, and if he leaves his will, he obtains liberation, and when Shokheard these words, what was in his mind of the taint of doubt and suspicion And his heart was relaxed and satisfied with every good deed, so he went to the top of the mountain, and obtained nirvana through the samadhi found in yoga.

And in the second chapter (Sharga): He tells Phivamtra to those present at the king's council that this Ram acquired many sciences, and his theological questions indicate that, but he needs someone to clear his heart of doubt and suspicion and remove it, as King Janak removed doubt and suspicion. About the heart of "Shawk bin Byas", then he says to "Ram", O Ram! Scholars and sages see the intense desire for wealth

and hoarding it as a reason for captivity, and they see its lack and disposal of it as a liberation from slavery, and that all thoughts that came to Rams mind are correct ideas, but they need someone who agrees with him and helps him in removing doubt and suspicion. The one who can remove this thing from him is only the official world of the king Dashrettthat fascinatedher, and he should inform Ramof science and arts, regarding the doubts he has, until he attains monasticism in this world.

So he thanked "I broke it"and said: If I commanded it, I will do my job, and study with "Ram"to answer his questions in this regard.

Then the dialogue began between the professor and his student, and this dialogue continued until the end of the book.

The most important contents of the book:

1- The cause of pain and calamities is our shieldor the desire for worldly ends:

The book says: This desire stings its owner like a deadly poisonous serpent, cuts like a sharp sword, pierces like a sharp spear, binds like tricks, burns like fire, blinds like a dark night, and grinds its poor prey like a heavy millstone. darkened by insanity and madness."

2 The reason for our fascination with the desire for worldly ends: ignorance of our true nature, and what the world is. Ignorance is the cause of all other pains, sorrows and calamities.

The book says: "The source of all evils is lack of knowledge. The best and most effective remedy for all our pains and sorrows is Janana , meaning access to wisdom (knowledge).

3- Wisdom is what is required, and it is the best medicine for this disease:

The wise, wise person who knows what must be known will not be afflicted with sorrows, and will take a right attitude towards everything. Access to wisdom is the most effective medicine for this disease, and

wisdom is the only bridge over which a person can cross in peace to the sea of this world.

4- You do not acquire wisdom or correct knowledge except with matters:

A- By striving to achieve it:

Wisdom or correct knowledge, which is the only and final effective remedy for all life's pains and misfortunes, is only attained by striving and effort to attain it.

B - Not relying on luck or fate:

The book says: There is nothing called luck or fate and destiny that grants us happiness or afflicts us with pain and sorrows. Rather, we are the ones who create our luck with our efforts, and accordingly there is no way to avoid misery or get rid of it except with our effort and effort.

There is hardly anything in the world that is not attained by proper hard work and effort. A person has nothing but what he strives for, and he does not attain anything if he sits down and abandons *ijthad*.

Every person is a friend of himself or an enemy of himself, so if he does not care about his salvation, then no one seeks his salvation.

And those who rely on fate and destiny to get what they want, and do not strive for it themselves, are the enemies of themselves. They only rely on something that does not exist at all, and they rely on luck - and luck is only created by the illusions of the lazy, and therefore he does not give anyone anything; Because it does not exist except in the delusions of the ignorant and the lazy, and the heroes and arrogance, the eminent scholars, and the great sages never believed in it, and none of them relied on luck or fate and destiny in any of their affairs.

Those who rely on luck are deprived of their worth, their wealth, and their pleasures.

c- The student must have initial qualifications:

Wisdom - the effective medicine for all kinds of pain - does not emerge except on the mind that has prepared for it.

Whoever is not prepared mentally and morally to receive it, the

guidance of the best and most complete of the guides will not benefit him in anything. Teaching the guide only benefits the person whose mind has calmed down, his soul is liberated from the haven of the senses, and his relationship with his souls desires is cut off.

When the mind is cleansed of worldly desires, the student benefits from every word of his teacher without difficulty.

The book says: The first thing that a student, a seeker of truth, or a desire to free himself from the shackles of slavery demands, can be summed up in four words:

1- Tranquility: Its meaning is to purify ones heart from all distress.

2 Contentment: It means that a person does not desire anything, does not antagonize anything, and controls his feelings completely, so that he does not disturb himself even between the clutches of death, nor does joy deviate him from being right, nor does war affect his nerves, and he remains stable in the heavens, raising his head like a mountain. The lofty in the face of the onslaught of calamities and the uncertainty of time, wisdom does not descend upon the mind that is enslaved by desires and desires, and which is devoid of contentment. with something.

3- Accompanying the wise; Because it removes darkness from the heart, leads a person to the right path, and makes the sun of wisdom shine on his mind.

4- Deep meditation: the truth can only be known by contemplation and meditation, because it is the means to the truth, and it leads one to self-reassurance, and meditation is only what was on the logical method in vital issues, as if one says to himself, Who am I?and "what is my truth"? How did you find this world full of evil? ().

5 Yoga methods that this book refers to:

This book contains three methods of yoga :

One of them is the belief in oneness, which is to see that Brahman is alone in the world.

second: the tranquility of the heart, which is to subdue oneself until it is subservient to him, and whoever becomes a calm soul, it is as if he

has escaped the worldly pains and calamities that confront every human being, as they claim.

third: opposing the soul, because this book depicts life as full of sins and guilt, and psychological desires lead man to destruction and demise, so humanity falls into continuous sorrows and pains until the soul chooses one of the three ways to end these pains and sorrows, and for a person to have an eternal life full of pleasures and joys, and that Connecting the soul with Brahman .

Book review:

This book is criticized on several fronts:

Historically:

1- Many have questioned the existence of Ram historically, which probably did not exist at all. The name Ram did not appear in the ancient Hindu books. It was not mentioned in the Vedas, nor in the Upanishads, nor in the books of the Sutras, nor was there any reference to it in Sruti. It came in the Mahabhart that it indicates that there is Ram the warrior, and not as an Atar, and some Hindus have stated that the Hindu religion invented this name after the atheistic campaign of Buddha, when they embraced the philosophy of Bhakti, influenced by some religions that were known at that time (). We have already explained that in the second requirement, so it does not need to be repeated.

2- As many doubted the existence of such a state that was ruled by Ram, and we have previously explained that.

3 Not knowing the author of the book, and we have already said: The book was found to be attributed to Balmiki, but it is true that it is a book in which the poems of the poor Hindus were collected, and from here we know that the book is of no value.

4 - Some Hindus have mentioned that what came in the book of Yoga, which it revealed regarding the proof of the Atar and what is related to it, the Hindus did not say about it until after they were influenced by neighboring religions, when they embraced the doctrine

of the Atar in their religion ().

5- If there is no existence of Ram , nor of his state, nor of his story, as we have already detailed in the second requirement, then there is no credibility left for such a book that is woven on an unknown in an unknown tongue.

In terms of its contents:

The contents of this book are scattered topics, and criticism of its contents requires an independent author, but I will confine myself to the general matters as follows:

What this book contains are unreal things, and they are all unrealistic philosophies, as it tries to prove that existence is an illusion, just as it tries that Brahman is everything, and there is no doubt that these are empty claims, which sound minds denounce.

What this book contains of the conception of the Creator and the universe, all of these primitive conceptions are not accepted by a sound mind, noting their contradiction in many places. All are not based on evidence, but are the claims of their monks and hermits.

What it includes by obtaining moksha (the desired salvation for the Hindu), that it is through yoga, can only be applied if he is mad or a lunatic, and the person is dearest to the Creator with the grace of reason, it must be preserved, otherwise this is considered a major crime on the soul.

The view of this book on life is that it is all evil, and that staying away from it is salvation, and this is undoubtedly a negative concept in the Hindu religion. Islam to him. Allah says : As God has done good to you, and do not seek corruption on earth, for God does not like corrupters(Al-Qasas: 77).

Fourth requirement : PURAN

Meaning of "Bran":

The word buran has two meanings in the language:

1 the old one ().

2 What completes ().

Both meanings are valid; In the first sense, it means: that it is old; In this sense, it means ancient legends and stories ().

On the second meaning; It completed what the Vedas and Upanishads left of the important demands of the people ().

What is meant by Bran, as Al-Azami says: It is the book that talks about the myths of the ancients (), and Dr. Goresh Mendel says: The wise men used to discuss their beliefs with tales, legends, representations and metaphors until it was proven in the minds of the public, and these tales and legends and so on were collected in several books called Bran ().

The author of the praan and the determination of its time:

There was a great disagreement between them regarding the author of these books:

The first saying: Most of them were of the view that his compiler is a collector of Al- Vidat , meaning Biyas bin Brasher , and they mention many anecdotes and stories related to Bias bin Brasher , all of which are fabrications and clear lies for several reasons:

1- Attributing the book to Biyas bin Brasher is undoubtedly a clear lie, as one person cannot classify or compose all these books in his short life.

2- The name of the Hindu philosopher (Shankarajaria) was mentioned in Bdampuran and he was born in the eighth century AD, and it was definitely after Biyas bin Brasher ().

The second view: Some contemporaries went to him, where he said: Al-Bran was a single book, divided into eighteen chapters, so Bias bin Brasher made each chapter a separate title with the names of animals or deities, then divided it into eighteen separate books, as he divided the vids before that. into four sections ().

Dr. Al-Azami says: It appears from reading Burran that it included first eighteen chapters, so he took each chapter separately, and composed a separate chapter on it .

The third view: Al-Biruni's saying, where he attributed it to those who claim to be inspired, so he said: As for the paranoids and the old interpretation of the first Bran, they are eighteen...and they are the work of the people called Rasheen() - meaning the inspiring ones.

As for the time of its writing, according to the first saying that he attributes to Bias bin Brasher, it is around 3000 BC, as was previously mentioned when talking about the Vedas (), which they also attribute to Bias bin Brasher himself ().

And on the third saying; They were written at different times (), and some Hindu scholars have determined the time of writing these books according to the topics as follows:

The first era: from the year 1200 to the year 1000 BC, and in this era, stories and legends related to the news and conditions of kings, money and priests were written.

The second era: from the year 1000 to the year 600 BC, and in this time, legends were written that tell of the principle of humanity and the creation of the first human being.

The Third Age: From 600 BC to AD 100, and in this age myths related to the creation of the heavens and the earth and the conditions of the universe were written.

The fourth era: from the year 100 to 700 AD, and in this era many doctrinal issues were recorded, especially what revolves around the doctrine of the Trinity, as well as the news of the god Chishnu and his solutions in many things, and his incarnation in different forms, and I wrote in this era also some matters Legislative worship of the gods and how to establish religious rituals ().

However, this limitation is not acceptable; Since the topics presented in the arguments are mixed, it is not possible to single out each topic in terms of the reality of these books in a specific time in terms of the reality of these books, and then include the other topic after it; Because this method is the method of historical books that can be attached to each other, such as the book of the Jews in the Old Testament, which first talked about the story of the creation of the

heavens, then the stories of some of the early prophets, then the story of Moses and then those who came after him, to the time of Greece. Historiography of it proves that it was written in successive times. As for the book of Buran, the tales, legends and beliefs are mixed in which there are no specific time intervals between them, in the light of which it is possible to accept the claim that defines each of them with a special time.

Gustave Le Bon says: Bran groups were placed in different roles, no later than the eighth century AD, and were filled with wondrous fables, and they left any history with a flaw that modern science cannot derive anything great ().

Will Durant says: As the metaphysical philosophy of the Brahmins exceeded the limits of people's understanding, "Biyas" and others rose in a period that lasted for a thousand years (from 500 BC to 500 AD) and created books "Bran" in which they expose to the general public the reality of the creation of the world In its precise image and the successive stages of the universe and corruption that occur on periodic periods, the lineage of the gods, and the history of the era of heroism ().

This last statement is the one that can be accepted in the author of these books and his time, and God knows best.

Bran wrote:

Bran's books are too many; In some statistics, it reached 108 independent books, and the most accepted of them are eighteen, and the greatest in rank and the most widely circulated among people is one of them called BHAGWAT PURAN .

Al-Biruni says: They are eighteen and most of them are named after animals, people and angels (perhaps by the angels he means what the Hindus call dyota) because of their inclusion of their news or because of the attribution of speech to them, or the answer to issues to them ().

The names of Bran's important books are:

Bran wrote the task eighteen, and they are called the major brans,

and they are:

1- Brahmand Puran: (i.e.: Brahms testicle): the number of its verses is 12,000.

This book included a statement about the night and day Brahma- which they call every ২৮, which is equal to four million three hundred and twenty thousand human years () - and the yoga () and the Muntar - an amount of time. It also included the names of the royal family and others.

Some of them say: This book has lost a large part of it, and it is noticeable that this book agrees with another book they call Baj Bran; They are identical, except in the name of the god, according to Brahmand Prana Vishnu, and according to Bhag Pran: Shiva (). The difference is only in the word that concluded the pran (). The translator of the book into the Bengali language mentioned several evidences indicating that this book was written between the second century AD to the ninth century AD ().

2 Brahman Bibert Bran: (i.e.: in which the incarnation of Brahman was revealed) : the number of its verses is 18,000, and it is divided into four sections:

A - He divided Brahma into thirty chapters, explaining in this section how the beginning of creation from Brahman was detailed. (Because he is the original embodied impersonal Brahman).

B - The nature section in sixty-six chapters, in which he stated that Krishna is the nature whose existence is in everything ().

C - Ganesha was divided into sixty-four chapters, in which he mentioned everything related to the birth of Ganesha, the son of Kali, the wife of Mahadeo (Sheva), and many incantations, incantations, dhikrs and others were mentioned in this section.

D- And in the last he mentioned the birth of Sri Krishna in one hundred and thirty-three chapters, this book, although it is numbered, which makes the superiority of Brahma servants, but his condition now is not like that, rather it is all in praise of Chishnu, as if it is one of the braanas that glorify Chishnu.

When he reached the section "Sri Krishna"he mentioned everything

related to him from his birth, his upbringing, his works, his adventures, his love and his love with "Radha" his wife, in the ugliest possible way. ().

- 3- Marcandio Bran (Markandio is a great feathery name, which is attributed to him): The number of its verses is 9000 verses, divided into one hundred and thirty-eight chapters. It is not understood from reading this book that it is for any of the three Hindu sects; However, the news of reincarnation and karma and the news of snakes and serpents in it indicate that the compiler of this book was influenced by many Buddhist principles, and took many of their concepts.

Hindus claim that it contains valuable advice and that its good statement is comparable to Chishnu Pran. Inside this book there is a statement of the worship of Devi () and its virtues, which is meant here: Durga, one of the consorts of one of the Indian trinity Shiva, and for the importance of this part is read by Hindus every morning With respect, reverence and reverence, and because the worship of Durgais widespread in many regions of India, they recite what came about its news and deeds until they obtain what they wish for obtaining and perpetuating the great blessings ().

Among the most important stories that were mentioned in it: that a king of the second time (which they call the time of Trita) went out to hunt, and he heard a womans voice: Save me. So the king spoke with words of pride, pride and exaltation. from Kahsheria thanks to his many hard sports), and a dialogue took place between them until the king gave him everything he owned, and he became one of the poor and the one who caused poverty sold everything he had from family and children, but Shvamtra was not satisfied with all of that, asking him for what he promised to fulfill him at first He gives him everything he asks for. In the end, the king sold himself to Choudary (the fourth layer), and Choudary began occupying him as a grave digger for a premium of money, and one day he found his woman from the dead, knew her, and knew his son, who died from being bitten by a snake, and almost killed himself if it wasn't for him

afraid that he Yahya again as a slave of Shudra on the basis of reincarnation, then cried a lot and remembered Sri Krishna and sought refuge in him, so Sri Krishna came to him, and he repented of him with Swamtra and returned all the money that was stolen from him, and he came back as if nothing had happened to him, and revived his family and children.

We also found in it: the custom of burning the widow with the dead husband.

There are also some stories of Ramin and Mahabhart in this book, which indicate his lateness to them.

- 4- Bhawish Bran: (i.e.: Al-Bran who talks about what will be): The number of its verses is 14,500, but this book is not complete, and the number of its verses does not exceed seven thousand verses. As for the semi-bran (Oba Bran), which is also called Bahushtar Bran, it is later than the first, and contains seven thousand verses, but the sum of these two books is the same book as Bahbash Branor are they two late, plagiarized books? They differed in it, but what many say is that the one found in this book is late in authorship, Some of the verses of this old pran were mentioned, such as Mag Bran, but they are not found in this pran that exists now.

There is a section for this pran called Kalki Bran, which touched upon Kalki Avtar, (Attar that comes in the Kali time, or the last time) and what came in this pran is true of Muhammad only, until one of their scholars admitted that there is no Kalki Atar except Muhammad and he mentioned Evidence for that is from this book, and that it only applies to it (), except that the Hindus differed in accepting this part of the book, and they said that it was plagiarized and that it was developed by the later and that it was included in the book at a very late time ().

In this pran there is a mention of creation, the four classes, and the four roles of Hindu life, and in it one of the parts of the trinity Shivawas mentioned so much that some people said that this pran is one of the categories for Shiva worship ().

- 5- Baman Bran: (i.e.: the person who reduces his hands and feet to the extent

of his body so that his appearance is pleasing to him): the number of its verses is 10,000, divided into fifty-five chapters. The most important thing in this pran is the descent of Chishnu (one of the Trinity) on the image of Bamen Aftar (incarnation). The fifth), deceiving some, killing him, etc., offerings to Yaksha, marriage to Shiva (one of the Trinity), and the birth of Kartik Kumar his son from him, and it is also full of mentioning the holy places of worship, as if this pran is dedicated to this matter (), which is very similar to Brah The following Pran () is understood from a careful reading that it is one of the books of the "Chishnu"sect (). In it there is an explanation of the reasons that cause people to enter Hellfire and how to get rid of them ().

Then the most important thing that came in it is the mention of the story of Bamen Aftar: And the story is as they mention it: that he came at the end of the sixth period in which he was destroyed on the king Bil ibn Beruginwho was the flower of the flower and the king of the world, because when he heard from his mother he preferred the days of his father over his days when he was To the first Krita Jokis closer, and the people in rest are drowning, and from fatigue, he is moved away by his determination to compete in that, so he took on the works of righteousness and dissemination of gifts, the dispersal of money, and the offerings that he deserves when one hundred of them are completed, and the leadership of heaven and the world, when he approached the full or almost emptied of ninety-nine From it, the spiritualists took pity on their position and knew that what they had of people would be cut off if they dispensed with them, so they gathered to Narin (Īshnu) crying out to him, so he answered them to their petition and descended to the earth in the form of Baman... And he came to Bilthe king while he was in the work of sacrifice and the Brahmins With him around the fire and the flower and his minister in his hands, and the treasuries were opened and jewels were poured out, patience for prayers, gifts, and alms, so he took securely like the Brahmins in reciting Vedfrom the place that is now called Sam Vidwith a

melody of a singer who shook the king for his generosity of what he wanted and suggested, so the flower pleased him that This Narain came to seize your king, but he did not care She said to him because of his great joy and asked him what he wanted, he said: The amount of four steps of your king to live in, he said: Choose what you want and how you want, and asked for water to pour it on his hand, so he will do what he ordered, which is a drawing for them. So he locked the hole of confusion with the hashish of the ring finger, and cut off the eye of the flower and pushed it away, so he poured water, and he walked safely, one to the east and another to the west, and a third to the top, reaching Safirluk(the supreme kingdom). Earth till sakh to ' batal ' down the lows. And he took the worlds from him and handed over the presidency to "Brender"().

- 6- Barham Bran: (attributed to Brahm): The number of its verses is 10,000. He is also called: Adi Branmeaning the first pran, as they claim that it is the first of the prans (), which is incorrect; It mentions the events of the twelfth and thirteenth centuries (), and it is also called Shur Buranand shur here means the sun; This is due to the large number of mentions of sun worship and its various forms ().

In it there is talk about the manner of creation, about the descent of the river Ganga - sacred to them - from the sky, and about the sun and moon, and the sacred places of worship ().

It mentions about Sri Krishna and his birth, as well as some places of worship in present-day Orissa in India ().

It also mentions the lineage of the families of the Riches, the family of the sun, and the family of the moon ().

- 7- Chishnu pran: (ie: attributed to Chishnu): the number of its verses is 23,000. It is believed that this is the oldest of the prans(), and one of the most important prans of the Chishnu sect, and it was recognized by Ramanuj - the most prominent leader of the Chishnu sect, where there are all the adjectives of pran in the meaning of the word. The five, except that he mentioned the ancient Indian family of Maurya, which indicates that it was written by the first and second centuries AD,

because they were ruling India during this period ().

It is divided into six sections: in the first section there are twenty-two chapters, in which he mentioned the beginning of the order of Chishnu and his consort Lakshmi, and the biography of Darub and Prahalad (), and in the second section sixteen chapters, in which he mentioned the land, the seven islands, the seven oceans, and so on (), and in the section The third is eighteen chapters, in which he mentions the story of the division of the Vedas by Bias bin Grasher, its subsection, the roles of life, class, and other things. Dedicated to Sri Krishna, his deeds, his love and affection with the jogos (cowgirls), and the sixth section, which has eight chapters, mentions the philosophy of Bhakti (worship with love and devotion to God Krishna), how to yoga, salvation or moksha (Nirvana).

We see in this pran that Cishnu is the supreme spirit, and that he is in the heart of all worlds, and that whoever mentions him removes all distress and distress, and that he is the one who gives life and death.

We also see in it the claim of reincarnation, and the attempt to prove it by multiplying examples and metaphors; He claimed that one of the causes of reincarnation is: the desire for something remains (), and we see in it the royal policy towards friends, and that it takes place in four ways: either by love, or by giving, or by separating, or by punishment ().

As we see in it the claim of the (Avatar) and the Avatar of Gishnu is mentioned in each of the roles ().

8. Nard () Pran: (He is the son of Brahem): The number of verses is 25,000.

This book is taught by Nard to his student Santakumar, and tells him that he loves and respects Chishnu. Rather, it is full of a statement of the Chishnu sect, and it also mentions the philosophy and praise of my religion, But the preference of Vishnu over all other deities is very clear in its chapters, and it is understood from some of what it includes that it was composed only after the Muslims entered India, so it is much newer than the other branas ().

It also includes mentioning reward and punishment, hell and heaven, the roles of Hindu life, and social classes, as we see in it the well-established doctrine of reincarnation, and thus we usually see in it Sitior the burning of the widow with the dead husband, as mentioned in some of its rules, (who is prevented from doing this work and those who are allowed to), praising the monks and sages of the Rishtes, and that the Rishians, thanks to yoga, know the past, the present, and the future, and that a single glance from these Rishyites may cleanse the dead from sins and dire consequences (), and this pran urges the company of the righteous, and abandons babysitting the sinners, as We notice in some of his verses the belief in fate, which they call (Duib), and other subjects ().

9- Bhagapetpuran: (relating to the philosophy of Bhakti that Krishna teaches, and its essence: worshiping God with love and love alone): the number of its verses is 18,000. It is also called Sri () Bhagbab. We have already mentioned that this book is one of the books that Hindus study day and night. As they consider it the best of their books ever, especially with the "Chishnu"sect, and they mention its goodness: that it includes the sanctity of religion, the manifestation of knowledge, the depth of yoga, the flow of love and passion, the far-sighted politics, and the flow of love and fondness called "Bhakti". Things are clear in every part of this pran, and Hindus believe that whoever reads this pran gets the Vedic sacred works, the ancient Upanishad sciences, the high morals of Hindu law, ideal philosophy, clear, beautiful ancient pranic stories, and the tearful truth.

Some Hindus say: This Bhagbet Puran is described as a Vedic, Upanishad, Philosophy, Religious Archives, and Puran. It is also one of the best poetic collections. There is no parallel in its good organization and consistency, and the beauty of its statement and meanings, and we can claim that whoever reads this book has read Carefully, no knowledge of Hinduism is hidden from him .

The book includes twelve chapters, the first chapter includes nineteen chapters, and includes the glorification and praise of the

Book of Bahgat, and an explanation of its being the best of all sciences of all existing sciences, the revelation of God in a form of images, how the texts of Bahgat were revealed, and some news of their kings and their wonders.

As for the second chapter, it contains ten chapters, and includes some stories and dialogue between some of their seniors and their students, and answers some of the questions asked by them.

As for the third chapter, it is in thirty-three chapters, and it includes mentioning the types of creatures, the birth of Cul Dew, and some of what includes the philosophy of Sankhya, Sankhya Yoga, and the fate of creation.

As for the fourth chapter, it is in thirty-one chapters, dedicated to explaining some of the offerings, some of the lineages of Menu, and his daughters, and some of what happened between Shiva and Yaksha, of controversy, conflict, and some related to family life.

As for the fifth chapter, it contains twenty-six chapters, in which it is mentioned what is related to the genealogy of some of the Riches (the wise ones), as well as mentioning geography, and so on.

As for the sixth chapter, it is in nineteen chapters, dedicated to explaining the merit of Chennu and the benefit of mentioning it, as he mentioned this with a famous story, which is that a man called Ajmal was an immoral and immoral person, but he named his son

Narayn (in the name of ॐ Shannu, the God who preserves them; And Narayen is one of the names of Chishnu) and when the time of his death came, someone who would torment him and enter him into Hell attended him, and in the meantime the man called: O Narayen! Then someone who takes his soul and enters him into Paradise attended, so they argued who would take him. The first said: He only called his son, and the second said: Even if It was; He pronounced the name of Chishnu, which is Narain, so this name must be respected, for I will enter him into heaven. With this story, they instill in the hearts of Hindus that the mere utterance of the name "Hari" or "Narayen" is enough to survive. He also mentioned

some stories that show the mission of the Lord descending in the image of humans to save the creatures from calamities.

As for the seventh chapter, it is in fifteen chapters, and it includes the story of Barhilad bin Sri Krishna with him, and how his father prayed for him just because his wives (Mothers of Barhilad) looked at him and admired him. It also includes a mention of the roles of Hindu life and caste.

As for the eighth chapter, it came in twenty-four chapters, in which the news of the Mintrate (the times of Brahma, the ages of fourteen years, and so on of the facts) in detail, and how each of the diota and the duet juiced the sea to get out of it the eternal nectar so that they would not die, and how Shishnu stole it, and what It happened from the wars between Diota (the angels or the righteous owners of Paradise - as they think) and Duita, the ungodly and immoral among the people of Hell - as they claim (), and how the Lord (Chishnu) revealed the image of fish and saved His faithful servants from the tyranny of some oppressors.

As for the ninth chapter, it is in twenty-four chapters, in which we explain the genealogies of their kings, as we find in it talk about Sri Ram, Pershuran and the like of the fictional mythical characters whom they portray as realistic heroic characters.

As for the tenth chapter: it is in ninety chapters, and it is devoted to explaining the biography of Sri Krishna.

As for the eleventh chapter, it is in thirty-one chapters, in which we see the story of the Yadva family (the well-known family in the state of Sri Krishna, although Krishna is attributed to the Prishna family), the story of the death of Sri Krishna, and some types of yoga and its benefits.

And the twelfth chapter in thirteen chapters, in which we find a statement of the kings of the Maghda family, one of the later kings, and it includes the mention of the famous King Ashoka and his time ().

10 - Karur () (Kurd) Bran: (and it is a bird like the phoenix. It is said: it is the

compound of Chishnu): the number of its verses is 19000 (). This bran includes the mention of Chishnu that it was revealed in the form of Karr, and it is divided into two parts:

The first section, which is old according to their belief, includes thousands of names of Chishnu, how to worship him, and the sciences related to the rituals of the Chishna sect, and it also includes mentioning the atonements for some sins.

As for the second section, it is a hadith according to their belief, and it includes the decrees of the dead, the conditions of the dead after death, the final duties that must be presented towards the dead, and so on ().

Hindu scholars admit that the origin of the book is missing, but the existing one is a compilation by some of their scholars, as it includes many verses from the Mahabhart, even from other books that are later than him, and the things that are observed in other pranas are rarely found in it, instead of this We see in it how to worship all kinds of idols, (as if it is dedicated to this matter), as we find in it the sciences related to the rules of the Sanskrit language, the ancient medical sciences, and so on (). Among the important things that this pran clearly proves and infers: the doctrine of karma and reincarnation (). As we see in it the proof of the inevitable destiny ().

11- Blood Bran: (i.e.: Red Nilofer): The number of its verses is 55,000. This Bran was named by this name because it mentions that this world in the beginning was like a golden egg in the shape of a nilufer or lotus flower, and it is divided into five sections (): The first section includes: The creation of the world, and the second section: includes the mention of the earth, its characteristics and creation, the third section is specific to the mention of Paradise - the Paradise of the Hindus, and the fourth section includes what is under the soil.

Among the most important things we find in this pran are how to create, stories related to some religious personalities, and the greatness of cows, as he mentions some of their holy places, and also

includes mentioning Krishna and his ugly deeds, and the greatness of Shiva and his miraculous abilities ().

This book is not found complete, as they say, but what is found is the one who collected a Hindu in the city of Bombay, in the last century, and his collection was not based on anything reliable, so he obtained many things in it from other books, yet it contains 48,452 verses only, it is missing Good coordination and arrangement .

This, and we find in this pran: mention of the genetic religion, criticism of the Vedas, and criticism of some types of offerings ().

- 12- Brah Bran: (ie: the pig): The number of its verses is 24,000 (), but the number of its verses now is not more than 10,000 to 10,500 verses only (). It was called by this name because it includes the story of the incarnation of Chishnu once in the body of a pig, and the book included the glorification of Chishnu, and the glorification of his incarnation in the body of a pig, and what was presented to the beings in that incarnation ().

It also included some stories of some Hindu personalities ().

It is understood from a careful reading that it is a hadith in its composition, although many Hindus claim that it is one of the ancient pranas ().

- 13- Maj Baran (or Maj Bran: (the word Maj means fish): The number of its verses is 14000. Some of them claim that it is one of the oldest prans. The most important thing in it is that Vishnu was incarnated in the form of fish, and he told Manu (Bibesht) what would happen to the creatures, how to create, and a statement The families of some kings, and it also included matters of religion, morals, building temples, and idols () We also see in it mention of the genetic religion and Buddhism as well (), which makes his claim of antiquity in doubt and accusations.

The book included a mention of the duties of the king towards the categories of his subjects, as well as some mythical stories that some stars steal the wives of other stars and other superstitions ().

Among the most important stories that came in it: the story of Mino (Bibesht) with fish, and since it is related to other religions, I will

mention it here as it came in this book:

In the old time, the king (Bibesht) the king left his kingdom in favor of his son and began to worship Brahma with extreme austerity, until he worshiped him more than a million years, so he appeared to him one day Brahma and asked him to ask for any demand he wanted, he said to him (Bibesht) I want to enable me to save All existing things if the flood occurs, then Brahma said: You have that, then he disappeared.

One morning, when Manu was washing his hands, he caught a fish, and the following conversation took place between him and her:

Fish: "I mean and I will protect you."

Mino: Are you protecting me from anything?

The fish: From the flood that will destroy living things - then I will save you.

Thus the fish asked Manu to keep it alive by keeping it in a glass vessel, and to put it in a larger vessel as it grew and grew in size, and eventually tossed it into the ocean. And the great flood came, and the growth of the rope of the ship was fixed in the magical horn of the fish, and it traveled with it to the northern mountain (and it is said: Hamaliyah) and tied the ship to a huge tree until the water receded, and the growth watched all men and women perish, so in the end there was no human being but him and he wanted children. So he prayed and made offerings, then suddenly a woman appeared in front of him, and she told him that she was his daughter, so he lived with her, worshiping and working, and they labored, and they produced offspring from them that was named later by the name of the descendants of Manu, or the descendants of man (). It was said that he was lonely, so he called on God to give him children, so God gave him a wife.

One of the legends says that the fish was the god Vishnu, and it is narrated again as Brahma, and in Hindu thought there are 14 manu; As there are 14 floods in their calendar, and after each flood begins an age of time kul؁ and they consider the current stage: the kul؁ seventh ().

14- Kurm Bran: (i.e.: the turtle): the number of its verses is 17,000, () but

only 8000 of it exist, eight thousand houses (), and it has been said that it is now on six thousand houses only (), so named because Chesnu spoke this praan, and he is based on The body of a tortoise called korum with them, he talked about matters of religion, discipline, economics, sexual lust, and how to salvation (Nargana). Divine chant, holy places and their glory. We also see in it the mention of the classes, and what happens after the merging of some classes by marrying the reprehensible classes, their names and details ().

This pran, although it says Narayn(Chishnu), is considered pran by the Shiva sect, as it is full of glorifying Shiva and his exaltation over all the gods (), but it has no contempt for the dignity of other deities, which makes us certain that the owners of this pran wanted not to raise the sectarian problem. Rather, their goal was the alliance between the Chishnu Division and the Shiva Division ().

- 15- Langa pran: (i.e.: image of the nakedness of Mahadeo/Shiva): the number of verses is 11,000, () This pran is special in glorifying Mahadeo (Shiva), where it is mentioned that Shiva began to utter his words in the form of a linga (the reproductive machine), how he created the creatures It is the reproductive instrument of fire, and it is one of the ugliest of pranas, it frankly mentions the glorification of Nga, and how it is worshiped, it mentions that Shiva has a thousand names and descriptions, and mentions his marriage with Garpti, his dance the destroying dance of the universe, etc.().

This book is for the Shivasect, and for this you will find all the glory and wonderful works of Vishnu in the Pranat of Vishnu, as you will find it here for Shiva, as if the authors dedicated it to demonstrating the superiority of Shiva over Vishnu . The reader notes from reading this book that his style is modern and incomprehensible in many places ().

- 16- Baj (Bayo) pran: (i.e.: the wind), and it is also called: (Shiva pran in relation to Mahadeo or Shiva, and it is said that it is not Shiva pran, which is the correct one): the number of its verses is 24,000. Modern Hindus consider this pran to be the oldest pran. , there is a mention of it

in some books of the seventh century, as well as mention of the Gupta kings, who were ruling Bengal and India in the fourth century AD. What is likely from all of this is that this pran is one of the books of the fifth or sixth century AD, and it is divided into four sections: The first section of it includes the Brahmand (the golden egg of Brahma from which creatures were created), and the second section includes the mention of a dog, the lineage of the sages and the Rishis, the Brahmand and Muntarat, and the stories of Shiva (Mahadeo), and the third section: in the mention of animals and creatures, and the lineage of the kings of the sun and the family The moon, and the fourth section includes the mention of yoga and yogis, and the glorification of Shiva ().

17- Iskand Bran: (Iskand: He is the son of Mahadeo Shiva, it is attributed to him, and it is also called Kartik): the number of its verses is 81100, and it was said: 81.000 (and it was said: 81800 verses), and the reason for this dispute is the lack of this whole bran Now, but there are some groups attributed to him (). It is divided into seven sections (), and the printed version of it reached 81,000 (), but the section called "Kashi Kahand" gained wide fame and the virtues of Kashi () - one of the places of Hindu pilgrimage - were detailed. Also, in this pran, Iskand - the owner of six eyes - talks about the events of the past days, and there is Iskand's glorification of his father, "Mahashar"(Shiva), and we see in it the story of the murder of "Tarkashur ()" as well.

18- Agni Puran: (i.e.: the pran attributed to Hell): The number of its verses is 15,400 (), and it has been said: The number of its verses: 12,000. This pran is one of the most important prans for Hindus, as if it were a global encyclopedia. It is most likely that it was classified in Bengal or Bihar in the ninth century. The Gregorian calendar contains many side things, starting from the treatment of horses and elephants to Sanskrit grammar and dictionaries, but it is neither simplified nor detailed. Dhikr - and they say: The origin of the pran was called "Banhi Bran", but it was lost, so this pran was established in its place.

We see in this pran: that the song of fire is as if it were a teacher of Bishtone of their sages, he taught him the sciences of Brahman. It

appears from his reading that he was composed to glorify Shiva.

In it we find mention of the ten Atars of Vishnu, how to worship Langa, Durga, Ganesh, and Surya (the sun), as we see mention of Ramin and Mahabhart, how to teach sciences, religion, behavior, how to worship in the morning and evening, and the paths of tantria (mysterious cults related to worship). The feminine power of women (Devi), the sciences of idol making, how to marry, penances, offerings and alms, duties towards the dead, etc.

We also see in it the mention of Hellfire, devotion to the issue of reincarnation, the issue of death, creation, geography, the virtues of holy places, introducing the family of kings, astrology, political science, military science, medical science, and rhetorical sciences to Hindu books, as well as mentioning the fine arts of industries ().

Bran divisions:

Hindu scholars divide these eighteen signs in several ways:

The first division : In terms of the three general fixed attributes that they say about everything, which are: I will shake, fulfill, so they say (): The Baranat that falls under the name Sitt (White or Munawara/Royal Adjectives) are as follows:

1- Chishnu Pran 2- Nard Pran 3- Bhakbat Pran 4- Karar Pran 5- Blood Pran 6- Prah Pran.

And the signs that come under the name Raj (erotic qualities / medial qualities) are as follows:

1- Brahem Bran 2- Brahm Pipert Bran 3- Markindio Bran 4- Behbash Bran 5- Baman Bran ().

And the signs that fall under the name Tamm (black qualities / bestial qualities) are as follows:

1 Mug Bran 2 Corum Bran 3 Link Bran 4 Chip Bran or Bug Bran 5 Iskander Bran 6 Akni Bran.

The second division: In terms of demonstrating the superiority of some deities, and they divide them according to them into three categories as well:

A- The signs that show them the superiority of worshipping their god Brahma, which are as follows:

- 1 Brahmand Pran. 2 Brahm Pipert Bran 3 Marcindo Bran
- 4 Behbeshu Bran. 5 Bamen Bran 6 Barham Bran ().

B- The signs that show the superiority of the worship of their god "Chishnu", and they are as follows:

- 1 Cheshenu Bran. 2 Nard Bran. 3- Behcbat Bran.
- 4 Cor Bran. 5 Bdam Pran 6 Prah Pran.

C- The signs that show the superiority of worshipping their god "Shiva", which are as follows:

- 1 Mag Bran. 2 Coram Bran. 3 Link Bran.
- 4 Baj/Bayo (Shiva) Pran. 5 Iskander Bran. 6 Acne Bran.

These are the major key pranas, from which most Hindus now derive their faith and rules of worship.

However, there are other eighteen brans attached to it, which are also called bran, and they are as follows:

1 Prihed Chishnu Pran. 2 Shiva Uttar as a khand. 3 Logo Braid Nard. 4 Markindo (other than what was mentioned). 5 Benhi Bran. 6 Behbeshtor Pran. 7 Brah Bran (other than what was mentioned). 8- Iskand (other than what was mentioned). 9 Bamen Bran (other than what was mentioned). 10 Brihad Bamen. 11- Prehead Mag. 12- Shalab Mag. 13. Logo Papert (14-18) Five types of pranas are all called Bahbesh Prana. These eighteen pranaes are all complementary to the previous ones, or another version of some of them.

There are other pranas called opa pran (semi-pran), also numbering eighteen, and they are as follows:

1- Narsnk Buran: (i.e. the human being whose head is the head of a lion).

2 Calic Bran.

3 Davy Behcbat Bran.

4 Adat (meaning: the sun), and it is also said: Ad Buran, which means the first.

5- Nand Buran: (Nand: a servant of Mahadeo Sheva, it is attributed

to him) and it is said: Nandi Keshar also.

6 Centkumar Pran.

7. Dorbachsch Bran.

8 Mahisher Bran.

9- Brahmand Pran (other than what was mentioned first).

10 Kabil Bran (one of the philosophers), also called Kabila.

11- Brasher Bran (Bias's father)

12- shur pran (and shur here means the sun).

13- Brihad Nardieh.

14- Champ Pran, also called "Sri Champ Pran".

15- Sheb Dahram Bran.

16 Bron Bran.

17 Oshan Pran.

18- Maneb Dahram Buran.

The main purposes of Bran's books:

1- Dr. Al-Azami says: The major purposes of the Buran books are to prove the belief of Avtar , which is the descent of God to earth in the form of humans (), and we will discuss this belief.

2- One of the most important purposes of these books is also: to prove the holy Hindu Trinity, and to integrate all the gods and make them among the manifestations of these three gods, their spouses, or their electors.

3- One of the most important purposes of the book is also: To make impersonal trust in a form that is more acceptable to the masses of Hindus ().

4- One of the most important purposes of this book is: To make a book for the lower classes who are not entitled to read the books of the Vedas and Upanishads; As these books are permitted and open to all reading.

5- It seems to me that the most important purpose of these books is to show the philosophy of Bhaktia, which means fondness and love for God and working for Him in order to obtain the salvation (moksha /

narvana) which they mean.

6- Among the purposes that these books share with other books: consolidating the doctrine of reincarnation among the Hindus, the caste system, and the doctrine of Moksha / Nirvana or salvation and others.

The importance of pran to Hindus:

Bran is considered one of the sacred books of the Hindus, especially among the modernists. Rather, it is one of the most important Hindu sources in matters of belief, legislation and literature. The Hindu masses consider these books a Fifth Veda. we do not understand Vid is suspended on it, according to them, and Hindu scholars claim that the Prana books have existed since ancient times, as did the Ved, so whoever wants to know the truth of the Vedas must read the pran first; Because it illustrates the allegorical tales found in the Vedas with representation and narrative narratives.

They cited evidence that the books of Al-Bran are among the important sources, including:

1 That these books are mentioned in some of the Vedas, such as what was mentioned in the Athrba Ved: Ithasa-Pran-Calved the Fifth.

2 As stated in "Chandwiga Upanishada" that Etihasa - Pran - Calvid V "().

3 As stated in the book of Mahabhart that the books of pranas are sacred ().

Brain criticism:

A- Doubtful attributing it to its authors:

We have already mentioned the disagreement about its authors, and it is known that holiness does not come without knowing about its authors, so who wrote these books? Is it safe in his words? Is it free from the impurities of hypocrisy and bad intent? All of these things cannot be certain without the knowledge of their authors, and we have previously denied that it is attributed to Bias bin Brasher.

B- Contrasting with the Vedas in the Creed:

It is well known to the Hindus that they accept everything that comes to them from their sages, but they stipulate that this be not contrary to *Sruti*, i.e. to the audible ones (Vedas, Upanishads), and not contrary to *Smriti* i.e. the archives (Books of Dahram Shashtar like the Book of Manu And if there is a disagreement between the audio and the archives, they present the audio, but if it disagrees with them, they are not considered.

If this is the case, then what is mentioned in the books of Al-Baranat is the reverence of the Trinity, "Tree Murti", which is contrary to what is in my Sarti and Smrati alike. What is the reason for accepting these books as sacred books?

C- Their different purposes, variances, and extreme contradictions:

1 - There is a clear difference between these books, for example, the companions of (*Shiva pran*) made Shiva the greatest deity, and the other gods are his servants, while the companions of (*Dewi Bhakpet Pran*), which is one of the phrases *Oppa pran* or semi- (*Pran*) : That « *Dewi* » is the one who created the world, and the other gods are her servants, and so on, and like this is very many, you hardly find two books of them agree on the gods or on the stories an agreement that reassures the heart to accept it.

2 Some of these books intended to prove the superiority of their gods over other gods, and others are the exact opposite, and are always in conflict, argument and contention with other gods, and hardly reach a conclusion.

D- Corruption of its contents:

All these statements are corrupt and corrupt with respect to their contents; As it corrupts the belief that came in the Vedas, and is devoted to proving a belief that is contrary to it, such as proving avatars, reincarnation, and other false beliefs.

It is also corrupting the minds, as it portrays religion as myths, and superstitions that have no limit and no end, and at the same time it

corrupts morals; It is mentioned in many of them that God Doe fornicated with the wife of God Doe, and God Doe looked at the wife of God Doe and he came out of him and what happened to the end of that of the tempting things of the sexual instinct.

E- Many Hindus differed in accepting these arguments as their sacred books:

The Hindu scholar Dr. Har Gurshad Shashtri asserts that all of the pranās except for Chishnu pran and Paman pran are distorted and false.

Swami Dyanand , founder of Arya Smaj , denies that the Prana is one of the primary sources of Hinduism.

And if this is from the testimonies of some of their great scholars, then we now ask the masses of Hindus who still recite pran morning and evening, seek blessings from it at wedding parties, and begin reciting it in religious ceremonies: How do they claim its holiness? Aren't these books all in the darkness and abyss of blind ignorance? ().

And: As for what they infer that it is the fifth vid, it is mentioned in other books

It is said: First: What they infer that it came in the book of Atharva Ved, some Upanishads, and Mahabhart is that the pran is like the fifth vid, so something is lost does not give it. To its authors and their clear differences in their transcription, as will be shown.

Second: If Pran is mentioned as a fifth vid in the Atharva Ved book and in some Upanishads, it cannot be certain that these books that exist now are the same as those mentioned in those books, because they require their existence before the Atharva Ved, for example, and these books of Pranat witness the delay of many of their places until the fifteenth century A.D. Either it is proven that what is meant by the pran mentioned in the Atharva Veed are these existing arguments, then in that case it would be a refutation of the mentioned books that are inferred by themselves, as it necessitates the delay of their existence, or it can be proven that the pran mentioned in the book of Atharva Veed is

different from what exists now of the arguments. Then it does not happen.

Many Hindus have mentioned that the word Pranwas used to refer to other books in the past ().

G- Incorrectness of its historical information:

The information of these historical books are all a laughing matter for the children, they do not even exist, as if the authors of them are ignorant of a place where you do not know that there are sane people who are not crazy who read these books and understand their stupidity and their complete and complex ignorance ().

H- The lack of fulfillment of the conditions they stipulate for him to be pran in any of these excerpts:

Moreover, these Hindus stipulate in the pran that it be considered as pranfive important conditions() which are:

- 1- It should include the science of beings (and they call them: Shargha) or the science of the manner of creatures, so that these qualities are mentioned with legends, stories and representations.
- 2- It should include a statement on the re-creation of beings, (and they call it: Preti Shargha), because the Hindus believe in the cyclical life of creatures, meaning re-creation of beings after their annihilation time after time.
- 3- It should include a statement of the lineage: (and they call it Bengash), i.e.: mentioning the genealogical tree of the wise (called the Rishis), the saints or the angels (called Dyota).
- 4- To mention the covenants of Menu they believe in them like the Muslims believed in the Messengers, and to mention the historical events of the era of each one of these, and they call it Muntar, (meaning Nuba, who is destined for the life of Indra, his presidency ends with his expiry) and they believe that it has happened so far fourteen Meninter ().
- 5- The conditions of the kings of Syria, Benghash (the family of Shams) and Jindra Benghash (the family of Qamar) ().

But if we look at the Books of Al-Baranat, we will see that none of

these books meet - even by the admission of many of them - these conditions, except that they exclude the book of Bhagbapt Baran from these, and they see that all the conditions are fulfilled in it, and a detailed discussion will come about it - if these books are All of them - other than bhagabat pran according to the belief of some of them - do not meet the conditions for being considered books of pran, so what is the meaning of mentioning them as sacred books? ().

Then there are those who make these conditions ten (), and if the conditions are ten, you will hardly find not a single Prana that fulfills these conditions.

Bhcbt Baran's critique:

This book is recited by many Hindus in the morning and in the evening, and they convey the peoples weeping and wailing from reading it, and they see that the conditions of its holiness are complete in it. And it can be said that it is the best book of the Chishnu sect, as mentioned above, but if we look at its historical value, we see that it has absolutely no value by all standards, because all the stories in it are stolen from the book of Mahabharat. Some Hindus say: The proportion of stolen news and philosophy reaches From 80% to 85%, repetition is mostly.

We also note in many places that it contains transgressions to demonstrate its authenticity, such as the death of Drupdi, (wife of the five sons of Vando).

Then the tenth part of it contained miracles, as it made Krishna the owner of Mahabharat as if he was the owner of love and love only, but also made him an adulterer.

We also find in it the attenuation of the Vedas, and their thoughts, and we notice in it a large number of romantic and sensual matters.

In fact, this book works a brainwashing process for other groups, and accordingly we can say: This book is corrupt by all standards, it does not deserve to be read, and there is no evidence that it is considered one of the holy books, but rather one of the books of love and love, or one of the books that excite desires and nationality ().

: Dharma Shastra

THE DEFINITION:

The word Dharm Shastra is made up of two words:

The first word: Dahram, and in the language it has meanings, including:
Ethics and Ethics () .

People hold () .

Rules and laws () .

And the second word: Shastra: meaning science or art.

As for the meaning of the terminology of the Dharam Shastra:

If this word is used, its meaning will be: a group of fiqh books of the Hindu religion () . It is also called Dahram Group Sutra , and it is also called Smrti () .

its inception:

Dr. Muhammad Ismail al-Nadawy says about the emergence of these books: The Aryan religion was based on the principles of simple pagan belief until the eighth century BC, and the specific laws and regulations coordinating their religious and social life did not appear until during these ages, and since the eighth century in particular, when the intention was to establish legislation Laws, coordinating and arranging them.

The first group of this kind was called the Dharma Sutras () , and it includes important chapters such as: the entrance to the books of the Vedas, self-denial, general laws, rights and duties towards kings and rulers, and so on.

Then another group appeared called Manu smarti ...

These two groups were memorized and transferred from chest to chest depending on memory, and they were not written down in books, and they were not recorded in travels until about the year 200 AD, as seen by many researchers () .

The number of books of Dharam Shastra:

In the beginning, many books of Hindu jurisprudence appeared, but most of these books were lost and only twenty books remained. The following is a statement of the most famous of these books:

1 The most famous of them is Menu Smrti , and its details will come later in a separate application.

- 2- Vishnu Samhita (Vishnu Samhita) .
- 3 Atri Samhita
4. Harita samhita .
5. Samhita Yajnavalkia
- 6 Ashen Samhita .
7. Angira Samhita
- 8 Yam Samhita
- 9- Apostamba Samhita .
10. Shanghai Sangbart Samhita .
11. Kattayan Samhtia
- 12- Brihaspati Samhita
- 13- Parasara Samhita
- 14- Bias Samhita .
- 15- Shankha Samhita .
- 16 Likhita Samhita
- 17- Dakhsa Samhita .
18. Ghoutam Samhita
- 19- Satatapa Samhita
- 20- Basista Samhita () .

Recording time:

Dr. Muhammad Ismail al-Nadawi believes that its beginning was in the eighth century BC () . But it is as a description of a book that did not appear until the second century AD during the kings of the Ghibta family () , where he says: The emperors of the Ghibta family tolerated all religions and sects, their era was in fact an era of rising glory for the Aryan sects, their traditions and religion, and exalting their prestige, glorifying and sanctifying them, and presenting them in a new image. The star of Buddhism in India as the official religion of the state was replaced by the Hindu Aryan priestly religion, and it gained appreciation and respect with its new structure and bright features after making adjustments in the light of the development of matters and circumstances. Hence, India became the official religion of India for the first time in its history with this expansionist image. As India became in this era the largest empire for the first time in the long history of India... These groups were codified in the era of the Ghibta, and were called "Dharma -

shastras"().

its sources:

Hindus believe that these books of their law are based on the following sources:

1- Books of the Vedas and their explanations, 2- Hindu traditions and customs, and the experiences of clergymen and priests through the centuries, 3- Individual experiences and the laws of kings and rulers in every era and time ().

The contents of these books:

These books have three main titles:

first: the provisions for the roles of human life, which are divided into four and will be mentioned in detail.

Second: Borders and felonies.

third: the punishment inflicted on the Hindu if he does not submit to the laws and provisions of Sharia ().

The importance of these books called "Smarti":

Manu mentioned in his book in the second chapter: that both the Vids of Sruti and the Vids of Smrti are respected Vids, and it is not right to doubt or deny them ().

Dr. Muhammad Ismail Al-Nadawy says: These legislations have continued to dominate the minds and conscience of Hindus throughout the centuries, and all kings were inspired by them during the preparation of their legislation and laws in every era, and all Hindus traced their effects without expressing an explicit opposition in any era, and none of them tried to show any resentment. Rather, they respected it with utmost respect, believing that it came from Brahma, the god of the gods, and that man had no part in preparing, issuing and displaying it ().

Among the most important of these books are:

The Book of Shishnu Dahram known as ऋ .

(Chishnu laws and regulations)

The Chishnu Dharam group, which occupies a prominent position among the aforementioned Dahram Sutra books, in terms of its size and diversity of contents, which is based on its close relationship with one of the

Ved schools on the one hand, and with the laws of Manu on the other hand, as it relates to the systems of ancient jurisprudence, and came in What it sums up:

After the night of Brahman had passed, the god appeared and wanted to watch how he created Chishnu, so he raised the earth from the water, then entered Chishnu and established the earth outside, then when he disappeared the earth said to itself: Where do I stand? I will ask Kashif () about it; He thinks of me, so the earth took the form of a woman and went to him, so he said to her, Kashif, Go to Narayen, for he will teach you what is in your body, while he dwells in the sea of Khayrud() .

The land went to the sea of "Khayrud" and saw there Cishnu, so she said to him: You set me up in my place for the benefits of people, but what will my strength be? Then he mentioned Chishnu for the land on its foundation in this book, and the book contains many provisions, and I will mention the following the main titles of the book:

The four layers.

King's duties.

Weights and measures.

General laws and boundaries.

debt law.

Writing.

Certificate.

Test of innocence of charges with fire.

inheritance.

Funeral rites.

What guides the decrees after death.

Unchastity and purity.

Regarding women.

Religious rites and ceremonies to obtain the mercy of God.

crimes.

hell.

immigration.

Offerings and Atonements.

homework.

The role of discipleship and its provisions.

Restraint, yoga.

Shraddha. (The business of offerings to fathers).

Gifts and gifts.

The role of asceticism and monasticism.

monitoring role.

Watching echnu

The role of marriage.

These are the most important titles that the Chishnu Dahram group talked about, and I chose this book from the group of books that we have previously studied; Because this book was quoted by many of the earlier and later generations, and they used it as evidence for their work, and it is one of the most famous books of Hindu jurisprudence.

Because of his great fame, Al-Biruni quoted a lot from him in his book: The Realization of What India Says Acceptable in Reason or Rejected () , and the book is one of the most important Hindu jurisprudential references.

The sixth requirement: Manu Samrti (Munu Dharam Shastra).

Introduction to the book Menu Samrti:

Manu smrti consists of two words: they are: minu + smrti.

As for ((Mnu)) :

The Hindu religion uses the word Manu to refer to many people, for they believe that the world has cycles in creation and annihilation, but it has no end, and in each cycle Brahma is the general Creator, and under it are fourteen Manu, so the cycle of the world is the last; It ends after the coming of the fourteenth year of Manu, for each one of them; A timed time, in which he is: the God in control of this universe, and divides the time of each growth; to seventy-one rounds, and the Hindus claim: This is the time we are in; It is the twenty-seventh period, from the time of the seventh Menu, I mean: the world is now; About half way, between the beginning and the end, and they also claim: that the time of each growth; It is 852,000 divine years, which corresponds to 306.720,000 solar years, and that; that each divine year is equivalent to 360 solar years, of our years, and that the time of the fourteen minnows; It equals one day, from the days of Brahma, and after the time of one of the worlds, or one of the stages of Manu, ends, and everything perishes; Brahma recreates the world anew, and after Brahma's life is over, another Brahma comes from the umbilical cord of Chishnu, and so forth, and no one

survives except for Brahman (Permatma, final soul, supreme soul, universal soul).

What is meant by manu here : those who call it shinbhub manu (), which is the seventh manu according to what was mentioned in the book Manu Samrti. However, they differed regarding the time of his existence and his attributes, according to the following sayings:

1- Sometimes they say: He is the first human being found on the face of the earth after the flood that drowned all creatures, and from it the creation began anew.

2- Sometimes they say: He is the greatest monk who accepts offerings ().

3 As it is said: He is the first human king to rise ().

All of this is an attribute of this one person whose existence the Hindus claim.

There are those who attribute this book to another manu called bisfat manu, which is the sixth manu (), although this is not possible, because man is in the seventh manu cycle now, so he cannot imagine that a book from the previous manu cycle will survive his era - as they claim -.

In any case, it is unknown, and if the Hindus say what he said, they only know about some legends that cannot be relied upon in scientific research.

As for "Smarti":

They differed in explaining their meanings on sayings, including:

1- The saved group ().

2- It is the science of a group of books in which the Shariah was written down for remembrance.

3- A name for a group of inherited customs, traditions and rituals.

4- The name of the book Darma sastra (Dharma Shastra).

But the famous meaning of this word:

5- A group of teachings that have been rewritten by remembering the orally inherited teachings.

What is meant by the growth of my tan and its importance:

What is meant by the smrti manu is the law of manu or the notes of manu , which includes the legislative matters of the Hindu religion .

Dr. Ihsan Haqqi says: And the book of Manu Samrti is a book of legislation in every sense of the word; As there is nothing in it but legislation, and it has gone into great lengths in this regard and has dealt with individual and collective matters, whether they are moral, social, political, economic, administrative, legal, penal, or otherwise... So it came as a comprehensive book for all that a person needs in that life, Therefore, the English sought help from him on the day they took over India to enact what they needed to enact in terms of legislation in the

country .

Dr. Muhammad Ismail Al-Nadawy says: ... Then another group appeared called Manu Smati . This group was organized and coordinated by a hermit who lived in ancient times and whose name is Manu.... The second group (ie: this last group) is considered one of the most important books, as it deals with the origins and laws of reincarnation and self-denial, family and social laws, women's affairs, kings and punishments. Spirit, creation of the universe, honesty , etc.

The importance of this book appears as it contains the laws followed by all Hindu sects.

Menu Smriti authors:

The Hindus attribute this book to Manu, as it appears from the name of the book. Dr. Muhammad Ismail al-Nadawi says: Then another group appeared called Manu Smarti . This group was organized and coordinated by a hermit who lived in ancient times, and his name is Manu...().

The book is said to have been written by at least three authors, namely:

Brahma J.

Menu Ji.

Bhargo J.

This is clear from the first paragraphs of Chapter One (), where these paragraphs indicate that the authors of this book are at least three Brahmins ().

Dr. B. R. Ambedkar suggests that the book was written by a Brahmi monk called Bharghab on the order of Pushhamtra Sangha, and he collected it from all the books of the ancient Dharam Sutras ().

And on this it appears to me: that the book, although it is famous for its ascribe to Manu, is not his, rather it is from unknown authors of fanatical Brahmins who were seeking through it to impose Brahmin control over the entire nation of India.

The time of the Smriti notation:

They differed over the time of the codification of Manu Samrti on the following sayings:

There is no specification of his time, except that his time is very old. Dr. Muhammad Ismail Al-Nadawi says: The organizer and coordinator of this group is a hermit who lived in the old days, and his name is Manu ().

If the attribution of this book to Manu is correct; Some scholars define the time of Munw as 1000-600 BC. Accordingly, the book was written between the sixth and tenth centuries BC ().

Dr. Ihsan Haqqi says: We do not know when this book was written, but by

scientific investigation we can say that it was written in the period between the sixth and tenth centuries BC, with evidence that he did not refer to Buddhism that appeared in the sixth century BC, even if it existed at the time. He would have referred to it as an explicit reference to denounce and denounce its beliefs, as neglecting this aspect suggests that the book was written before the sixth century BC (). He also inferred his saying: with the eloquence of the Sanskrit language used in the book, as well as the existence of class that was not rooted until after the second millennium BC ().

It was said: The composition of some of it dates back to ancient times, but most of it was placed after 200 BC to 200 AD ().

It was said: This book began to appear in the eighth century BC (), as this book was mentioned in the literature dating back to the seventh century BC, and the laws it contained are much older than it, but the additions were attached to it in the following ages, until we find in it Some of what happened in the Buddhist era (), and the book was completed in the second century AD, and some of them define it as the year 200 AD (), specifically in the time of the Ghota Dynasty of the Kings of India ().

What is likely to me is: that this book must have been written after writing the aforementioned Dharm Sutra books in the sciences related to the Vedas; Because he transfers and collects many of the books of the Dahram Sutra, and we have already mentioned that they were composed according to the prevailing conjecture in the seventh century BC, and accordingly the beginning of the classification of the Book of Menu Samrti after the seventh century BC, then the additions were added to it in the following ages, and it did not take its final form. Except in about the year 200 AD, as many researchers see (), especially as we have already mentioned: that there is a mention of some of what was found in the Buddhist era, as we find in the book many of the verses of Mahabhart (), and the fact that Mahabhart is one of the later books is what is decided by most investigators.

It is also understood from the dialogues that took place at the beginning of the book that this book was completed over successive periods of time, as it was attributed to Manu first, then attributed to Prigo , () and then notes the words of other sages, and all this indicates that the book was not written by a person Nor is it two people, rather it is for multiple people whose biography or lives are not known, and they are unknown people ().

Book contents:

This book includes twelve chapters, and it contains 2684 paragraphs (), or

2685 paragraphs (), or 2694 paragraphs, as Al-Azami says (), and the following are the names of the chapters and some of their contents:

Chapter One: It talks about the creation of the world, how life exists in the universe, the occurrence of the resurrection, and then the final end of the world, and it contains (119) paragraphs.

Chapter Two: It talks about the provisions of Barhama Jariya Ashram (which is the first stage of a persons life).

Chapter Three: It talks about the provisions of marriage, its divisions, and offering sacrifices to their righteousness.

Chapter Four: It talks about the provisions of ((Gharhasta Ashram)) , (the second round of human life) and submission to the provisions of ((Vedat)) , and warning against bad deeds.

Chapter Five: It talks about the rulings of spouses, and the reward of a woman who is loyal to her husband.

Chapter Six: It talks about ((Van Barsta Ashram)) that is, the provisions of leaving the world (which is the third round of a persons life). Study the Vedas , reflect on their meanings, and study the Upanishads.

Chapter Seven: It talks about the rulings of the sultan, the establishment of borders, and the rulings of the army commander, that is: the duties of the king, the wills and rulings related to the management of the affairs of the subjects and the country, political, military, and organizational matters, and the state of grief and pain in human life.

Chapter Eight: It talks about court rulings, punishment for spreading false tales, and types of servitude towards the sultan. surety, mortgage, etc.). It is also subject to penalties for theft, assault, gambling, etc.

Chapter Nine: It talks about the provisions of men and women, that is: marital duties, and general provisions related to the family, children, adultery, divorce, and inheritance. It also talks about the provisions of the Sultan.

Chapter Ten: It talks about the functions of the four classes in Hindu society, in terms of the mixing of lineages from two different classes; He determines the conditions for the untouchables, so that he forbids them to own anything except dogs, donkeys, and some utensils; And makes their residence outside the villages etc.

Chapter eleven: It talks about the types of poverty among the hermits, and separates the rituals of atonement, and atonement for sins by reciting the Holy Books, or by offering sacrifices, politeness, and asceticism, as alcohol is forbidden.

Chapter Twelve: It talks about the types of penal law, and how to escape from the

wandering of the soul, that is, reincarnation.

This is the book Menu the law of the Hindus, and it is like the jurisprudence of the Hindus, and the Hindus believe that this book is derived from the origins of the teachings of the Vedas , but we note in its teachings an explicit contradiction to the Vedas.

As for the most important contents of the book: it appears from it that the Aryan culture in the era of its composition did not spread in southern India, but was confined to northern India and the plains of central India, and that the country was divided politically into large and small kingdoms, independent of all independence or some independence, and into small republics that lived Peacefully in the confines of those kingdoms.

The villages were governed by themselves, and every ten villages were monitored and monitored by the king, and also every twenty villages, a hundred villages, and a thousand villages were controlled by rulers from the king, who did not interfere in the internal affairs of the villages, but their main function was to recruit at the outbreak of war, and to collect the tax. for the property treasury.

And the kings workers in the villages did not receive their salaries in cash, but rather in sex, so he gave the village worker what he needed from food, drink and clothing, and the worker of ten villages was given enough land for his familys needs, and thus the wages of workers increased according to the height of their positions, so the salary of a worker in a thousand villages was that He takes for himself the income of a large village.

The king was considered the largest employer in the kingdom, he had to defend the rights of the people and work for their comfort, and he was assisted in ruling by advisers and ministers, and the king was the one who assumed the Ministry of Finance whose function was to collect the abscess, customs, and the management of minerals, and the Ministry of Defense and the police was a civilian man, and the commander-in-chief He had nothing to do with it unless war broke out, so he had to lead the army.

The Indian society was then composed, as it is now, of four sects: the Brahmins, Kshetriya, Vaisha, and Shudra, and each sect has its own functions and duties. As for the Kashtriya, his job was to learn, make offerings, spend on alms, and carry arms to defend his country and people. .

We know from the book: that slavery was also common in the country, and slaves were of different types: prisoners of war, those who sold themselves out of poverty, and those who could not pay their debts were imposed by slavery.

As for the woman, she was deprived of many of her previous rights in the era of

"Mnu Dharma Shastra", and we find that the doors of science were blocked on her face, she is not allowed to study the books of the books, and she was also stripped of her independent life, so she was judged to live in the custody of her father before marriage, and in Protecting her husband after marriage, and under the care of her children if her husband dies.

The Hindu law has imposed on the members of the three honorable sects to make their lives four stages: the stage of study and learning, the stage of civil life, the stage of preparation to break away from worldly matters, and the stage of asceticism and monasticism.

The country developed in the era of "Menu", and there was civil life, and village life as we know it now, and the houses were made of mud, bricks, stone and wood, with one layer, or two layers, or three or four layers.

Agriculture was the most important thing people worked on, as is the case now, so they grow cotton, barley, wheat, rice, sesame, sugar cane, and vegetables, and harvest the crops twice a year: in the spring and autumn, and the government monitored agriculture and punished those who cheated in seeds, and took One-fourth of the crops, or one-eighth, or one-tenth, according to the type of cultivated land.

They raised buffalo cattle, cows, goats, and sheep, and traded milk, ghee and wool.

The industry was of various types and fine, and it was the duty of every maker to allocate a day every month for the kings work for the known fee. As for trade, the country was very advanced in it, and they dealt with cash and barter, and the government determined the prices with the advice of the merchants and punished those who cheated in their deliberations.

Banks were well-known, offering financial aid and charging usury, which could have exceeded fifteen percent. Securities were known to be issued by banks, and they had to be renewed annually. This is a sneak peek at the contents of the book ().

Book review:

This book, as previously mentioned, is the book of Hindu jurisprudence. This book has been criticized from many aspects, including:

Historically:

We have already stated that this book is not by a known author, but is of unknown authors, whose biography is not known, and the time of its authorship is not specified, and no one knows with certainty when the book was written.

In terms of what it includes:

This book contains many criticisms, the most important of which are listed below:

Nodal aspect:

The book contains conflicting doctrinal issues, the most important of which are: There is no clear position on creation in the book. We note in this book three types of texts, all of which are conflicting, showing the manner of creation. We will discuss them in detail when we explain the issue of creation in the second chapter.

There is also conflicting information in the book about the Creator, sometimes attributing creation to Brahma, and sometimes to a person called Prahat, and sometimes to the ten Prajapati. It is conflicting information.

As for some beliefs such as reincarnation, karma and others, they are a clear violation of the doctrine of the Vedas, since we did not find such beliefs in the Vedas, but rather we find the doctrine of the Last Day clear in many of its texts.

Political aspect:

We note in this book types of unjust politics, the most important of which are: The tyranny of the two classes of Brahmins and Kheshtriya: where these two groups were given unlimited powers, making the Brahmins the true gods, and the Kahsheria are their helpers in this injustice and tyranny.

Taking usury, (8/140): He permitted a bribe to the creditor (which is a Barhamian), in order to increase his money; To take interest, on what he lends, at one and a quarter of one percent per month.

That Al-Barhami made everything for him, and for him everything was created - as the Jews did in the Talmud, where they made everything theirs, and for them God created creation - so what they mentioned to Al-Barhami: That all the money belongs to Al-Barhami, (1/98-101) Al-Barhami; He is the embodiment of the eternal religion, created to work on it, to unite with Brahman, and mix with it. God has descended into this world in the image of the Brahman, to preserve religion. Everything in this world is; He is the property of the Brahmins; Because Brahma created them from his face, the Brahman eats from his money, wears from his money, and gives charity from his money, and others live thanks to him (that is, everything in the world is his money, he disposes of it as he wants because he is his owner), (8/37): If the Brahman finds a burial ; He may take it all; Because the Brahman is the owner of everything, in this world.

The Brahmins are never punished by death, no matter what he does, and the Kahshetari king never thinks of such a thing, (8/380): The Brahman is not killed,

and his body is not harmed; And if he commits any of the crimes, rather he suffices with his banishment on earth (8/381): the king should not think about killing Al-Barhami, rather he killed him; For there is no sin on the face of the earth; It is greater than killing the Brahmans. Indeed, shaving the hair of a Brahman is considered the same as killing him (8/379): Shaving the hair of a Brahman; It is like killing other teams.

(9/230): If the Kheshtariya, Vaisha and Shudra are unable to pay the financial fine imposed on them, the king may collect the amount by using them with him, and the fine in such a case is collected from the Brahmi in installments.

Social aspect:

This book contains socially critical matters; Here is a list of the most important ones:

Injustice on the Shudra:

This is because he made the Chodra class (the indigenous people of India who entered into the Aryan religion and society) inferior to animals, and the following are some types of unjust laws that were imposed on them:

- 1) Shudra is a lowly creature, as they were created from the feet of the god ().
- 2) The Shudras were created to serve the Brahmins ().
- 3) Shudra can never get rid of slavery .
- 4) Shudra does not have the right to own any money ().
- 5) The Shudra must carry with it the name of the young and the humiliated ().
- 6) The Shudra does not have the right to marry except with his group ().
- 7) Chaudhry remains impure even if the Brahman married her ().
- 8) Shudra marriage is illegal ().
- 9) Shudra has no hospitality ().
- 10) Shudra is allowed to eat with the servants ().
- 11) The Brahmi should not look at the Shudra when eating ().
- 12) Seeing the Shudra is also unclean and spoils the offerings ().
- 13) Shudra like dogs and pigs ().
- 14) The Shudra is not part of the food offerings .
- 15) Chowdhury does not eat or wear except what Al-Barhami gives him ().
- 16) The Chaudhry wife of Al-Barhami remains impure and humiliated ().
- 17) Chaudry does not sit with Al-Barhami under one roof ().
- 18) Chaudry does not deserve advice or religion ().
- 19) Chaudhry has no religion, no baptisms, no rituals, no ceremonies ().
- 20) The Brahman does not recite the Vedas in front of the Shudra ().
- 21) Shudra is not trusted in travel ().

22) Al-Barhami does not eat the food of Chowdhury unless he sees it as an interest ().

23) Al-Shawdari does not purify himself from the death of relatives until after a month, unlike Al-Barhami ().

24) Al-Shawdari, if he dies, he will be brought out from a door other than the one through which the Brahmi comes out ().

25) Chaudry does not touch a Brahmi even after death and does not carry his funeral ().

26) The Chaudry is like a hunting dog for the Brahmi, so it is permissible for the Brahman to eat what was slaughtered by the Chaudra ().

27) Al-Shawdari works without pay, or according to what Al-Barhami sees .

28) Choudary is not used by the king in royal matters ().

29) Choudary only testifies to Choudary, so he is not a witness to others ().

30) Chowdhury differs from others in oaths ().

31) Choudarys presentation differs from that of others, so it is not equal when his offer is violated ().

32) The punishment of the Shudra in crimes is more severe than the punishment of others ().

33) Chaudhry does not deserve any mercy or sympathy, so it is not permissible for Brahmi to offer him anything ().

34) The killing of Chaudhry by the Brahmins, his recompense is the killing of innocent animals ().

35) The punishment for adultery for Chaudhry is killing unlike the Brahmins ().

36) Al-Chowdhury, if he sits with a higher class than him, then he will be tormented and abused ().

37) The son of Chaudhryah from a Brahmi husband is not like one of the sons of a Brahmi from wives of high distinctions in living and inheritance as well ().

38) Choudary is not entitled to live with other teams in the same city ().

39) He deals with the Shudra and the other lowly degraded groups by not intermarrying, and he gives them food in broken containers, and they do not enter the city at night, and they enter the city by carrying a badge with them, and they are the ones who execute the killing ().

These are some types of oppression against the Shudra as it came in Manu Samrti, and Manu mentions other lower classes, but it does not mention which of the Brahma members they were created from, as if they were not created by their god, but rather by another god ().

Injustice to women

Women are oppressed in the growth of my tan, and the mane of the woman is not given any status, and evidence of its oppression against women is the following:

- 1) Women have no right to baptism ().
- 2) Stay away from women during menstruation, as they do not sit with them or eat with them ().
- 3) Not to eat with the wife, and not to look at her in some cases ().
- 4) Women have absolutely no freedom ().
- 5) The woman respects her husband as a god ().
- 6) Women do not have a special worship alone ().
- 7) The woman remains miserable after the death of her husband ().
- 8) A woman shall not marry again after the death of her husband ().
- 9) The testimonies of women are not accepted except by women ().
- 10) If a woman commits adultery, she will not be punished if the adulterer is from a group higher than her ().
- 11) The painful punishment of the wife for the slightest reason ().
- 12) The woman was created evil ().
- 13) Women do not have a dowry ().
- 14) Women have no property ().

These are some of the rulings on women in Hinduism, which are unjust and unjust rulings that prevent women from their religious and worldly rights.

The seventh requirement: Mahabhart

Meaning of Maha Bharat:

This word is made up of two words:

Maha, meaning: the great.

Bharat *, means: India ().

The meaning is: Great India.

Introduction to the book:

This book narrates the legend of a great war that took place in India between two Aryan groups. The book was first called Jai meaning conquest, then it was called Bhart and when it became famous, it was called Mahabhart .

And the book did not reach us as it was written, but it has undergone many changes with additions and decreases, and scholars estimate that the book contains more than two thousand chapters, in which there are more than one hundred and twenty thousand verses (), and it was said: One hundred thousand verses called Shlok () and it was said It consists of ninety thousand houses . Each part of the

verse consists of sixteen alphabetical words as is known in Sanskrit poetry () ().

This, and this book has been translated into several international languages, until it was said (): it was translated into Arabic by one of the Muslims of India, Abdul Hamid Al-Nomani, and I only saw a small part of it published in the Journal of Culture of India (), and I saw a translation of it In Arabic, it was performed by Professor Mamdouh Adwan in the form of a charade. I also found an abbreviated translation by Ismat Wali , which is a very good abbreviation.

Book author:

I differed in assigning the author of this book to the following statements:

The first saying: Its author is Bias bin Brasher, known as Ved Bias or "Biyas Dev" (), ().

The second saying: It was co-authored by three Hindu authors, namely: Biyas bin Brasher , Pishampayan and Suti () .

The third saying: It was co-authored and drafted by a group of Hindu poets and sages through different times ().

It seems to me: that the book was written by a large group of Hindus at many times, but they, as usual, attributed this book to Bias bin Brasher, their famous scholar, and they were not satisfied with that, but rather made its writer one of the Hindu gods, so that holiness was conferred upon him ().

Book writing time:

There is disagreement as to when Mahabhart was written:

1 - There is an opinion that says: Its history goes back to about the year 500 BC (); And that it took its current form around the year 400 AD during the reign of the great Gupta kings () .

2- One of the Hindu scholars, Shree Pal Deo , says in his book: History of Civilization and Culture in India : It is known that Mahabhart one thousand three hundred years BC ().

3- Some scholars are of the view that it is possible that it was written in the third and second centuries before Christ, but it was strongly modified during the following generations ().

4 Some Hindus say that his writing had three stages, it was written by Bias bin Brasher, in ancient times, and it contained (8000) eight thousand verses, and there was a glorification of the Brahma sect, then the next stage came, where its verses amounted to (24,000) four Twenty thousand verses, then the Chechen sect took control of it, about 300 BC. Then the third stage began, where it was added and its verses reached (100000) one hundred thousand verses, and the increases in them

ended up to 300 AD ().

5- Some writers say: Mahabhart is based on an ancient work called Bhart , which contained twenty-four thousand verses describing a war that broke out between the Pandu and Koro families, of the family of King Bhart, and he was one of the ancestors of the family. Birth... The increase and decrease continued, and alterations and modifications took place until several verses amounted to one hundred thousand verses, and this continued until the early centuries AD. As for the copy that we have in our hands, it was almost the same as it was around the fifth century AD, except for minor changes and a few distortions or Unimportant increases or falls, which may have been leaked during those long centuries ().

Book purposes:

The scholars differed regarding the purpose of writing this book into sayings, including:

1- This book is nothing but an attempt to bring together the four classes of Hindus, some of whom are not entitled to benefit from their scriptures - the Vedas.

2 It was said: This book aims to show the superiority of the Chenwa sect over the Shiva sect ().

3- This book aims to collect the word of the three well-known sects, the Brahmaisms, the Vishnus and the Shavas.

Dr. Al-Azami says: When the Aryans ended their conquests, and that was seven hundred years BC, they began to organize their religious, social and political life... So their word was divided, and they were divided into three independent religious sects: the Barhama sect , the Chishnu sect , and the Shiva sect , and two new religions appeared. They are: Buddhism and Jainism . The founder of the first is "Buddha ", and the founder of the second is "Mahabir ". These two men attacked the beliefs of the Vedas . And the Aryan civilization, Hindu scholars were forced to write one book that was recognized by the three sects, so this book appeared, which is Mahabhart that combines the three flankers of the three sects in addition to the ideas of Vedantes and Yoga so their word was united, and all Hindus recognized this book and made it sacred .

What appears to me is that all of these explanations are correct. This book was written by many people, with multiple goals, including:

Create a book that includes all classes of Hinduism in its glorification and being able to read it.

Collect the word for the three famous Hindu teams, and others.

The majority of those who contributed to writing this book are from the Chishna sects, to the extent that it has become like their own book.

One of the purposes of this book is to prove the philosophy of Bhakti (Worship of God by Love Alone) as this philosophy grew with Krishna, and Mahabhart in glorifying Krishna and his works.

One of the purposes of this book is to prove the belief of the Atar, which was not present in the Vedas or in their appendices of Brahmana, Arnak and Upanishads, and this doctrine was not mentioned in the books of the Sutras, as if the doctrine of Atar comes first in this book ().

One of the purposes of this book is to consolidate the doctrine of karma and reincarnation, as we notice this in most of the stories found in the Mahabharat, and I have not seen a book of Hinduism more interested and repetitive for this doctrine than this book.

Also, one of the purposes of this book is to gather the Aryans and the Druids, by mentioning Krishna (which means black) who was black in color as they mention him, and his brother Balarma, who was white as the Hindus mention in their books, as if they combined two black and white brothers with the intention behind him to gather Aryans and others in the reverence of the book in common among them.

One of the purposes of this book is to return the Hindus to their religion after they were shaken by Buddhist and genetic ideas.

Also, one of their purposes is to explain the Hindu belief through stories and narrations so that it is closer to the understanding of the Hindu public.

It is not excluded that one of the purposes of the book is what came in its introduction: that Bias bin Brasher wrote this book to teach people the human religion, and to guide life and its goals (according to the conception of the Hindu religion) ().

Book contents:

This great book contains eighteen chapters, detailing the story of a war between two Aryan families, and its summary: that a Hindu family called Kuru ruled Delhi and its surrounding area, which is called Hastinapur, and King Shantanu initially married their deity, which is called Gunga in her human garb, and she bore him Behishma, then married the king to Stupti (which the wandering monk Prasher did what he did, and she bore him a son named Pyas Dev, before her marriage to King Shantnu), and after her marriage to the king she was born to King Shantnu Two sons: Chitranged and Pechitra Perza. After Shantnu's death, Bheishma, the eldest son of King Shantnu, abdicated from the king under the pledge he had made upon the marriage of King Shantnu to Stopti that her children would be the kings alone, so he made Bhishma the guardian of

the king's two young sons, Chitrang and Pechitra Perza, Chitrang sat on the throne of the king, but he died of tuberculosis, and then sat on the throne the second little boy Pechitra Perza and Bhishma kidnapped his little brother three of the daughters of a king, so he married him to Bhishma with two of them, but he died after days leaving his two wives without children. So their mother, Stuti, was afraid for the king, so he called Bhishma wanted to fall upon the widow of the two brothers, so that children would be born to them, but he refused, so she called Stuti her eldest son Bias Dev who was from the Barhamian monk Prasher, and Bias ibn Brasher accepted his mother's invitation, until two of the king's widows were born: Dhritarashtra and Pandu. Since the elder was blind and the king's guardian is the younger brother, but he committed a sin during the days of his rule, so they expelled him and his two wives from the king and exiled him and them both to the unknown deserts, where they spent long years at penance for their sins.

And Pandu had two wives: Kunti and Madre, and he was not approaching his two wives when he was invited, so King Pandu asked his two wives to bring him children from others, so his first wife called Kunti some of the gods, so they gave her three of the children, namely: Yudhishtir and Arjun and Bhim, and the second asked the first to teach her how to call the gods, so she taught her, so the twin gods called: Ashvini, so they gave her two twin sons: Nukul and Shahdeeb. Thus, Pandu the king had five sons, Pandu, and then he died. Dhritarashtra took power, gave birth to a hundred males, and ruled the kingdom with a rule in which good prevailed.

And when the eldest of the five sons of Pandu reached the age of sixteen, he brought them to Hastinapur and brought them to their grandfather Bhishma, and it was only a few days until the sons of Pandu mastered all the sciences related to the kings.

Bickering arose between these five sons of Pandu and the hundred sons of Dhritarashtra, the former being led by the eldest Yudhishtir, and the others by the eldest Drydan.

One of the prevailing traditions among the princes of India, as the story tells, was that if they wanted to marry a princess from the princesses, they would hold a race competition, so that the one who won the prize would be the winner of marrying the princess; A competition like this took place in the story, when one of the neighboring kings announced the marriage of his daughter, the princess, called Droupdi. One of the five sons, called Arjun, who was a brave hero, participated in it. The warrior was called Karna and he was in turn characterized by heroism and

courage, and he was an ally of the hundred brothers, but the princess rejected him because he was not from the class of Brahmins or from the class of warriors, and Arjun won the race that he was encouraged and blessed by Krishna (which is the human image in which the god Vishnu incarnated, according to their belief). Thus, Arjun won the princess, who became his wife and his four other brothers.

Finally, Bhishma, the chief of the family, wanted to mediate in the dispute between them, so he did what he wanted, and the matter was decided, so they both ruled, and made Indra Prasth and Hastanapur the centers of their rule in order, and the story tells that the five sons of Pandu ruled under the leadership of the elder brother, the eastern region of the river Ganga (), while their blind uncle, the father of the Hundred Sons, ruled the western region.

One of the five sons of Pandu, the elder brother Yudhishthira was fond of dice (), and the hundred hated brothers took advantage of this opportunity to seize his kingdom through a conspiracy in which they sought the expertise of a king of a neighboring Indian region and he was uncomplicated in gambling. Finally he lost himself, and everyone became a slave to their cousins.

But the blind uncle prevented them from becoming slaves, and under the insistence of his sons, he agreed to banish them for twelve years in the forest, provided that they would not leave it during this period, and that they would live another year among the people in hiding, and if they abandoned this at any time during the period, they must spend the period again, and despite all these calamities that befell the family, no one was angry with Yudhishtira, and the subject of indignation was Drona who won.

The family spent their period of exile in the forest, accompanied by Krishna, to learn wisdom, and they were visited by high priests, including the wise Darpasha (), but God Shiva visited them, and after the end of the period of exile, they disguised themselves to spend a year among the people without being recognized by anyone, and they went in a form other than theirs to the court of one of the kings of the Indian provinces, who is Pharus, so Yudhishtira disguised himself as a priest, and Arjun disguised himself as a lady in disguise, as the rest of the family disguised himself in other forms, and Drona worked in the king's palace as a maid, and in the meantime he led military campaigns against the Kingdom of Pratishtha () and was able to win and return as a spoils after seizing many of its money, cows and other animals. Retribution - and indeed he led the army in a victorious battle against his cousin, all without anyone discovering about Arjun and his brothers, and after a year of invisibility the family returned to claim its king, but Drona refused, despite the advice of his father, the blind king, the advice of senior

priests and politicians, and the advice of Krishna; To avoid a war, the exiled dynasty had won to its side for the duration of the exile many sympathizers in the whole of northern India, as well as the alliance of King Pradyumna with them.

And a war to take back the kingdom broke out, and Arjun was reluctant to take part in the war, whether he would advance to fight or not; Because his dearest friends and relatives are on the side of his enemy, but Krishna argues with him, and he has revealed his personality, which is that he is the embodiment of their God, Chishnu, as he claims, and he teaches him his divine teachings .

The battle was fierce; Where both sides lost terribly, and many fell on both sides; So that there was nothing left of the heroes in Drupada's army except Karna, the strong and brave peer of Arjun, who in turn fell dead at the end of the battle, and on the last day of the battle was the decisive confrontation in which Drupada and the rest of his brothers and associates fell.

After the victory, Yudhishtira ascended the throne of the king, and made his kingdom follow a set of laws derived from the teachings of Krishna contained in the "Bhagavad Gita", which is a new stage of the Hindu religion, as many of the teachings of the Vedic and Brahman books have receded.

Since this war resulted in many misfortunes in money and souls; Yudhishtira wanted to atone for what happened with the sacrifice of the horse, famous as Ashvamedha , so he sent a horse - he called it the Peace Horse - to the neighboring regions, to present it as an offering to the gods after his return, and this horse was guarded by Arjun in order to protect him from everyone who wanted him badly and everyone who did not confess with his message.

In this round, Arjun fought many of the kings of the regions rejecting his message, and annexed their kingdom to the kingdom of his brother, while he announced peace to everyone who accepted him and acknowledged his message, and annexed their kingdom to the kingdom of his brother. The Hundred and his wife and some of his comrades had left the country, and went into the woods to mourn the loss of their hundred sons, and after a short period of time they died in a fire kindled by their sacred fire.

Thirty-six years after the great battle, the victorious brothers and their ally Krishna (which they say is the embodiment of their god Chishnu) perish in a strange way; They fought with each other using reeds magically turned into pins, and the capital collapsed, vanishing into the ocean.

Sensing of old age, Yudhishtira had left the kingdom to his nephew Arjun called "Prakhashita" or Parikshit (who was stillborn and allegedly brought back to life by Krishna), and with his brothers, Drupada and a dog, he headed towards Himalai

and his companions fell one after the other on the road. , but Yudhishehir alone with his dog (who is in fact the reincarnation of his father Pandu as they claimed) resisted death to the last breath, and the story ends with a brief description of Yudhishehir's descent to hell, and then his ascent to heaven next to the gods ().

This is the most important content of this book, and there is another book as an enclosure called Hari Bangash Parb , which mentions the history of the Yadva tribe, in which the news of Krishna, his family, the Heri dynasty, and the incidents and facts that happened to them ().

This is the story of Mahabhart in brief, and the story is permeated with philosophical ideas in religion and behavior on the tongue of ((Krishna)) , which made this book have a moral and behavioral value for Hindus.

Second: The main doctrines of the Mahabharat

A number of sects emerging in India appear in Mahabharat, including:

The worship of the goddess Kali or the black, the goddess of power to them was inherited by the Aryans from the indigenous population, and Kali has many names according to its different works, and it has many other titles according to the citizen and the generations. This worship is one of the remnants of the worship of power, which is the same as that of the present-day Shaktia sect , and it is visible in the Mahabharat.

Mahabhart represents the Bhakti sect best represented, as if it is the center of the circle of the sects represented in it, and a link between the various concepts included in it, and the sect sees the failure of strenuous, tiring sports for the sake of salvation in the hereafter, and it denies blood offerings, and exaggerates the love of God, and stresses the matter of love and devotion to it.

Mahabhart is also distinguished by highlighting the Indian trinity, or Tri Murti , meaning the triangle idol. And entrusted him with the matter of preservation and preservation, then he united with Basdio , the god of the bhakti sect, then ascended Basdio to Narain, the greatest deity of Mahabharat, then united Narain with ॐ and then descended in the form of Krishna or Bhakti, and I fell in love with him. This is the second hypostasis for them, and as for the third person: it is Shiva or the Vedic Rudra, which in their claim is the god of destruction and annihilation - he was also mentioned in the Mahabhart - and two people emerged in Mahabhart: Shiva and Jishnu clearly, the first of them is Brahma or the hypostasis. Although it has a presence in some places of Mahabharat, it is not at the level of Vishnu and Shiva ().

Mahabhart book review:

Criticism is directed at Mahabhart's book from many aspects, the most important of which are:

Historically:

Mahabhart's book is historically worthless in many ways:

First: In terms of its authorship, the book was not authored by one person, not by two persons, but by people who are very old, and their biography and history are unknown, and only a small amount is known about their lives, and this amount is not sufficient to accept their words and adopt the religion.

Second: In terms of the time of its composition, as previously with us: no one can determine the time of its composition, as it was composed through successive centuries, according to the trends in the past and later ages, and this is what determines for us the value of the book, so how can a person trust a book that he does not know when it was written or not. What is the background to this codification?, and if we add to that the difference of copies in the contents of Mahabharat from one region to another, the acceptance of this book makes it very difficult ().

Third: In terms of his characters:

The characters that Mahabhart dealt with are fictitious personalities that do not exist in reality, so that Bias Ben Brasher, to whom they attribute the authorship of this book, is a historically unknown person . It was even said: Byas Dave is not a person's name, but rather the title of several people in ancient times ().

The greatest of all the characters in Mahabharat is Krishna, a character who, with Hindu fondness, does not exist in reality, and has been criticized in several ways:

He is a mysterious figure; For the sake of:

There is no mention of it in their ancient books:

and that; We do not find any mention of Krishna in the books of the Vedas nor in the Upanishads as it is in this book, which means that he is a mythical figure.

Some texts indicate that he is an ordinary druid figure:

and that; It came in some Vedas chants of a knower called Krishna, and once mentioned Krishna as the chief of an indigenous tribe, and this means that the Aryans took this name from this mythical character to combine the Aryans and the original Druids.

The name Krishna is mentioned in some Upanishads as a disciple of some priests, and not as a great figure like Mahabhart portrays him:

and that; He mentions the Chandwiga Upanishad of Krishna, a disciple of the GAURA , the knower, which means that it is not that Krishna who dreads

Mahabharat ().

Some scholars have claimed that he was a boy deity of some of the indigenous Jaffa Bedouin tribes.

Some of them attributed it to the Kahsheria of the Aryans, while some attributed it to the Black Druids, of the lower class.

Some researchers have investigated that the Bharat family who was dyed with Krishna dye were not Aryans, and their epic was a non-Aryan epic, and they became Aryans and the Krishna dye became an Aryan dye.

Some orientalist explored the era of his life and his diagnosis, and said: He was about two hundred years before Buddha. And they revere him, until Krishna himself ascended to divinity, and he himself became the deity of God. An example of difference and difference!!!

Dr. Vanderkar believes that Krishna is in fact one of the sons of the Abhir tribe, who came to the region of India as a cowherd, and there was a boy famous for his miraculous works, and from here the Aryans took this name and made him one of them, but one of the chosen ones of their god ().

Some believe that when the author of the book, Bias bin Brasher, was his real name: Krishna, perhaps he invented this name from his name to be more evidence of his intention and more beloved to souls ().

It is understood from some of the issues in the Mahabharat that Krishna was a human and not a god.

It was mentioned in it that he was born, and that he was sad, and that he was fighting and being defeated and fleeing to the mountains, and that his strength collapsed before his death, and that he was killed by a hunter, all of these are clear evidence that he is not a god, but rather a human being who exaggerated in imposing his existence, as they are. The habit of the people of India, in their exaggerations towards many of their heroes(), and the biggest evidence for this is that he did not come in Mahabhart on the tongue of Dryoden even once to acknowledge Krishna that he had chosen God, but was always addressing him that he was a Kheshtar and that he was not religious, and towards These titles, although Dryoden was a relative of Krishna ().

He is an unpopular character, for the following reasons:

He was siding with the sons of Pandu, though the sons of Dhirtarashtra had more right to the king than the sons of Pandu, because they were the sons of the elder of the two brothers, and the systems prevailing in India at the time of Mahabharat are that the eldest takes over the king.

Yudeshtir to lie, because Dron was bearing everything except the death of his son,

his lips , and Yudhishehir was not lying. Dron heard this saying, his strength was gone, and he left the weapon, and Arjun killed him.

He was a fraud, deceiving in order for the sons of Pando to win, and this is evident in many facts, including:

that when the sons of Dhirtarashtra came to ask him for supplies, he appeared to them as though he was sleeping, and meanwhile was waiting for the sons of Pandu to come, and when some of the sons of Pandu came, he opened his eyes and said: He first saw Pandu and must help them. There are many facts in Mahabhart other than the above that prove that he was a fraud.

It is said: that he practiced family sexuality, as he had sex with dozens, even with some of his sisters, and then her husband with Arjun ().

As for the other characters, they are more mysterious, and more unknown than these two prominent personalities.

In terms of its contents:

Mahabhart tried to combine conflicting opinions in doctrine, law and morals, but his attempts to reconcile the conflicting, conflicting, discordant opinions and Hindu speculation were all superficial, shallow, and the following are some of the criticisms leveled at what Mahabhart includes:

As for the doctrine:

He presented the Atar doctrine by various means and types of methods, and it is an unprecedented belief like it in the ancient Hindu books of the sacred Vedas and Upanishads to them, and it is a false doctrine, as will be mentioned in the second chapter, God willing, and among the scholars who investigated the issue and said: The issue of Atar is inserted into the Mahabhart. In the later centuries, they determine the date of its insertion in an era from the Chong kings to the era of the Chunder Gupt kings ().

Mahabhart presented us with the doctrine of reincarnation and karma, and tried in various ways and ways to consolidate this doctrine in his readers, and searched for each event a background of reincarnation, as if the book was dedicated to this doctrine and its installation in the souls, and it is a false doctrine, as will be explained, God willing, in the second chapter.

As for the other doctrinal issues, they are not in a better condition than what has been mentioned, for what is stated in it:

That some gods look at the thighs of some women and they fall for this from heaven.

Indra - the chief of Paradise for them - was afraid of worshiping some of the servants, so he would go down to the world and plot against them.

Some of their gods come down to fornication with some of the monks' wives, so the monk is forced to pray for him, and the god becomes cursed.

As for the social aspect:

class glorification:

The book glorified the unjust, oppressive and oppressive class doctrine, and asked its members to adhere to each one of them with his class and work according to it, and we notice the injustice in it on some classes clearly, for example:

Shudras wanted to learn from Dron , the chief trainer of the two families on weapons, but he prevented him from him on the pretext that he is from the class that has no right to learn to use weapons, but he himself went to the forest, photographed his teacher and started training until he became one of the most skilled archers And as soon as Dron heard of this, he went to him and asked him to give him a gift; Because he learned from his image, and asked him for his thumbs, he cut off his thumbs, and his anger subsided; Because Chowdhury has no right to learn or train.

2) As he portrayed the Shudra in Mahabhart in the most horrific and denied forms, he described them as fierce, arrogant, liars, voracious, blaspheming blessings, lazy, impure ().

3) He also made the Shudra to serve others of the upper classes, and he is not entitled to collect money ().

These are some of the types of oppression on the caste shudra which was mentioned in Mahabhart's book.

Permissibility of group marriage with one woman:

Among the strange issues that occurred to Mahabhart, is the issue of monogamy by the five brothers of the sons of Pandu, and this is not approved by any sound mind and has never appeared in any of the religions, and it is contrary to straight common sense; How can a woman live as a wife for five people, for all the justifications in the book with stories and tales are all falsehoods and sacrifices, and they are nothing but prostitution, and we may notice that the same book at the end of the chapter mentions that Dropdy when she was going to heaven!! She fell in the way, and the reason for this was that she loved Arjun more than the other brothers. This indicates that a woman is only fit to be the wife of one husband, and this story frankly shows the extent of moral decadence that befell the people in the time of Mahabharat, so that the Brahmins are not ashamed of telling this story, but rather make it a pride for the sons of Pandu.

Among the things noted on Mahabhart: The abundance of lies:

We notice the use of lies against the most prominent personalities. Conti lied

when he said: One of his sons knows him with a wrath with which he kills the Rakshas, and Arjun lied many times, as he lied when he attended the wedding party of Dorbuddy, and said: He is a Barhamian, and he lied when he said: He goes to Exile in the forest for a period of twelve years, when he entered Yudhishehir without permission, while he was with Dropedi, and he only went to some neighboring states, and Yudishteher's lie is well known to all.

Among the strange things about the Mahabhart: The mention of obscene acts:

The book contained stories and legends that predicted the ears from just hearing them, as well as accepting them.

Among the things taken from this book are the many myths and legends:

Mahabhart included types of myths and legends that the mind intuitively knows to be lies, and it is known that lies and blackness are not sacred in anything.

The eighth requirement: the Gita (Bhagavad-Gita)

Meaning of Gita:

The word Gita is Sanskrit, meaning: chant, or song.

And the meaning of the Bhagavad Gita: Divine chant, or blessed chant, or song of the Holy One, or chant of God (), or chant of the holy beloved.

Origin of the Gita:

((Gita)) is part of the book ((Mahabhart)) , in Mahabhart a chapter called Bhishma Prab in which one hundred and twenty-three chapters, and the book ((Gita)) is eighteen of those chapters (), and in it Seven hundred houses, which in their terminology is called Saluk().

Bias bin Prasher - the owner of Mahabhart as they claim - told the blind King Dritarashter that he would make him see so that he could see the war from afar, but he refused so that he would not see the killing of his sons and relatives. The inner light in order to look at all the details of the war and all the talk that goes on in it, so this was given to Sanjay , and he was telling the king everything that was going on in the battle of the fierce wars and the dialogues between the heroes, he is the one who conveys here the words of Arjun and Krishna, and the dialogue that It took place between them, and everything that happened in this battle. The entire Gita according to this is transmitted in the tongue of "Sanjay"().

Author and time of composition:

As for its author : Most Hindus claim that the book was written by: Piyas bin Prasher (Krishna Dwipain), the one they claim to be a partial avatar, and he is the

one they attribute to him Mahabhart.

Other Hindus say that the book was not written by him alone, but was co-authored by many of the ancient sages and the Rich; Because it is unimaginable that Krishna would sit for such a long time during the war and speak all these words in one place .

As for the time of its composition : there is no precise definition of the time of its composition, and several sayings have been said about it:

The difference is attributed by some to the difference in determining the time of Mahabhart .

Some of them believe that the book of Gita is inserted into the Mahabhart, and accordingly the time of its authorship differs from the time of the composition of Mahabhart . Mahabhart for a long period, and they believed that work alone achieves salvation, and the Upanishads believed that science is the one that achieves salvation, and this doctrine was not spread in the time of most of the Upanishads, so when people saw that the Upanishads did not achieve anything of success in the religious life of man To this religion, and they saw that works are the ones that guarantee people to remain in their religion, they came with this book on the tongue of Krishna and made it within the Mahabharat ().

And some of them said: It was composed after Mahabhart, and they differed in determining that; It is said that it was written in the third century BC (), but some Westerners believe that the time of its composition dates back to the second century BC, and this continued to the second century AD (). However, most Hindus are wrong in this opinion (), and Sarpali estimates Radha Krishnan and Ram Krishna Gopal Bhandarkar at the time of drafting this book, the fourth or fifth century BC ().

Introduction to "Krishna" attributed to the Bhagavad Gita:

The following is the story of Krishna told by Hindu books; Because this story has an impact on the minds of the Hindus, and because of its consequences in their faith.

The word Krishna and the reason for its name:

The word Krishna means: blackness, and the reason for calling it this differed according to the sayings:

It was black in colour.

They named him Krishna because they found in the Vedas a king with that name.

It was said that he was named Krishna by the owner of Mahabhart, who lent

him from his name ().

They wanted to combine the Aryans with the origins of the Dravidians, so they made two brothers there: one of them: Balram (), and made him white, and the second Krishna and made him black , and the writers of Mahabhart and the Vaishnavid sect, who are the owners of the sect: Bhaktia, that is, by worship alone. They wanted to combine these two groups in their class, so they invented him black while making his brother white.

As for Krishna's story:

They mention about him: Thousands of years ago, an unjust king (Kanasa) was ruling a region called (), and he had a sister named **Devaki** , so she was married by a man called Psdev () Astrologers told Kans that his eighth nephew was killing him and occupying his possessions, so Kans imprisoned his sister and her husband .

Six of her children were born in prison, so he killed them Sweeping and the seventh escaped by a trick. When the eighth was born, which is Krishna his father thought of a trick in order to ensure his life; Because he is the one who will save him, according to what the astrologers told him, so he came out of prison at night, and from the miracle of (Krishna) the door remained open and the guards slept, so his father went with him beyond the river Yamuna in the city of Gokul . He has a friend there whose name is Nanda , and a daughter was born to him that night, so he changed his son to his daughter, and brought her to prison.

Early in the morning he told Kans of the birth of a girl , so he got angry at the astrologers and blamed them, because they told him that he had given birth to a son who would kill him, and he took the newborn girl and threw her on the ground, and a voice came out of her saying: Your killer is alive and does not die . And Krishna remained . At ((Nanda » he plays with girls, takes care of the cow and drinks from its milk ().

And Kans was informed of his matter, so he almost taunted him with all cunning and cunning, and all of them came back to him until he asked him from his parents to fight between his hands, and he resented his action on everyone after he had done on the way what he had angered the aunt with by oppressing a snake () who was entrusted with protecting Nilufer his pelvis and stuck it in their nostrils, And whoever killed his shorts when he refused to lend him clothes for wrestling, and whoever robbed his sandalwood owner who was entrusted with embedding the wrestlers with it, then he killed the molested elephant prepared to be killed at his door, and he reached the point of anger in sweeping that his bitterness split and he perished for his time.

He has a name in every month, and here are his names arranged on the

months starting with the month of Marrakesh (Agrahain) as mentioned by Al-Biruni (), and most of these names are found in Arjun's letters to Krishna in the Bhagavad Gita:

1- Kishnu 2- Narain 3- Madhav 4- Gobind 5- Chishnu 6- Madhusudan
7- Tirbakram 8- Bamn 9- Shri Dahr 10- Rishkesh 11- Dhumnab 12- Damothers.

This is Krishna in which they claim that he is the complete Aftar Chishnu who later killed Kans the oppressor and saved the people of the earth from his oppression - as they believe.

The importance of the book to Hindus:

The Gita is one of the most important Hindu books, which Hindus revere in great esteem, so that they consider it one of the most sacred writings (). It has a profound impact on Indian thinking, and it includes instructions and advice delivered by (Krishna) in front of the army commander (Arjun), and Hindus believe in Krishna that he is one of the incarnations (Atar) of their god Chishnu.

Because of its importance, it is often printed independently. For Hindus, it is like the New Testament for Christians, and the Vedas and their explanations are like the Old Testament, and they allow it to be read by all people, and consider it a summary of all their doctrines and philosophies.

One of them says in explaining its importance: Rigvid has become difficult to understand because of his age, and the strangeness of his language, so many books have been written to explain and explain it. After these ancient books came the book Gita of Sri Krishna, and people accepted it for its ease of language and style, and for the good meaning and beauty of its meaning, they memorized it, studied it, and saw it as the best guide for their moral, social and religious life.

The people admired him so much that they said: The core of all the previous sacred books is found in it, ((If those books were a cow, then Gita is the milk of this cow!)).

This book represents the latest development of the Hindu faith, and presents a vision of life and divinity vastly different from the Upanishads and Brahman; Whereas the highest virtue claimed by the last two books is: to be a saint, while the highest virtue claimed by the Bhagavad Gita is love and loyalty (Bhakti) where attachment to a person is far from any purpose or interest().

And if the Upanishads portrayed Brahman as an absolute existence without any attributes; For Krishna declares in this book: It is difficult to strip loyalty; The path of the subconscious is difficult for humans to reach, and people cannot love an abstraction or an impersonal being . Therefore, the Bhagavad Gita presents the

human desire to see the human embodiment of God ().

There is no doubt that this view brings the current Hinduism and Christianity closer, and between Krishna and Christ as they believe in him now (), and Hinduism and other religions ().

One of the Hindu scholars says: The book is important from a historical and cultural point of view as well. It presents us with a picture of the Indian social structure in that era, so we can learn from it the religious beliefs, social customs and philosophical ideas of the people, and their general view of life and after death .

Book contents:

The Bhagavad Gita is a dialogue that took place between Arjun and Krishna, when the first hesitated to enter the battlefield in the battle between the children of Kuro and the children of Pandu, which was mentioned in the Mahabharat, and the reason for his hesitation was the presence of his relatives and friends on the side of the enemies, to kill them and bear the sin of killing them.

But Krishna replies to him that the true sage should not grieve neither for the living nor for the dead; Because the soul moves from one body to another, and it does not perish by killing, and everyone who exists now has existed before, and will always exist; There is no annihilation of the soul; For it is eternal and eternal; Hence the soul does not die.

Moreover, the warrior defending the truth, if he is killed, deserves immortality, and if he wins, the result is a kingdom that he truly deserves.

Then Krishna tries to persuade him from another angle to fight, which is the angle of duty and class affiliation as one of the Kahshya warriors who must defend their class and fulfill the requirements of belonging and loyalty to it. as well as the disgrace that would befall him if he did not enter the battle; Where he will fall from public view as a cowardly and reckless.

Krishna then explains to Arjun the method of better understanding based on renunciation of adherence to the literalism of the texts of the Vedas, and avoiding the example of those who follow their whims and desires and perform the rituals of the Vedas with the aim of reaching heaven.

It encourages him to reach a state of indifference towards victory or defeat, relief or hardship, love or hate, fear or hope, good or bad. A wise person is the one who performs his duty, and he who knows the truth, and if he knows the truth, he will not need the Vedas; Because in reality, it is like a well in relation to rivers, and this person is the one who controls himself, who is the ruler; He does not let her lead him where she wants desires, and he is superior to anger and emotion, and if he does a good deed, he does it only seeking the face of God, because he only sees

God, and knows that God is with him and in him, and he does not worship God by external rituals only, because true worship is worship The heart, and all this can only be achieved by the will and desire that dispense with the Vedas that do not make a person focus on one thing, and the true knowledge is what a person reaches when he sees only the face of God in everything, and then he sees unity in abundance, and abundance in unity.

Then Krishna goes on to explain a very important Hindu principle to them, which is Karma yoga ; Karma is the law of punishment that binds us to our actions; Because what a person does will be rewarded, and in it a persons life in this world is nothing but a result of what he did in a previous life, and his actions in this life are the reason for shaping his future life in the next stage.

As for Yoga it is the method that achieves union with Brahman who is the purpose of life, and Krishna repeatedly glorifies the effort and determination in yoga, saying: Even a failed attempt is not lost in vain, nor can it have a counterproductive result, but any little practice of this yoga It will save you from the frightening cycle of rebirth and death ().

Krishna also mentioned the purposes of people's worship, and divided them into four sections: 1) Those who worship God in calamity to get rid of it 2) Those who worship Him for the question 3) Those who worship Him for wealth, 4) Those who love knowledge. And make the best among them a lover of knowledge ().

Krishna advises Arjun not to be indifferent to the fruits of labor; He says: It is your right to work, but for the sake of work alone... The fruits of work are not your right... Perform every work with your heart looking to God. Refrain from any association with fruits. Be calm whether in your success or in your failure; Because this calmness is the meaning of yoga ().

Krishna reveals the reason why God is compelled to incarnate in human form When it only seems that evil has gained the upper hand, I make myself flesh (). He makes himself flesh in order to save mankind from evil; He says: He who knows the nature of my work and my holy birth will not be born again; And when he leaves this body he comes to me, fleeing from fear, from pleasure and from anger, he hides in me, his refuge and his security, he burns with purity in the flame of my existence, and in me many find refuge. Whatever desire the people have in their worship of Me, I will fulfill that desire for them, and whatever way the people go away; It is my path: no matter where they walk, it ends with me ()(). As he says: My own self supports and helps creatures without living in them; She makes her live ().

Krishna makes the core of his teaching of love; He says: I will guide you on

the path of your salvation.. I truly promise you, because I love you. Disbelieve in every law and order and resort to me alone as your only fortress, I will free you from every harm and evil, do not panic... After he sacrifices an immortal pure soul, he will not know pain and suffering and will not desire anything, and I will give him my name, my love... And he will be able to recognize me. by the worship of love, as I am in my greatness and in my essence; And if he knows me like this, he will not soon come to me... ().

After hearing Krishna's words, Arjun shouted: Now the ignorance and turmoil are gone! The light came to me thanks to you, my God! Now I have become calm, my doubts have dissipated, and my thoughts are scattered in the air. Guided by your words, oh my God, I will walk... I bow and kneel before you and beg your grace, O my lord, take my hand as a father to his son, as a friend to his friend, and as a lover to his girlfriend ().

In his dialogue with Arjun, Krishna reveals an important issue concerning the weak-willed who follow meticulous methods of yoga to reach Brahman, or the higher spirit; Do such people lose their worldly life for the sake of the spiritual life in the future, while they cannot enter into that spiritual life that they want? Thus, they lose the worldly life and the spiritual life? Thus asks Arjun (), but Krishna reassures Arjun and everyone who does not follow the precise methods of yoga and has no strong will to endure its effort; By saying: No one who strives for Brahman will ever have an evil end () ().

In one of the important points in the dialogue between Arjun and Krishna, Krishna takes the appearance of the perfect, mighty, mighty, mighty God, and sees in his mouth all the creatures ().

At the end of the book, we find Krishna calling Arjun to transcend the fear of death, and even to transcend all the fears of life, to get rid of all hope while waiting for the benefits of business, and not to be associated with anyone else, and here Arjun resolves to enter the battlefield, the battle of Mahabhart.

Krishna's speech is long, and it is aimed at one goal, and that is that a person should do his duty without caring about the consequences and what people say. Do not kill the soul that is still alive even after it has left the body !

Gita Instructions:

The main highlights of the Gita's instructions are the following:

- 1- Mention the functions of the army, which is defending the homeland, even if the warriors are from the closest relatives, and it is called the holy war.
- 2- The claim to contemplate the essence of their god Krishna.
- 3- It also states that the attainment of salvation is by one of the three ways,

which are: the path of knowledge , the path of action , and the path of worship with love, loyalty and fondness.

As for the path of knowledge: it is to see all creatures in the Supreme Spirit, and the Supreme Spirit in all creatures, and if you reach this knowledge, your religious duties will be lifted.

As for the way of worship, it is to worship God and spend your life in worshiping Him.

As for the way of action, it is to stay on the earth and perform worldly duties without looking for its fruits, until you purify yourself from all attachments and rise to the Most High, and here you are united with the greater part.

In addition to these instructions, the Bhagavad Gita contains the following instructions:

4- Reincarnation and Karma.

5- One of the greatest functions of the Kahsheria is to go to war.

6- Strive yourself to slay your lusts, and do not be a prey to them.

7- Man is his own enemy and friend.

8- God dwells in the hearts of those who know.

This is the book (Gita), which gained worldwide fame among Hindu books because it contains various sciences, in it there is the philosophy of (Karma) meaning penal law, and in it are the duties of ascetics and hermits, and in it is political science, and in it are the rulings of power, and in it is the way of salvation from the wandering of the soul.

Criticism of the Gita:

This book cannot be sacred for many reasons, I will mention some of them as follows:

Historically:

This book is one of the least credible Hindu books from a historical point of view, as criticism was directed at it from many aspects, the most important of which are:

1) Their difference in the author of the book:

And that is because they differed about the author of the book, and a group of them claimed that it was authored by Vid Bias, (Biyas bin Grasher), while the others claimed that it was written by a group of Hindu scholars ().

2) Their difference in the time of writing the book:

and that; They, as previously with us, differed over the time of writing this book, to the extent that some Western investigators said that the book was written in

multiple times.

3) Their difference in the dialogue of Krishna, is it mythical or real?

and that; They differed about Krishna, is he a mythical or real character, as many Hindu scholars have argued that Krishna The hero of this book is a mythical figure, and they cite the following:

He was not mentioned as a great figure in the books of the Vedas, nor in the books of the Brahmanical stage of Brahmana, Arnak and Upanishads (), nor was he mentioned in the books of the Sutras , but rather in the Mahabhart, and some later books of the Prana and Gita.

They also differed about the fact that the Krishna present in the other chapters is from the Mahabharat, and the Krishna mentioned in this chapter, as many have argued that they are not one person (), for the following:

The Mahabhart's description of Krishna differs from what is stated here, as it appears from Mahabhart in general: that he is a king of kings, helping the children of Pandu, and does not appear in him as a god.

There is no evidence in the dialogue that took place between him and Arjun that he is Krishna himself, as this name was not mentioned in the dialogue even once ().

It came in the Gita (10/36-37): A text indicating that he is not Krishna, as it came in his proof that he is God, and the proof of the unity of existence:

36- I am the gambling back and the brightening of the East, I am the victory, the adventure, and the goodness of the good.

37- To the parsons I am Basdio, to the Pandwa I am Dhananjaya, to the priests I am Bias, and to the poets I am Osana....

In this text he mentioned various works and people from his characteristics, including that he is a Basdio of the Presni tribe, and it is known that Basdio was called Krishna .

Assuming that the Krishna mentioned in the Mahabharat and the Krishna in the Gita are one and the same person; The Krishna present in Mahabhart is not of Mahmuds biography and history, but rather what indicates that he was a liar, a fraud, and a cunning, and we have already explained that in the previous requirement ().

The commentators contradict each other in explaining these verses:

and that; That this book was explained by many commentators, and you will not find two agree on one meaning, and the reason is not just the difference of Hindu sects, even the nature of the texts in it requires these false interpretations, and this in turn indicates that the book was not accepted among people from ancient times, Because of its many contradictions and confusion ().

Historically, the occurrence of the Great Indian Civil War, which decimated thousands of people and cost a lot of money, as mentioned in the book, was not proven, until the Indian leader Gandhi said, I do not believe in the existence of (Krishna) and there is no relationship between it and history .

In terms of contents:

As for the contents, we find that the contents of this book are incorrect for several reasons, the most important of which are:

The book of Gita touched on a number of beliefs, which are invalid, including:

He claimed the doctrine of the unity of existence, and it is a false doctrine, enough for its invalidity that it is not originally conceived, that the doctrine of the unity of existence is just empty claims that can not be proven in any way, and the statement of its invalidity will come in the second chapter, God willing.

He claimed in the book that Krishna is that supreme deity, and that the whole world is in his mouth, and it is no secret that this is a false claim, with no basis in truth, and this is explained in the following matters:

Everything that came in the Gita of talking about Brahman and Atman is all stolen from Kattah Upanishadah ().

And what was stated in it that he showed Arjun and the others in his mouth the whole world, we find that it was stolen from the Shevshetra Upanishad, except that it was in Shiva in Shevshetra, and here it is in Krishna, who was added to it that he was from the Atar of Chishnu, and that is why many Hindu scholars said that the entire Gita was stolen From some of the Upanishads, especially from Shevchiftra Upanishads (), and there are some of its verses in the Mandak Upanishads, and some of them are in Kattah Upanishads ().

How is the whole world in the mouth of man? How did he die then, and where did the world go after his death?

touched upon the doctrine of the incarnation known as Atar , and for the first time he mentions the reason for the incarnation and its justification, such a belief is unprecedented in the books of the Vedas, nor in the books of the Brahmanical stage of Brahmana, Arnak and Upanishads. Its statement will also come soon, God willing.

He touched on the doctrines of reincarnation and karma, and the invalidity of this doctrine will come soon.

As for the philosophies that the Gita touched upon, they are the Sankhya philosophy, the Yoga philosophy, and the Vedant philosophy .

In these philosophies there is absolutely no point of agreement in practice, but the owner of the Gita tried, by interpreting them, to reconcile them.

The philosophy of Sankhya is atheistic in its origin, but the owner of the Gita has painted it as non-atheist, and its first texts are as he wanted him to.

The interpretation of the philosophy of yoga as stated in this book contradicts what was stated about them before in many points, the most important of which are: the philosophy of yoga in its origin is atheistic, does not think about the Creator, it wants to reach nirvana by the effort of the personal traveler, while he makes the Gita a non-atheistic philosophy, He believes that the yogis devote themselves to it, and make it in front of their eyes, and the truth is not that.

Many Hindus have acknowledged the contradictions of the Gita in her philosophical ideas, including:

The Hindu philosopher and former President of India, Dr. Sarvepalli Radha Krishnan , who says: The ideas of the Gita are a set of contradictions, and we do not find in it the torch of science and guidance, and many authors participated in its classification .

One of the contemporary Hindu scholars says: This book has an important feature, which is that it is suitable for every category, due to its inclusion of contradictions, and for accepting the explanations of every philosopher according to his philosophical views ().

He also says: What was found of the difference in style in some chapters is due to the fact that this book was written by a large group of people in different periods of time ().

What appears to me: that a group of Brahmins sat trying to reconcile these conflicting and conflicting philosophies, and they attributed this to the personality of Krishna, and made him the chosen one of God, so that he would be accepted. How does God present dozens of conflicting ways to reach Him, the path of truth is one, it cannot be multiple, and God should not look for justifications for peoples philosophies, and try to reconcile them.

As for the Shariah, it legislated a number of matters, some of which cannot be determined or proven, and some of them are unjust, including:

Urge to work without looking for the fruit, and this is absolutely not possible, for a wise person does not do a job unless he has a good intention, or a bad intention, he wants to achieve something whose benefit is hoped, or pay something else he fears its harm, and as for work without looking for reward, the sane does not accept it on Absolutely, what would motivate the sane person to do something if he has no interest or benefit in it? This is only imagined from the insane and those in their judgment who do not care about what they did, and there is no lesson for these at all, and these are blameworthy for their actions, and no one praises them for their

actions. There is a special purpose behind it, and let us mention examples of what Krishna did, and he has a special purpose that seeks its fruit:

His assistance to the sons of Pandu was not without asking for a fruit, but he was asking behind them to help them in returning his king from King Grashand who drove Krishna and his group from their homes, he killed him with the help of Bhima, one of the sons of Pandu, and he only worked while asking for his fruits.

As Krishna himself killed King Sheshu Pal , who did not accept him as a priest, and Krishna did not kill him to his own good, did he kill him without intending anything?

Just as Krishna in the days of the war was deliberately seeking victory for the sons of Pandu, and he planned this thing, he showed the sons of Dhirtarashtra that he was asleep when they went to him to help in the war, but he was waiting for the coming of the sons of Pandu, and when he went to him, he opened his eyes and said I saw you first, I am with you.

It was he who commanded Yudhishehir to lie until the guerrilla hero Dron dies , with the intention of killing him and saving the children of Pandu.

It was he who pointed Bhima , one of the sons of Pandu , to strike Dryudin when he was fighting with Arjun , thus violating the fighting system followed at the time ().

These are some examples, and there are dozens of examples of him doing nothing without interest.

Gita urged adherence to the unjust and oppressive class. Among his sayings in this section:

It says in the Gita, in chapter eighteen:

Oh Parantha, the activities of the Brahmins, the Kahstriyas, the Vaishas, and the Shudras are distributed and outweighed according to their natures...(41).

The duties of a vaisha arising from his nature are agriculture, herding of cows and trade, and service work are the duties of the shudra arising from their nature. (44).

He made the Gita Shudra that they are the owners of sins, and that is why they were born corrupted, and that they are the people of ignorance and darkness in their characteristics. It came in the fourteenth chapter:

Those Brahmins occupy the higher levels, those Kheshtriya warriors occupy the middle levels, and the people of darkness (chudras) are in the lower reaches (18). The owner of the Gita was not satisfied with this, but rather made all kinds of humiliation and humiliation for this class. He said in the seventeenth chapter:

Food that is rotten, tasteless, bad, and unsuitable for sacrifice is the food

favored by people of darkness (chudras and their ilk). (10).

He was not satisfied with this either, but made them like dogs and animals. He said in the fifth chapter:

The humility of Brahmi Brahmins is manifested in the cow, but the elephant and the dog or even the outcasts of humans, scholars consider it equal (18).

However, he wanted to join them to him so that he could obtain their service to the Brahmins, so he said in the ninth chapter:

O Partha(), who take refuge in me from women, ... and Shudra, who are born in the womb of sinful women, and those who are not my followers, they get the right avenue also (32).

These are some of the glorification of the oppressive caste in the Gita, which Hindus read morning and evening, and glorify greatly.

This is the reality of the Gita book, which Hindus read day and night, and put it under the pillow when dying, and hold great beliefs in it .

Chapter Two

Doctrines and laws of the Hindu religion, and the invitation of Hindus to Islam

It contains an introduction and seven chapters

preamble	:	The importance of faith in human life and the Hindu view of it
chapter one	:	Deity and divinity among Hindus
Chapter II	:	Hindu view of the universe, life and man
Chapter III	:	Other major Hindu beliefs
the fourth chapter	:	Worships and Legislation in Hinduism
Chapter V	:	Pictures of Hindu customs and traditions
Chapter six	:	Hindu sects and fanaticism

Chapter VII	:	Inviting Hindus to Islam (Methods and Means)
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Introduction: The importance of faith in human life

The belief is the things that the souls believe in, and hearts are reassured about, and are certain with its owners, not mixed with doubt or mixed with doubt (), or it is said: it is what has settled in the heart of faith from what a person is religious with (), or we say: firm mental judgment .

The belief, then, is the most important characteristic of man, and it directs man to good or to evil, and no one can be controlled without belief, and this is recognized by everyone who has a sound mind, and for this we find for every nation of the present and past nations a major belief that believes in it, and walks according to it. In addressing their problems, reforming their conditions, in their individuals and groups, and working according to them, and that the researcher realizes the reality of systems, parties and groups by studying their faith and goals, if the systems or religions abandon the central belief, it is like a body without a soul.

Hindu view of faith:

The most important thing that is taken on the Hindu religion is that it is devoid of the main creed. Rather, a person should wonder at the position of Hindu scholars who do not show the importance of creed, and Hindu scholars feel that it is devoid of belief, and some of them are proud of that. The Indian leader ((Gandhi)) says: One of the luck of the Hindu religion is that it does not have a main creed, so if you are asked about it, I say: Its creed is not fanaticism and the search for the truth in good ways. Or did he not believe ?

says in another place in his book: HINDU DHARM: It is fortunate for the Hindu religion that it has abandoned all belief, but it encompasses all the main beliefs and the basic essences of other religions .

And some of them see that paying attention to the faith leads to division and resentment, and the lack of adherence to a specific belief indicates the capacity of hearts and this is the good fortune of Hinduism, unlike other religions, it forces people to the belief of a person or a book ().

Because their religion is devoid of interest and adherence to the main creed, we find Hindu scholars sanctifying everything new, and they think that this is what is required and intended, and that they consider every reformer a messenger, and a god in the image of humans, even if he departs from some of their beliefs if he remains within the Hindu framework, and did not explicitly announce his departure from Hinduism to Islam Or Christianity, and the reason, as I said, is: There is no standard in Hinduism by which the affairs of their religion are

measured, so whoever belongs to Hinduism is a Hindu forever.

The correct definition of a Hindu is: He who was born between Hindu parents, regardless of customs, traditions and worship. It is also possible that the vast majority of Christians were influenced by Hinduism in their abandonment of Christian customs and traditions ().

The response to the Hindu view of non-adherence to the fixed creed:

The view of the Hindus towards the basic creed is wrong, and it is not in fact connected to a connection, and it is the view of the incapable at the one who is incapable, and this is explained in the following matters:

The actions of man must be based on belief, for he does nothing without a specific goal, and there is no difference between those who work without a goal and animals. Among the most important of these questions: Who is he? And what is the reason for its existence? And what should he do? And how is that done? These questions are what led the ancient Indian philosophers to the philosophical ideas known as the Upanishads, which were known to all Hindu circles: that they are the most precious things in the world. Scientific and practical for the Hindus so far.

Their saying: that adherence to the basic creed is one of the main problems, if what is meant by it; The false belief that only brings calamities and calamities, as the Hindus confront it in some of their beliefs, such as the doctrine of karma, reincarnation, and class. Adherence to the basic creed, but the problem is with adherence to the false basic creed.

Adherence to the correct creed is what saves a person from all distress and disgrace, and knowledge of the correct creed is possible in many ways, the most important of which is: not arranging bad results on its belief, and you will not find in the world a true, sound, clean and integrated creed except the Islamic creed, and this is not a claim, but the truth Constant spotless scientific and practical experiments.

Their lack of adherence to a basic belief is unsound; Because the creed is what controls life and guides the lost, and without it you will not find any authority for anyone over another, and people become chaos killing each other, rather they become like beasts, or more astray than them.

Their claim that their religion is devoid of basic dogma and that this is their pride is false; As we see their deeds, worship, and feasts all stemming from belief, and they see Muslims who are not Hindus, and Hindus are non-Muslims, and this otherness that they have indicates that there are important beliefs that make them differentiate between religions.

And not only that, but we find the Hindus separate among themselves for the sake of belief on various sects and sects, some of them mistake each other, and in the

past there were fierce wars between them for this, so what is the war of Ram in Ramin with Rabin except for the sake of belief, and before this they did not call Indra To kill the original people only because they do not offer sacrifices, and do not worship Indra, so claiming that their religion is free of the main belief is a pure lie.

So, what happened is that their priests and their leaders saw that their belief towards the Creator in terms of monotheism and polytheism, their belief in creation, the universe and man, and their belief in the relationship of the Creator with His creation are all contradictory, rather contradictory and unimaginable at times. Abandoning it, and for this they saw that it is necessary to abandon adherence to the main creed in these aspects, and as for the other aspects of class, karma, reincarnation and Moksha, they do not budge an iota from their belief in it, but rather insist not to leave any of them, and that is when they saw that enslaving people In this way, it is easier, more comprehensive, and more useful, and for this reason you see this doctrine as one of the main beliefs they have in practice, even if they do not declare it, or deny it according to the place and the article.

The claim that their faith is free from the basics is a clear lie. This is if we consider that most of their actions now result from belief. Even the machines they invent now all indicate the belief. They invent war machines and detonate atomic bombs and name them after their religious heroes, and that is only because they believe in them the success or memento of their previous belief.

Their view of non-Hindu Muslims is a look of contempt and contempt and that they must be fought, just as their killing of Muslims in many parts of India only came out of their belief that their religion is correct, and that the religion of Muslims is false, and this indicates that they are not as they say that they have wide hearts; Yes, they have wide hearts in accepting contradictions from their beliefs, not in accepting the beliefs of Muslims or being lenient towards them.

Through the foregoing, we understand that the problem with the Hindu religion is that it is devoid of basic beliefs, the texts of their books are contradictory and contradictory at times, and that they are not guided by the straight guidance. And false joy and self-deception.

The beliefs from the beginning of creation until today, and until God inherits the earth and those on it are of two types:

The first section: represents the correct belief, which are those beliefs that were brought by the honorable messengers at any time and place, one of its most important characteristics:

It is one belief; Because it is the status of the All-Knowing, the All-Knowing, and it

cannot be imagined that it differs from Messenger to Messenger and from time to time.

It is a fixed dogma; unshakable; Because those who tell about this belief are trustworthy and infallible, they do not fear the blame of the blamer for the sake of God, and they do not change according to whims and desires.

It is a good faith; You will not find in this belief any kind of evil and corruption. Because it stems from the right of the right and the right.

It is a comprehensive doctrine of all aspects of life; Because it is downloaded from Hakim Hamid.

The second category: includes the corrupt beliefs despite their abundance and plurality, and their corruption is caused by things, including:

It is the result of the ideas of human beings, and the development of their thinkers and their minds.

It stems from a lack of knowledge; People, no matter how great they are, their knowledge remains limited, bound by restrictions, affected by the customs, traditions and ideas around them.

It is neither comprehensive nor fair in its issues, because they only partially know their interests.

Corruption may come from its distortion, change and alteration, as is the case with the Jewish and Christian faith at the present time. They were distorted a long time ago, so their corruption was from this distortion, even if it was a sound belief in the original.

True belief today:

There is no correct belief today except in Islam; Because it is the preserved religion that God has ensured to preserve, the Almighty said: Indeed, it is We who have sent down the Remembrance, and we will preserve it(Al-Hijr:9).

Whoever wants to know the sound belief, he will not find it in Judaism, Christianity, or the words of the philosophers. Rather, he will find it in Islam in its original form: the Quran and the Sunnah are soft, clean and bright, convincing the mind with argument and proof, and filling the heart with faith, certainty, light and life. As well as we walked out of what we wanted what I did not know what the book and faith, but we made Nora we gave him from our worship and to cheer to a straight path ((Shura: 52).

Thus, we have come to know that the Islamic belief is necessary for the human being, the necessity of water and air. Without this creed, he is lost and lost, losing himself and his existence. The Islamic creed alone is the one that answers the questions that preoccupied and still preoccupies the human mind, but rather

perplexes it: Where did you come from? Where did this universe come from? Who is the creator? What are its attributes and names? Why did we create the universe? What is our role in this universe? What is our relationship with the Creator who created us? Are there unseen worlds behind this famous world? Are there rational, thinking creatures other than this human being? Is after this life of another life we will go to? And how is that life if the answer is in the affirmative? There is no creed - except the Islamic belief today - to these questions an honest and convincing answer, and whoever does not know this creed, or does not embrace it, he wanders through life in a random mess, and does not find an answer to these questions at all, rather he remains astray and bewildered, admitting that he does not know.(), so he remains in constant anxiety and deep sadness, and it is what we witness and see in all Indian religions in general and the Hindu religion in particular. Soon, God willing.

CHAPTER ONE: THE DEITY AND DIVINITY OF THE HINDUS

Under it are three sections, and the sequel

The first topic: the Hindu belief in deism, and its discussion

It contains a preface and four demands:

PREFACE: A STATEMENT OF WHAT IS MEANT BY LORDSHIP

Before we explain the Hindu creed, we define the meaning of lordship, so that it becomes clear that the Hindus words about it are close to the truth.

Lordship is a word inflated from the word God: God has three meanings in the Arabic language:

First: (Lord) meaning the owner of a thing and its owner, and from it: So is the Lord of the house, i.e. its owner and owner, and the owner of the animal as well, and whoever owns something is his Lord ().

Second: (Lord) meaning the obeyed master ().

Third: (Lord) this word is also applied to the reformer of the thing that manages it, who is based on its upbringing, to the extent that some scholars said: The word (Lord) is derived from education, because God Almighty is the mastermind of creation and their educator, and it is said: The Lord of So-

and-so He lost him: if he establishes his reformation. ().

These are the origins of the meanings of the word (Lord). The rest of the meanings fall into one of those origins.

Based on this, what is meant by lordship in relation to God, the Mighty and Sublime:

Proving ownership, absolute sovereignty, reform, management, and disposition of all creation, and in all of this includes proving that He is the Creator, the Provider, the Giver, the Giver, the Giver, the Giver, the Dead, the Controller, the Beneficial, the Sublime, the Submissive, and the One who disposes of the affairs of His creation alone. Everything has no partner in that, and that includes belief in predestination, belief that He has the Most Beautiful Names and His Most High Attributes, and that He does what He wills whenever He wills, and He is the Creator of the actions of His servants ().

The Lord is the owner as saying: :83).

And the Lord is the Creator, the Creator, the Former, as he said about himself: He is God, the Creator, the Creator, the Former(Al-Hashr: 24).

And the Lord is the originator and restorer, as the Almighty said: And it is He who initiates creation, then repeats it(Al-Rum: 27). He is the One who initiated all things and created them; For He is the First, who is nothing before Him, then He, Glory be to Him, restores it.

And the Lord is the giver of life and the mortal, who revived the creation by creating in them life, and who created death as he created life. The Almighty said: "This is the creation of death and life to your blog.

And the Lord is the beneficiaries and repatriation, saying: : 11).

And the Lord is the Giver and the Preventer, as the Most High said: Whatever God opens for people of mercy, He does not withhold it, and what He withholds, there is no One who is sent to Him(B: 2).

The Lord is the mandatory for the order of this universe as saying: "The Lord of God, who created the heavens and the earth in six days, and then to see the throne (Younis: 3), he said:"He manages the matter, detailing the verses, that you may be certain of meeting your Lord(Thunder: 2).

And the Lord is the Creator, the All-Powerful, the All-Powerful, the All-Powerful, as the Most High said: Say: God is the Creator of everything, and He is the One, the Supreme.(Al-Rad: 16) He is the Sustainer, the Possessor of

Solid Power (Al-Dhariyat: 58), and he said: God has power over all things (Al-Baqarah: 20).

And the Lord has the creation and the command, as the Most High said: Verily, His is the creation and the command. Blessed be God, Lord of the worlds (Al-Araf: 54).

And the Lord creates things without a foundation or a model. The Almighty said: He is the Creator of the heavens and the earth, and when He decrees a matter, He only says to it, Be, and it is (Al-Baqarah: 117).

And the Lord creates a thing from a thing, the Almighty said: Your Lord is the One who created you from a single soul (An-Nisa: 1).

And the Lord judges in His servants and decrees what He wills. The Almighty said: Verily, judgment is only Gods, in Him I have put my trust, and in Him let those who trust should put their trust (Yusuf: 67).

The requirements of deism in Islam:

Acknowledgment of Gods Lordship in Islam requires the following:

1 - Does the servant not believe in benefit or harm or movement or stillness or expansion or decreasing or raising, or giving or preventing or reviving or dying or planning or disposition except that God Almighty is the doer and creator of it and does not involve him in that and none of him possesses anything ().

2- Demonstrating a God distinct to the world, Ibn al-Qayyim says: Pure deism requires God to be different from the world in person, just as He showed them with God and with attributes and actions .

3- To prove to God His Most Beautiful Names, the Most High said: And to God belong the Most Beautiful Names, so call upon Him by them.

4- To prove to God His perfect attributes, the Most High said: And to God belongs the highest example, and He is the Mighty, the Wise (An-Nahl: 60), and He said: There is nothing like Him (Al-Sawr: 11).

5- Proving that God does what He wants, including: sending messengers and sending down books, and resurrecting the dead for resurrection and resurrection, and that He gives everything its destiny. Allaah says (interpretation of the meaning): "The Thunder: 38), , He said: "Thumen we sent our messengers (believers: 44). Ghafir: 78), And how many prophets We sent among the ancients (Al-Zukhruf: 6).

As mentioned by God Almighty to download books, he said: (LLC) we sent our parents and revealed us with the book (Iron: 25) The Almighty said: "(Al-An'am: 91).

He also told that he revives the dead for resurrection and resurrection, and this was mentioned in many verses; Including: "I am divided by God's effort."

And he said, "We are all created as much as (Moon: 49), he said:"We have seven heavens in two days ((separated: 12) : 38), He said: "Ananda is the deadlock of the unseen. And many other verses indicative of God's destiny and decree.

6- That the servant reaches by acknowledging the Lordship to prove the divinity of God alone and his worship alone, the acknowledgment of divinity and abstracts it to God Almighty alone, and does not spend any kind of worship to anyone other than God Almighty, the Most High said: (Al-Baqarah: 21).

This is one of the requirements of the belief in the Lordship of God Almighty, and it is one of the greatest foundations and pillars of the Islamic religion, and the most important beliefs of Muslims, and we will now explain what is related to this among the Hindus.

HINDU POSITION ON DEISM:

If we mention deism in Hinduism, we must not overlook the stages of this religion. The precedent for the Aryans in India has a role in the formation of their faith () The following is a statement of the doctrine of deism among the Hindus with its links in the following demands:

The first requirement: the doctrine of deism among the Hindus in the Vedic stage

Scholars differed in determining the nature of the Hindu belief in the time of the Vedas in deism, based on the following sayings:

The first saying: They used to acknowledge the lordship of the Creator and that He is One and has no partner () ().

It is evident from the Rig Ved study: that the Hindus believed in the time of the Vedas in the deity of one God; And if in some texts there appears contradiction and ambiguity in the proportion of this deism, and this

happens to every nation straying from the straight path.

Those who hold this view differed into several schools of thought:

first doctrine: that there are explicit texts in proving one Creator, and that what is found in the Vedas of the names of the gods are nothing but names and descriptions of one God (), and the most prominent of those who went to this doctrine: Arya Samaj, (with their saying that the matter and spirit and the impersonal, expressive God About him with Brahmanor the universal soul and the supreme soul), as seen by many contemporaries; Among them: Sheikh Muhammad Riyad Musa (), Dr. Sayed Abdullah Tariq (), and a group ().

Dr. Mohiuddin Al-Alawi says: It appears from the mentioned examples of Vedic or Hindu thinking in relation to the divine faith that the tendency of the gods, more precisely, the tendency of monotheism or oneness precedes the tendency of the plurality of deities and their abundance, and the tendency of plurality of gods has arisen, and developed among the Vedics in stages according to their perception. of the cosmic manifestations, according to the development that occurred in their perceptions of these manifestations and their relations to human life... z ().

Dr. Amara Najeeb says: The Vedic Books ended with the unification of the Creator, the Creator, and His transcendence from inferiority and polytheism, even if several names and many attributes are mentioned to him ().

We note in this section texts that can be divided into the following groups:

The first group: texts that indicate one Lord and Creator, with mentioning some of His attributes and actions () :

Among these texts is the so-called "Pragapti Sukt"; Which:

In the first, he was nothing but Heron in the West (the golden egg), with his presence he became the owner of everything and their Lord, He made the earth and the sky in their proper place, who is the deity that I worship with offerings?

He who gave the vital spirit Jiu Atmawhose command all the gods obey, and whose shadow is like immortality, and death under his command and subjugation, who is the deity that I worship with offerings?

He who has become a non-resisting king with his might, tyranny and majesty over all that he sees, and who is the Lord of all who walk on two legs

and on four, so who is the idol that I worship with offerings?

The one who grew up with his power and greatness these snow-covered mountains, and who is said to be the creator of all the lands surrounding the lakes, and the regions and the outskirts, is said to be like his hands, so who is the deity that I worship with offerings?

He who held and established this heaven that is published in the highest, and the earth, and who made the kingdom of heaven and the kingdom of fire under his control, tyranny and subjugation, and who ordained all that is in the void, then who is the deity that I worship with offerings?

To whom all these lands were subdued with the sound, whose light shone and shone (), and to whom the luminous lands knew his worth, his greatness and his might, and to whom the sun rises and shines by relying on him, who is the deity that I worship with offerings?

The water was covering the whole world (), and then the water was roped by this fire, and the spirit of the only gods came out of it, so who do I worship with offerings?

When the water expelled the fire with its power, then the fire (perhaps the light or the sun) looked at the sides of the water, then became a god above the gods without defense, without a second to him, so who is the deity that I worship with offerings?

He who was born (created) the lands from him, and from whom the power of holding is irresistible and indomitable, it is as it should be, and from whom he was born (created) the heavens, and who created the water that brings us joy and pleasure, we want him not to envy us! It is the deity that we worship. By offering?

O Prajapati! No one has been able to seize all these things except you, we want him to fulfill our needs for which we make offerings, and that we may be rich and wealthy ().

In these texts we see monotheism clearly and clearly, as for the fire mentioned that it was above water, perhaps it is the light, for God is light, and fire and light are two words that are close in understanding in the Indian languages, or what is meant by fire here: the sun.

As for the Prajapti mentioned in the last of these texts, it is not the Prajapti mentioned in the Brahmanas and the Upanishads, (which later became the teacher of other gods and became a secondary deity), but here in

the sense of the Creator of the universe, and the evidence for it is that Prajapati means: the one who takes care of his subjects, and provides them With types of gifts, and this is an attribute of God Almighty, when he looks at him according to the strength of his lordship, he is called Pragapti, and if he looks at his description of creation, he is called Bashfakarma- as will come - which means: Creator and Maker of the world.

We find such a text in (1/164/4-6): where it came as follows:

"Who saw the first beings? The non-bones component took hold of the one who was created with bones. Blood and life came from the earth, but where did the soul come from? Who goes to the world and asks about this thing?"

I am immature in my heartfelt thoughts and do not understand this thing and therefore I ask, such things are a secret unrevealed even by the gods. ...

I am ignorant, and I ask intelligent people for a desire for knowledge, because of my ignorance of the facts of things, who has established these six worlds, and who exists without being born, is he that one?

The translator and commentator on these texts says:

It is understood from the study of these three texts (ie: Reg No. 4-6) that the owner of this house looked at a single Creator God, and described Him as uncreated, not begotten, and this is clear in these verses as it is clear in the tenth part of the Rig Veed as well ().

We find such a text in another text called "Bishfa () Karma Sukt", which is as follows:

Where was his place and residence at the time of creation? From where and how did he begin to create creatures? This Bashfakarma(creator of the world), and the God who looks at the world, how did he create the lands and then spread the heavens over them?

He is one Lord, on each side he has an eye, a face, a hand and a foot (), and he moved his hands and his sides, thus establishing the higher and lower kingdoms with them.

Where is this forest? And the wood of which forest ()? From which the heavens and the earth were created? O scholars! Ask yourselves once, see where the one who held this Berhamand() (the cosmic egg) () stopped ().

O "Bishfakarma", mention to us everything that is yours from the upper, middle and lower places, mention them to us when making offerings, and

making offerings for yourself and enjoying them.

O "Bishfa Karma" accept the offerings for yourself, whether it is in heaven or on earth, and that happiness and joy may enter you. Most of the people around me are stupid, so let Indra be sent () to us, that is, increase our minds and our joys.

Bishfa Karma, whom I call today for this sacrifice, is the owner of speech, and its owner, the heart tends to him, and it is connected to him, and he is the source of all goodness (), his good deeds are all beyond imagination, so let him accept all our offerings and protect us.

"That our merciful and patient father, he looked well, and thought of himself, created all these lands surrounding the successive waters (). When his four sides began to move away, the heavens split from the earth ().

He who is a generous Bishva, his heart is big, he himself is big, he who builds, and he who holds, and he is the Most High, the Great, sees everything, the places after the seven daughters of the coffin, he dwells there alone, who say this saying, knowing that their needs are met by sustenance.

He who is our Creator and Originator, who gives us judgment and command (), who knows every place in the world, who is alone, but takes the names of all the gods (), all the worlds he asks about...

"He who created all these creatures you do not perceive, even yourselves do not have the ability to perceive and understand him. Rather, you see people thinking a lot about him while they are under a thick cover of clouds. They praise Him and obtain psychological and physical comfort (").

We find a text similar to it on (10/31/7-8):

What is this power! And what are these trees! Who took from them the elements of the creation of the heavens and the earth? Day and dawn (osha () z (these ancient gods) have become meager (), but look at the heavens and the earth and what does not wear out or emaciate, and they remain as usual.

The heavens and the earth are not everything, and they are not the end or the end, but there is one above them (), and He is the Creator of the subjects, and He is the One who held the heavens and the earths to pass away, and He is the Lord of sustenance, at a time when the sun was not carried by its horses. He was alone. He carried it and found himself.

The commentator and translator of these texts says:

He who is above the heavens and the earth, and He who holds them,

who is the Lord of provisions, (the Provider), and the Creator of all subjects, and who is present before the sun began to revolve in its orbits and orbits, and who came by himself, who is that? Above all the gods, before all the gods, this supreme deity Ishuris the one who is called in these texts Bishva Deepand was glorified, praised and glorified by the inspired sages .

Likewise in (10/128/7): I praise and glorify that God who is the Creator of the Creators, the Owner of the world, the Lord of the Worlds, the Preserver and Defender of the Enemies.

In these aforementioned texts, we see that oneness is apparent in them through:

1- Proof of separate creation.

2 being at the top.

3 It is He who created the creatures.

4 while holding it.

5 He has the highest attributes and the most beautiful names.

He was recognized as one of the first seeds in monotheism, the great sages of India Radha Krishnan in some of his books ().

This, and it is noticeable that many contemporary scholars have gone (): that the Hindus in the time of the Vedas knew God by this name, which is Allah, and they cited this in some Rig Vedic texts in which the word Elacame in some places. This word in vid () means: a specific deity, including:

O Agni, the gods made you the leader of war in a human image, for Nuhush() [name of a king], and Ella, attributed to Menu (), made you a religious advisor, so let the son be like his father().

Let the divine mediator and performer of the offerings sit among the offerings, each of the goddesses Ella, Sarasvatiand Bharti() ().

"You are only hundreds of years old, you are able to give, you are rich! You are the killer of slaves, you are Sarsfuti ().

"Ella sing! Give Hamdik for his charitable deeds lands and cows, in every age, let him give birth to us a son who spreads our offspring for us, and becomes popular, O richer, let your mercy and kindness be upon us"().

"Oh, the richest of the strong! You are the possessor of dazzling light, the lover of offerings, and the acceptor of all. Ella bint Daksha will hold you"().

Oh, O Agni and Pargania! Save our offerings for us, you are invited without any cost, so listen to your praises in this offering. Among you is Ella

who grows sustenance, and from you another gives birth to a lamb in the womb, so give us children with sustenance().

They said: This word is a distortion of the word "God" or "God".

What was clearer than that was the word "No".

These rivers vote No and run with joy and happiness ().

Mr. Abdullah Tariq says: The word Brahman I do not think except that it was one day Rahman, and that in the Sanskrit language, the letter 'n' is always added according to the pronunciation, as it is often added in the English language. A. . If the Rahman utters, it is said: Brahman, and if the Brahman utters, it is said: Brahma (), and the letter H is not easily pronounced by the Indian; Rather, they replace it with a 'n', as it is a reality and audible.

But what seems to me that this statement is far from objective:

First: I did not find this name mentioned in their other approved books. Yes, it was found in some Upanishads, such as Allah Upanishad, as it came in it:

This God means: the only soul is greater than Indra, and Brahma, taking God is better and beneficial than Brahma and because Brahma is in his hands a despicable and small soul, so it is the origin of Brahma as well .

This God and His Messenger Muhammad will say God is the origin and will remain the origin for all the world ().

The sky above and the shining things are all created by God. In the grave, there is no benefit but God, for there is no god but God. ().

Always think, God is the one who gives you your question in the grave, accept the words of Muhammad the Messenger, remember God over and over again ().

But Hindu scholars almost agree that these Upanishads are fabricated and fabricated, as they are not among the Vedic Upanishads, which have preceded us in detail. We do not have sufficient evidence that this name existed in them before Islam and Muslims entered the lands of India, even if this Upanishad is also proven; This is not what was mentioned in the time of the Vedas, but rather in the time of the Upanishads and it is late, so the intended purpose is not achieved by it.

Second: This deity, who is said to be the name God, has no special significance according to the texts mentioned in it. These texts have preceded

us, and they are not explicit in denoting the supreme deity. Rather, they contain evidence that he is one of the minor deities they have. It comes to other meanings, as it was called a woman, and it was translated several times: that what is meant by it: the land.

I do not see that Elais the name of God the Mighty and Sublime, and it is not possible to carry it out except by implication, and we are not obligated to this implication at all.

The second group: texts that indicate one Lord, who has many attributes:

Where they made the powers of the multiple gods one, it came in some texts () as follows:

This sun or permeshur is called by the clever as Indra, Mitra, Boron, and Agni, he is from heaven, has wings, and is beautiful in conduct. He is one, but it is shown that he is more. It is said to him: Agni, Yam, and Matrishva .

This text reminds us how they view these gods as being called by different names, except that one of them is God, or that the power of these gods is one, as if it is mentioned here: If he alone can illuminate the whole world, then he must be one, even if he has many names, or the meaning : All gods must derive the power of one God.

We see such a text in the Rig Veed (8/58).

These texts indicate that they call the one Lord several names.

The third group: texts attributing the deity to someone called once Agni, once Indra, and once Porun:

We see that they added the Lordship sometimes to Agni, and sometimes to Indra, and sometimes to Boron, so are these names for one name or are they names for many names, this does not appear to me the preponderance of a specific statement in it and it is explicit in proving the Lordship of one.

Once they called him Agni, and put him in the highest place (), among these verses are what came in (1/1/1-9):

I sing (fire) the ink for sacrifices, luminous and radiant, I sing the messenger who calls to the gods, and he who gives us immense riches, I praise I sing.

Agni was praised by the old sages, and he is by the new sages, so let the richest of the gods come to us in this offering.

The one who offers gifts obtains riches through the richest, and these riches increase day by day, and he is praised, and through him you can make

strong men.

O Agni! The offerings that surround her behind her and enclose her undoubtedly reach the gods.

I am the one who calls out to the gods, responds to supplications, is skilled in his work, is honest in his tone, and is the owner of many beautiful and varied works, so let him come to sing with the gods in this offering.

O Agni! The peasant you bring to the offering, Anghera! This peasant is yours indeed.

"Oh, Agni! We always come before you day and night with regards.

O Agni! You are the luminous, and you are the keeper of the offerings, and you are the one who increases in the light of the offerings, and increases in the place of the offering.

As the father comes to the son, so come, O richer to us, and be like him, and dwell with us for our farmer .

This is the beginning of the Rigvid, and we deduce from these poems that they consider Agni to be a messenger of the gods, or an ink for them, but soon we find another picture of Agni in other places, including what came in (1/59/2): Agni was the head of heaven, and the navel of the earth, Owner of the heavens and the earth...

We also find in (2/1/3-4):

O Agni! You fulfill the intentions of the monks, then you are Indra, you are a Bishnu, you are the glory and praise of the many worlds, you are worthy of salutations, you are the richest who is worthy of praise! It creates many things, and dwells in many minds.

O Agni! You are the seeker of the intent, then you are Boron, you are the killer of enemies, you are worthy of praise, then you are Mitro(), you are the patron of monks...

These texts clearly indicate their consideration of the richest king of property.

But we find them at times ascribing matters of deity to Indra, and making him the king of all the gods .

Among these verses are what came in (2/12/1-15):

O people! He who is shining and shining, who has become the chief of the gods, and before man, who has given the gods so much boldness, right after his existence, and whose power the whole lands are feared, and who is

the chief of hosts of high destiny, is Indra.

O people! Who established the afflicted lands, who fixed the hills and made them uniform after they were scratched, and who built the vast emptiness, and for whom the heavens trembled, it is Indra.

O people! He who destroyed enemies and made the seven rivers flow, who released the cows that Bel had seized, who made fire among the clouds, and who killed enemies in war, he is Indra.

O people! He who built all these worlds, who made slaves in a decadent place, and who controls all the money in the war is Indra.

"O people! Where is that fearsome god that people ask about? And about whom people say: He does not exist (), and who destroys the money of enemies as if he is torturing them, you have to believe him, (to believe in him),) He is Indra.

People! He who gives money to the dispensation of others, who gives money to the poor, the beggar, and the praised one, who keeps as a bearer of arms, the owner of Soma, and he who preserves the gift-bearer, bearing stones, it is Indra.

O people! Who submits to His commands the mares, and the cows, and the villages, and the ravens, and who created the sun, and Osha (the true morning), and who sends the waters, it is Indra.

People! What the two armies facing each other on the battlefield call to, to the degenerate enemies, to the perfect enemies, to whom those sitting on the warships railings call by all means, it is Indra.

People! Who if not the victory of the people, and whom the people call for protection, and who is the steward of all worlds, and who scratches the rocky mountains that are not scratched, he is Indra.

O people! He who kills many sinful non-worshippers with thunder, who does not give perfection to proud people, who kills enemies (slaves), it is Indra.

O people! Who brought Shanbar out of his hiding place in the mountains after forty years, and who drove away the archenemy, Ahi, is Indra.

O people! He who is the possessor of the seven lights, and does what he wills, and who is strong, who runs the seven rivers, and who kills with his thunder (with his meteor) Rohin who wanted to enter heaven, it is Indra.

O people! He who greets all the lands, whom the mountains fear, who is the owner of Soma, who is strong in his members, who has companions of

thunder, who is the owner of thunder, is Indra.

People! He who preserves the one who offers Soma, the one who preserves the praiser who cooks, the praiser who offers, who increases praises, who increases Soma, who increases our food, it is Indra.

"O Indra! You are the Mighty who gives the sustenance to the one who sacrifices Soma, then you are the truth, we praise and praise you all with our children and grandchildren forever and ever ().

And in some of its verses, Boronoccupies the position of Godliness and the primacy of the gods and they add to it all the descriptions of Godliness (), they have made for him the measure and disposition in the universe, and they made him the creator of creatures and the forgiver of sins (), from that what came in (7/86/1-7):

The sages decided that this boron is glorious and mighty, and he is the one who divided the vast worlds, and pushed the knots of the sky to greatness and height, as well as the star of the day, and spread the earth wide.

With myself, I pondered this question: When do I praise Boron with my body, and when do I get close to this god Boron? Does Boron leave his anger towards me and take my offerings? And drink what I offer him? When will I have a happy heart to look at Boron?

Oh, Boron! Desiring to know my sin, I ask you: What is my main sin? I went around to all the poets and sages and asked them, but they said: Boronis with you in great indignation.

"O Boron! What is this sin for which you want to destroy someone who praises and glorifies you? Tell me, O power, subjugation and might, that I may come to you with praises and salutations quickly.

"O Burun! Save us from the mistakes of our fathers, (or meaning: save our fathers from the mistakes) and save us from our mistakes that we committed ourselves, O King! Save me from my sins as you saved the thief of cattle and the calf from the bonds tied."

Oh, Boron! This sin which I have committed is not of my will, it is a delusion caused by drinking, anger, gambling, short-thinking, the young one can be led astray by the old, and even a dream casts people into sins.

Make me a servant to you, O judge of needs, Lord Boron, and make me without sin, that I may worship you as I ought, O Aryan God: we are ignorant, teach us, and lead us to riches with acceptable praises.

"Oh, sustainer Burun! These praises that I have formulated for you will be in your heart, and may he bring us success and victory, and give us always psychological comfort ().

And he says in another place:

I do not wish, O King Boron, to go down to the mud-house, have mercy, O mighty Lord, be merciful.

As long as I move like a staggering cloud and like a blown bag (or like a blown bag), O slanderer, have mercy, O mighty Lord Boron, and have mercy.

Whatever the weakness of my will, I have wandered into error, O shining One, be merciful, O mighty Lord, and be merciful.

You chant thirsty even when he was standing in the midst of the waters, have mercy, O mighty Lord Boron, and have mercy.

No matter how many mistakes we humans commit against the gods, and no matter how much there is a violation of our ignorance of your laws and your actions and our indiscretion, do not envy us for these sins, for that crime does not punish us, O God .

We find such a text by Boron(5/85/6):

Give praise to Boron with strong praise and great and deep glory, which the luminous Boron loves, just as the killer of cattle spreads the skin of cattle.

And it is He who made vacant places above the trees, and gave the horses strength, and the cows milk, and hearts willpower, and put fire in the water (sing), and in the empty place the sun, and in the mountains are some bushes.

And it is He who made there a hole under the clouds for the benefit of heaven, earth and empty places, just as water irrigates wheat and plants, so is the owner of all worlds, Boron wets the lands.

When he wants milk, which is like rain, then he wets the earth, the desert, and the gardens. After that he covers the tops of the mountains with snow, and gives the Mruts() for the clouds to come out.

I confess and proclaim the wisdom of this god Boron that he set the sun in the emptiness and esteemed it.

No one can break this system established by Boron, the wise and all-knowing, who sends the rivers into the seas, but with that the rivers cannot fill the seas, and this is also from his wise judgment.

O Burun! If we ever sinned against a giver, a friend, a colleague, a

brother, a near neighbour, or a mute, may our sins be forgiven for us.

Oh God of Boron! If we commit a sin like the one who gambles in which he is deceived, then dictate to us and free us from these sins, whether we do this knowingly or ignorantly, so that we may enjoy your love and compassion().

In summary: they said: This Boron is the cosmic system, its guardian, and existence, and it was considered that it is sane, and it is the system of Rita(), Rita ().

These qualities which they have proven sometimes for Agni, and sometimes for Indra, and sometimes for Boron, we note in them an important thing, which is their compatibility, and we can reach a conclusion, which is:

Either they are many names for one name, or there were sects, some of which called for the Lordship of a particular deity, and some for another.

The second saying: The Hindus in the Vedic stage believed in multiple lords of the universe ()().

Will Durant says: { And when the number of gods increased, a problem arose: Which of these gods created the world? They attributed this primary role sometimes to Agniand sometimes to Indraand sometimes to Somaand at times to Brajapati... z ().

But his saying, When the number of gods increased, a problem aroseindicates that that abundance came late, and we are talking about what the Hindu religion was in the time of the Vedas.

We have already mentioned that what he referred to in the texts are the names of one God.

The third saying: that the Hindus in the time of the Vedas had multiple gods without attributing the matters of godliness to anyone by specificity, then they proved godliness () :

The owners of this saying go to the fact that the Hindus used to worship the forces of nature, and everything they saw benefit or harm, through songs, then they moved to making offerings, and with the passage of time they saw that these gods in fact do one job, which is to satisfy the needs of people, and from here they thought about The search for a great God out of all these gods, as if this were a step to the monotheism, which Max Muller called "Henotheism ()

At first they chose three of these idols: Agni, Indra and Boron. Then they only made all the gods one god in terms of their powers, then at some stages they developed into the doctrine of monotheism in the Lordship, and in the end their belief developed into the unity of existence.

This is the saying of most modern Hindus, who see evolution as the origin of beliefs.

But this development that many Hindus and many students of this religion claim is not the truth, and we have previously mentioned that the Oneness of the Creator is the apparent apparent in the texts, and that polytheism occurred in the later stages as previously, although that monotheism that we mean is present in the Vedas is not pure monotheism; Because their books do not have valid foundations whose texts can be trusted, as we have previously explained, and therefore we see that this saying of the evolution from polytheism to monotheism is a false statement that is not true and the previous texts do not support it ().

Fourth saying: The Hindus had a belief in the unity of existence.

There are texts in the Vedas that indicate the unity of existence, and this belief appeared in the time of the Brahmans and Upanishads, and it indicates the existence of one God latent in everything, behind all the various sensory manifestations, they say about him that he is in the heart of existence that drives everything in the world, whether it is from The phenomena of nature or from the gods, this being is the common essence of everything in existence, and it is an unknown force that cannot be described or determined (), and we see this type of texts many, including:

What was stated in the Rig Veed ():

Agniis one, but it was known by many names and worshiped with various types of praise, and that Osha () was one who manifested all, and it was the One who appeared in all these categories.

This text also, like the first text, reminds us of their transition from the stage of plurality of gods to looking at the gods in a monotheistic view, either in terms of self or in terms of power.

And the same in another text (3/55/ 1-22): He mentioned many of the deities they had, but he concluded each Reg by saying: The powers of the gods are oneor the meaning: The real power of these gods is one.

The same applies to the so-called "Pak Sakt", which is:

I walk with the group of Rudra (), I walk with Bchos (), and with the suns, as I am with all the gods, I hold Mitra and Poron (Varuna), I embrace and rely on Indra, I sing, and Ashvedin ().

The sum () which is brought out by grinding on stones, I who hold it, I give the money holding a bosha, and in the hand of every one who makes offerings.

"I am the owner of the king, I have brought money, the owner of knowledge, better than all that is offered, so the gods have made me everywhere, my places of refuge are many, I am in many animals.

He who looks, who lives, who hears words, or who eats food, does these things with my help, who does not acknowledge me, fades and fades, world, hear what I say, he is reverent.

To whom the gods and man seek refuge, I am the one who gives advice on him, whom I will make strong, praiseworthy, wise, (a seer of all good), wise.

When Rudra () raises his bow to kill someone, I am the one who makes him strong, I am the one who fights for people, I am the father, Heaven was born, this sky is like the head of this world, I dwell in the waters of the sea, and from here I spread into all worlds, yesterday The sky with my upper body.

I run like the winds to build worlds, my glory and majesty transcends the lands and the heavens .

Likewise in another text known as Porsche Socket():

This human being has a thousand heads, a thousand eyes, and a thousand legs. He encompasses all the earth, and he has more than ten fingers over him.

This great man or Porsche is all, he who was he who will be, he who deserved immortality, because he rose by means of sustenance.

He has such majesty, and is greater than this, all the animals in the world have one leg, and in heaven the immortal part of it, the remaining three legs.

This person ascended with his three legs and left his fourth leg here, then spread to everything that eats (the living) and what does not eat (the dead).

From him he created Berat(the Great) and from Berat(the Great or Great Man) he created that man, and immediately after creation he crossed the land with his front and back steps...

He who first created this porush, they sacrificed it and offered it to offerings, ...

From these offerings, the verses of Rig and Sam were born, as were the weights, and the verses of Yajur (...

And they cut this man into pieces, how many parts were he? Where did his mouth go? and his hands? And his thighs? And his legs?

He created the Brahmins from his head, from his arms as a Kshetriya, from his thighs as Bisha, and from his leg Shudra...().

The moon arose from itself, and the sun from its eyes, and Indra and Agni originated from his mouth, and the wind from his soul, and from his belly arose the middle heaven, and from his head arose the highest heaven, and from his feet the earth arose, and this is how the world was created... ().().

Explaining these verses, Dr. Muhammad Ghallab says: God ... is at the same time a creator and creation, because he was at the beginning of the matter one, so he longed for multiplicity and wished for it. Beqaa, so the whole world is made of these parts, but the people of this world that are far apart still yearn for their closeness, and that is why they are always attracted to each other to achieve this unity that is desired by all of them .

This text contains a terrible confusion, but in the end indicates the unity of existence.

The same came in (10/114/5): Says:

The bird is one, but the intelligent scientists express it in many ways according to their ideas.

The translator and commentator on it says: That is: the supreme spirit is one, but they tell about it in many types ().

I said: This text could be what is meant by it: Unity in creation and the creature.

And such texts and many others (); Of which:

The so-called "Hangshpati Reg"(4/40/1-5) of the Rig Ved and (10/24) and (12/14) of the White Zgur Ved, in which it stipulates the existence of God in everything.

Including: What came in (4/44/1-6):

I am the strong and the king of the world, my king over the varieties, my king over all the immortals, I am the beautiful in my neighbour, Boron, all

the gods serve as my offering, I am the king of men too.

I am King Boron, all the gods have obtained the great cosmic powers for my sake, I am the beautiful near next to Boron, all the gods serve as my offering, I am the King of the people too.

I am Indra and Boron, my affair is unlimited, my praises are endless, the image of the true earth, I am the world, I who give the sense of all that is created by properties, and hold the lands.

I am sprinkling water and scattering it, I sprinkled water and the sky caught the place of water, I became with water Ritapa, son of Aditi, by merging the types of heaven.

"The raging army of fine horses follows me, and they call me humbly in the fight, I fight for them, making myself rich Indra. I am the strong and loyal, I prefer soaking in the fight.

I am the one who has done all these deeds, I am the Mighty, the possessor of divine power, no one can stop me from my will, and no one will turn me against my will, when I am sated with the drink of Soma, the songs of praise then all the worlds will go well ().

Dr. Ali Abdul Wahed Wafi also quoted some Vedic texts in support of this saying:

I am the God () the light of the sun, the light of the moon, the sparkle of the flame, the flash of lightning, the sound of the wind, the good custom emanating throughout, the first origin of all beings, the life of all that exists, I am the goodness of the good, I am the first and the last, I am the life and death of every being, I am God Who there is no god but me, Lord of lords, owner of the heavens and the earth .

We also see there a vedic text, with a suspicious third line, (which is called Nashdeo Shawkat and Westerners call it Song of Creation) which says:

1 "There was neither existence nor non-existence, for that earth was not there, no, nor was the coolness of heaven spread on high. What was the covering for everything? Where was each one's place? Was there water that does not exceed () and that is deep ?(1).

There was no death, yet there was no immortality, and there was no separation between day and night, and the being alone was alive, breathing without inhaling the air, relying on himself, and there was no one else there (2).

2 And the darkness was at first covered with darkness, and everything was in the beginning under a veil of deep darkness - surrounded by water without a sign, and it was covered with nothingness over all, one thing emerged from worship or remembrance () (3).

3- First, the desire arose in the soul, and from here emerged the cause of germination and breasts. The sages realized in their depths when they contemplated the place of existence in nothingness (4).

The mighty men of strength arose, and the grain was sown, and the mighty men were at the top, and the seeds were at the bottom (5).

4 Who knows the hidden secret? Who is announcing it here? Where was he born? And where did these different creatures come from? The gods themselves came late in the stages of existence, who knows where this existence came? (6).

Where did these different creatures come from? And what is its substance? And where did it come from? Did anyone create it? Or did no one create it? It is only known by the one who lived in a prominent place as her distress, that he knows the secret, and it is possible that he does not know also (7).

We learn from the previous text several things:

1 It is used from the first and second stanzas: to prove the occurrence of the world, and that at one time there was nothing created, and there is nothing at all except a living being alone.

2 The third stanza is used: the presence of water first.

3 It is learned from the fourth and fifth stanzas: that the first action they attribute to the Creator is the will, which is what they expressed here as desire in the soul, and that the will came from it to find seeds and men and the cause of germination, from which we can understand that they intend to find it for the laws and causes of life and reproduction.

4- It is understood from the sixth and seventh paragraphs: their ignorance of the reality of the origin of creatures and their substance, and that only the Supreme Being alone knows this, and he may not know, - as they said -

It appears that all of this information they acknowledge based on the sayings of their philosophers whom they call the wise, and it did not give them certain knowledge, but rather a general admission that is opposed by many questions such as those mentioned here, for which they do not know the answer.

What we say in these texts: that people were of many sects in the Vedic stage; Among them was a group that attributed the deity to some of these gods, such as Indra, Agni, or Boron, and among them was a group that made the deity of one deity separate from the universe, as there was a group of them that made the deity of one deity inseparable from the universe, and they are the ones who controlled the rest in the Brahmanical stage. There were differences between them in this section from time to time.

This is what I think most likely, and God knows best.

The second requirement: Lordship in the Brahmanical stage ()

Hinduism at this stage abandoned many of the religious manifestations that it had practiced in the first stage; In addition to its orientation towards the unity of existence; Where it considered that the original reality is one, and the gods are nothing but images of it, and the whole world's beings are only one thing, which is Brahman ().

Brahman is a first, undefined and highly abstract reality for them, as they say about him: { The immortal Brahman is everywhere, in the front, back, right, left, azimuth, and peer. They are all z ... { So foam, and waves, and all appearances and all faces, are not different from the sea, and there is also no difference between the world and the Brahman of z ... { The truth is that everything is Brahman (). Yet he is { above the three times: the past, the present, and the future, and he sees as without parts, that we worshiped first that deity who is adored, who takes many forms, who is the true source of all things, who lives in our mind, is above all Pictures of the world and time, too, from which this world moves... z ().

This is a Brahman that they believed in at that stage, although if we look at His attributes with which they describe Him, we see that they are a group of stubbornness, so that this Brahman is only found in the minds, for what has no attribute does not exist at all, and when they describe it they say: It is In everything and within everything, they do not distinguish Him from His creatures, and this undoubtedly combines the two extremes, and it can only be conceived according to the doctrine of Unity of Being.

The third requirement: Lordship in the last stage ()

Late Hinduism has two conceptions of deism, as we find that the

philosophers among them have a different belief from the belief of the common people:

As for their philosophers, their creed is an extension of the unity of existence in the Brahmanical stage, where they believe in the Lordship of Brahman, which they sometimes call Bramishor (), and sometimes as Barmatma (), and sometimes they call it Bhagwan (), which is all about the Absolute One ().

However, Hindus call this Absolute One according to their tendencies:

Whoever seeks to reach Moksha with knowledge (through the knowledge of Brahman), he calls him Brahman.

And as for the one who wants to reach Moksha with Yoga , he calls it Pramatta, as they call it Prameshwar .

wants to reach it through bhaktia or pure love (adoration) calls it Bhagwan ().

One of their scholars in the current era says: If Brahman wants to create, then he is a creator, and he is called Ishur, and he is not Permeshore; Because Permechur is not described in any capacity at all, and it itself is transformed into Brahma, Vishnu and Mahishar (Shiva) () according to its attributes.

Based on this, we note that the Supreme God has no creation or action, and that he has no essence, as they believe that he is present in everything, and if he is characterized by an attribute, then he is called by another name, and it is according to the name, from Brahma, Chishnu or Shiva ().

As for the common people: many of them, with their belief in Brahman, if they want to express it, make his attributes an independent entity, so they imagine each attribute a self and call it a special name, and worship it, and decide that there are three main attributes: creation, preservation and destruction, so they assign to this Lord three main manifestations. : Brahma: The Creator, Chishnu: The Preserver, Shiva the Destroyer, and they add to other manifestations of the Lord with them according to their requests and needs. The rule in this is that whenever they need something, they look at what they need from the Lord, and they give it a special name as an independent entity. For example, if they need knowledge, they do not ask from Brahma, but rather ask from my servers as an independent entity, and if they want fertility, they ask Dewey (of Shiva's wives, whether she was a

Durga, or a Kali, or a Uma), and if they wanted money they asked Lakshmi (she is at the same time the consort of Shiva) (), etc. Multiple abilities are also called "Dyota" (). This is the doctrine of the common people.

The common Hindus, if you ask them about the Lord, will attribute that to Brahma, Chishnu, and Shiva, these three, some of them may increase in them, and some decrease from them, according to the need for derivation and demand, as for the elite, they do not believe in the Lordship except in Brahman.

Al-Biruni noted the difference in this doctrine between the private and the common () and mentioned it in his book ().

Many of those who care about this religion have only been transmitted from them the doctrine of the common people ().

The reason for the differences between the elite and the common people in the matter of lordship is their difference in the two sayings of Brahman:

A group makes Brahman an absolute deity by negating all self and attributes, and they call him Nargun , Narangar , or Narrakar .

And a group makes Brahman a being with attributes, and they believe that these attributes are multiple entities, and then they call him , or Sharnkar() .

This doctrinal dispute does not affect their belonging to Hinduism; Because religion, according to their existing texts, bears all these contradictions.

Their belief in the same Lord:

Hindus believe in the unity of existence, and that all creatures are the children of the Creator; Since the creature from the Creator grew, and in it lives, then perishes in it, and there remains only this Creator, and they say: It is known that creation is from the work of Ashur, and his existence is apparent in the creation of creatures and his preservation of them, so all that is seen from the worlds of planets, stars, living things and inanimate objects It is the work of that one, that his creatures include living and inanimate, and they are constantly changing; however, since inanimate parts are identical, it does not appear to us that they change unlike the living, and everything that the living do is according to their desires and needs, and the Creator has no need or purpose in the course of these matters, do not interfere in their affairs.

For them, this one is not separate, but is mixed with everything, and the Hindus consider this belief their pride; Where they say: We see the supreme God in everything, so we do not disagree with anyone, and they say: He who serves the same souls has served the Lord ().

Their belief in the personal attributes of the Lord:

The elite class of the Hindus do not prove to him of his personal attributes, except for a few attributes, such as existence, ability and knowledge. Some of them do not prove any of this to him at all .

As for the common people, they believe in the attributes of the Lord as independent entities and with many capabilities for this one, so they ask for their needs without the one, and they believe in the one with their belief in the plurality of selves.

Their belief in the optional attributes of the Lord:

As for the optional attributes, they do not attribute to him any affirmative, optional attribute. Except for one action related to the creation of creatures first, which they claim to have looked at the first substance, and from it created creation.

Al-Biruni says: All these opinions are deviant from the truth. Rather, the truth about it - according to the Hindu sects - is that the action is all about matter. Because it is she who connects, repeats in images, and empties, so she is the doer, and the rest of what is under it helps her to complete the action, and because the soul is free from the various forces, it is inactive .

The soul in matter is like the rider of the wheel served by the senses in its drive according to his will...().

This is the Hindu belief in deism.

It is clear from the foregoing that they differ among themselves in the doctrine of Godliness, in terms of persons, attributes, and actions.

Where the elite class believes in a single entity, and they call for it the unity of existence with the Absolute Existence, while the common people believe that the Supreme Lord - He is Brahman - has no entity, no creation, and no action. And that there are gods besides Him who claim that they are attributes of the Most High God, and that they create, manage and act in the universe without the Supreme God.

This difference is due to several things, including:

1- Their religion is devoid of the divine revelation that protects the minds in matters that the mind cannot independently understand, so we find them randomly banging about them and coming up with contradictions and impossible ones they claim are clear matters ().

2 - They were influenced in their speech by their pagan environment, so they inserted what they believed in their gods in their eyes to be beyond the capacity of their minds, so they linked philosophical ideas with pagan beliefs, thus producing this discordant and contradictory mixture.

3 their immersion in the doctrine of "karma", where they consider the proof of any deed of the Lord a violation of his justice; They see in this universe things that contradict justice and equity - as they claim - (). So they deny him the act so as not to attribute to him the injustices that exist in people's lives.

There is no doubt that this Lord they prove there is no point in proving it; As he does not create a separate creation, does not take care of him, does not provide for him, does not raise him, does not love him, does not guide him, does not guide him, does not send those who guide him from among the messengers and prophets, does not reveal revelation, does not reward him for his deeds, and does not expect any reward or punishment from him. Revival or death, as if its existence and non-existence are the same for creation, so there is no benefit in being attached to it, and for this reason many common Hindus changed their speech about his abilities and attributes that they prove from Brahma, Vishnu, Shiva, Sharashvati, Lakshmi and others.

And this belief in it is a confusion between the sayings of the atheist philosophers and the existentialist philosophers and the philosophers of theologians, where they took from the philosophers their saying: by the time of matter, and they took from the existential philosophers their saying: The origin of this world is matter that radiates in it a living force, and it is the partial soul that emanates from the universal soul, and it is emanating In this universe in every atom of its atoms, and it is the power that drains it, and they developed the total soul until they gave it the status of God, and they said: It is an eternal essence, it has no place except in the heart of its knowers, and it is alive and not dead, as they took from the deified philosophers to deny the attributes, actions and consideration of God An absolute existence

that is not characterized by any attribute, does not do any act, does not manage or dispose of its creation ().

The fourth requirement: a response to the Hindu belief in deism

It appeared to us from the statement of the Hindu belief in deism; They err in deity in several matters:

The first: their belief in a single entity that is neither separate nor distinct from creatures, which is the belief in the unity of existence.

The second: their belief in a Lord who has neither an attribute nor an essence, i.e., saying that there is an absolute God.

Third: Their belief in a Lord who has no action and no effect on His creation.

The answer to the first error:

The responses to this belief will come in the second topic, God willing.

As for the answer to the second error: It is to say that there is an absolute God who is devoid of His Essence and Attributes.

He responds to this claim:

If you believe that the existence of God is necessary and necessary, then it is necessary to prove His attributes, for the following reasons:

a- That his existence is necessary to prove his attributes; Because every existing thing must have attributes, and if it does not have attributes, then it is non-existent, and the non-existent is not a thing that exists, rather it is like its name it is not a thing.

There is no difference between the existent and the non-existent except by the presence of attributes in the existing and their absence from the non-existent.

b- That every being is distinguished from others by its own attributes. Humans are distinguished among themselves by attributes, and so are all other creatures, and although there is similarity between them in one aspect in those attributes, but between them there is an apparent distinction.

c- The existence of creatures necessitates the existence of the attributes of the Creator; Because it is not in any case that these creatures can exist with what they are of good character, marvelous workmanship, and marvelous

system, who is lacking attributes, so the attributes must be proven so that the attribution of creation to him is correct, and these Hindus attribute creation in their claim to matter or al-Barkriti on the invented cosmic system but is a myth; For neither matter nor briquette can act by itself; because they lose these things; Because matter is dead, these things cannot exist by themselves.

d- The exquisite workmanship, precise structure and good order in the creatures is evidence that its creator must have all the attributes of perfection and majesty so that the creation of these creatures comes with this amazing characteristic, because it is obvious that we cannot attribute the making of the plane to a man who is mad or incapable, let alone that We attribute its existence to those who do not have a real existence, as the Hindus claim in the absolute existence of the god they call Brahmanor the supreme spirit; It is a mental existence that has no reality outside the mind.

All of this is what the mind prevents and refers to, but rather requires that there be a proportionality between the action and the doer in terms of attributes, for the great action indicates a great doer, and the despicable act indicates a weak doer, these heavens and the earth and these creatures are apparent and hidden, their great and subtle evidence that their Creator is worthy of all attributes. Perfection, majesty and greatness ().

The fact that the Hindus did not prove to God any proof; Its corruption is known by the intuition of intellects, for if any sane person looks at the creatures surrounding him or looks at himself in the slightest way, he realizes that his Creator must have great qualities, majesty, and perfection in all respects; It is not possible for there to be the All-Hearing, the All-Seeing, the Wise, and other attributes of someone who lacks the attributes .

E - The Hindus claim that the Lord looked with one passing glance, so the matter was affected by that, and a spirit from him entered the matter, moving it and creating this universe.

This is based on their belief that he has no essence or attributes. This claim is false and contradictory for several things:

That gaze is not achieved - as they claim - except for one who has characteristics, so negating the attributes contradicts the claim of looking.

The gaze can only be achieved by those who have an action and a will, and their denial of the Attributes negates the action and the will and contradicts the claim of looking.

Their claim, by means of one look, that creation constitutes a false claim, because we see in creation the effects of direct management, and the newly created creatures that must have a creator who created them with a new will and action. Otherwise, these creatures were created without a creator or creator. That is obviously false.

It is noticeable that some Hindus mention to him some attributes such as life, knowledge and sight, because they realize that he does not exist except by affirming the attributes, so this specific affirmation is evidence of the invalidity of the absolute negation of the attributes.

As for the answer to the third error (not proving the action to the Lord):

Not attributing deeds to the Lord leaves us under strange questions; Who created these different and diverse things? And who created the actions of people? How can it be imagined that the Lord Almighty is without any action? For the one who does not have any action resembles the non-existent or inanimate; Because the non-existent does not come from action, just as the inanimate does not come from action, measure, or change, and this means that this God whom they prove does not want, does not command, does not forbid, does not manage or dispose of anything, but rather things are those that act without Him, and He has no power over them, nor It is a measure for him in it, and it is the masterminding that disposes of it, and all of that is neglected by the mind, for the life, creation, disposition and management that exists in the universe can either be attributed to a controlling agent who has complete power and will, or it is attributed to inanimate or non-existent, and there is no doubt that the mind is compelled to acknowledge that The one who acts is only the one who has power, will and measure, otherwise the existence of the entire universe is negated, because what is in it of creation, creation, disposal and management indicates a clear indication of the existence of a living Creator who is complete in his ability, disposition, and will, which every sane person is forced to do, as well as those who carefully and carefully consider them.).

As for their attributing actions to what they call matter (or prikriti), then matter is created, and it has a beginning and an end, and the creature cannot be the creator of the actions of creatures (), as matter needs a creator for its

existence, and accordingly the relation of creation to matter is like the interpretation of water with water.

As for their attribution of actions to nature; We say: What do you want by nature? Do you mean by nature things? Or do you want the Sunnahs, laws and regulations that govern the universe? Or do you want another force behind this universe that created and created it? We see: that nature in the language: the nature ().

In the minds of people today, they have concepts:

The first concept: that they are things in themselves (the universe itself), so inanimate objects, plants and animals, all of these beings are nature.

It is an inaccurate concept and an unsound judgment, as this saying becomes a repetition of the saying that a thing creates itself - in another way, that is, they say: the universe created the universe, the sky created the sky, the earth created the earth, and the universe created man and animals, this saying does not come out with nature in relation to the creation of Existence is from the interpretation of water with water, and things created themselves, they are the accident and the thing, and they are the creation and the creature at the same time, and the human mind refuses to accept that a thing exists itself, just as a thing does not create something higher than it, for the nature of the sky, earth, stars, suns and moons does not possess a mind nor Hearing or seeing, how do you create a hearing, perceptive, and knowledgeable person? This does not happen. The invalidity of this saying is clear, and it is not without two matters:

1- Either claiming that a thing existed by itself without a cause.

2- As for the duality of the Creator and the creature in one being, the cause is the same as the cause. It is impossible. Rather, it is so inconsistent and contradictory that it does not need to be stopped and explained.

The second concept: that nature is the laws that govern the universe in the sense that it means the attributes and characteristics of things, these attributes of heat, coldness, moisture, dryness, smoothness and roughness, and these capabilities: movement and stillness, growth and nourishment, mating and reproduction, all of these attributes and capabilities: it is nature.).

This is the interpretation of those who claim science and knowledge who say that nature is the creator, they say: This universe runs according to the rules and laws that move it and organize its affairs in every part, and the

events that occur in it occur according to these laws, just as it is like the clock that runs precisely and regularly for a long time. It runs by itself without a path.

responses:

1- This saying is not an answer, rather it is a break from the answer, and that is;

In fact, they do not answer the question posed: Who created the universe? But they reveal to us how the universe works, they reveal to us how the laws work in things, and we want an answer about the creator of the universe and the creator of the laws that govern it.

The ancient man knew that the sky was raining, but today we know everything about the process of water evaporation in the sea, even the water descending on the land, and all these observations are pictures of the facts, and they are not in themselves an explanation for them, as science does not reveal to us how these facts became laws? And how did it arise between the earth and the sky on this amazing and useful picture, so that scientists derive scientific laws from it?

The claim of man, after revealing the system of nature, that he has revealed the explanation of the universe is nothing but a deception for himself, for he has put in this claim a link in the middle of the chain in place of the last link ().

Their interpretation of the manifestations of the universe in its existence and its change by nature, and their failure to explain nature, is an escape from them from the law of causation - which is recognized by them - their practical application of this law will inevitably lead them to the recognition of the Creator of the universe. This is what they absolutely do not like.

3- To say that the laws of nature are the ones that created everything is the attribution of the existence of the thing to intermediate means as a result of short sight () and that;

The reason is divided into two parts:

The first category: The reason that is like the means, or the formal or intermediate causes, and it is an unreal reason, as it is in the analysis an active cause by using it by others, and not an agent in itself.

The second section: the cause that does itself, even if by using

intermediate causes, and this is the real reason.

We can understand these two sections clearly by the following example:

The bullet that killed was a mediating cause of killing, which is an unreal cause, and the gunpowder that ignited in the copper tube and pushed the bullet, was an intermediate cause of thrust, so it is an unreal cause, and the capsule that ignited the gunpowder in the tube was an intermediate cause of ignition, which is an unreal cause. And the cannons needle hitting the capsule was an intermediate cause for its detonation and sparking from it, until the gunpowder ignited because of it, so it is an unreal reason, and the finger that moved the trigger of the cannon was an intermediate cause for hitting the needle on the capsule, for it is an unreal reason. As for the will of the man who moved his finger, a chosen one who was not hated, intending to shoot the bullet, hit the target that hit him, and kill the one who was killed by the bullet, it is the real reason for which the thought ends, so he does not ask for another reason behind it.

Yes, he may ask about the purpose of the murderer in directing this will of his, and about his goal, and about his interest in that action, but he does not ask about a real reason behind the perceived and chosen will that was the reason for directing the movement for the first link in the chain of causes, which is in reality False intermediate means and causes.

Some accidents may happen by chance, within the limits of our apparent perceptions, or an actor does them without will and intention, but it is impossible for them to be repeated on one system, and for the effects of intent to always emerge in them with repetition, then they may have happened by chance. These two issues are not mutually exclusive.

Here, we note that everything that science discovers from the causes of the cosmic phenomena that occur are, in fact, means, intermediate causes, or successive paired episodes that illusion that they are causes, and not real causes.

And when we agree to call them causes or causes, we call them by this unreal name, which is the equivalent of our saying: The bullet that killed the dead man killed him, although the dead man killed him with the will who shot him to kill him, so the bullet with all its conditions was a means, or An intermediate reason used by the real killer.

And since the difference between the true cause and the causes that are

in fact such as intermediate means or causes, it is better for us to know the difference between unreal intermediate causal chains and associative chains.

The intermediate causal chains are unreal: they are like the wagons pulled by a locomotive, and they are like the locomotive itself.

Every car is pulled by the car that is ahead of it, and the locomotive is pulling the first car connected to it, but the locomotive itself is not enough to be the real cause, it must be bypassed until it reaches the aspiring engine who is aware of what he is doing. , until we get to the one who ordered him to run the train.

The connection between locomotives is causal phenomena, but they are not real causes, for if the will of the locomotives engine were changed, it would stop it, and then the whole train would stop.

As for the associative chains: they resemble successive cars in a military or civilian procession, within a regular display. From the side of the visible image, they move in a successive movement, illusion that they are interconnected, but they are in fact disjointed. What appears from them is nothing more than a coupling only, and each car has a driver, and the drivers wills coincided according to a general system dictated by the creator of the show plan. The general supervisor of steering directly, despite the disengagement between the cars.

When we look at this large universe, we find unreal intermediate causal chains, and we find associative chains.

As for the intermediate causal chains, the proof of the intellect necessitates that they have a real cause, which is the efficient cause, and it suffices for the first to be the motivator.

As for the conjugative chains, each link requires a real cause, that is, a doer.

This shows us the fall of the opinion that says: Nature does itself; Which they may call natural laws, and we confirm with evidence that elaborate, wise cosmic phenomena inevitably need an eternal, powerful, all-knowing, seeker, wise, expert, who does what he wants and chooses.

It has been the practice of God Almighty to envelop his actions with causes that do not have in themselves effective effective and perfect powers, but are fictitious or intermediary reasons, endowed by Him, Glory be to Him, their powers, or they are means through which His perfect, wise actions

passed.

What is meant is that the innate rational intuition requires continuous follow-up of the links of the chain of material causes, until it ends with the real and effective cause, which must be a cause with will and ability, knowledge, wisdom, experience and life, and when the thought reaches in a logical and sound way to a cause that has life, will, ability, knowledge and wisdom. And experience, endurance and richness, he reached a sufficient conviction that this cause is suitable to be the real cause, at which thought stops to pursue the question of the real cause.

As for the causal links that existed between him and the phenomenon that occurred, they are all like means or formal or mediating causes, and they are not suitable for being the real cause that inherits conviction, and they do not end the questions of the mind, and do not quench its thirst for knowing the real cause ().

In this way, the invalidity of this (second) concept of nature also appears, for what remains is for them to say the third concept inevitably, which is to say: Nature is a force that created the universe, and it is a living force, hearing, insight, wise and capable... We say to them: This is right and true, and your mistake is You have named this force (the nature), and this creative, creative force has indicated to us the name it deserves, which is (Allah), and He has known us by His Most Beautiful Names and His Supreme Attributes.

Ibn al-Qayyim said: (It is as though I, poor fellow, are saying to you: All of this is an action of nature, and there are wonders and secrets in nature! If God wanted to guide you, you would have asked yourself by yourself, and said: Tell me about this nature, is it a self-existing person with knowledge and ability to do these strange actions? Or is it not?

If she says to you: Rather, from a woman who stands by herself, who has complete knowledge, ability, will and wisdom, then say to her: This is the Creator, Creator, Modeler, so why would you call Him nature!?

Oh God, for mentioning the natures he desires! Would you not name him as he called himself according to the tongues of his messengers, and enter into the group of the wise and the happy, for this is what nature described as the attribute of the Almighty.

And if she says to you: Rather, nature is a portable display that lacks a

carrier, and all of this he did without her knowledge, no will, no ability, and no feeling at all, and what has been seen from its effects has been seen!

So tell her: This is what a sound mind cannot believe. How do these amazing actions and precise judgments that rational minds are unable to know or be able to do from someone who has no action, ability, or feeling? Is ratification of such a thing but entering into the ranks of the lunatics and the righteous ().

Then say to her after: If what she claims is proven to you, then it is known that such an attribute is neither a creator for itself nor a creator for its own sake, so who is its Lord, its creator, and its Creator? Who printed it and made it do it? Therefore, it is one of the proofs of its Creator and Creator, and the perfection of His power, knowledge and wisdom. Nothing helps you to defy the Lord of the Worlds, to deny His Attributes and Actions, but to go against reason and instinct.

And if we judge you to nature, we will show you that you are outside its necessities, so you are not with reason, nor instinct, nor nature, nor humanity in the first place, and that is enough ignorance and misguidance, if you go back to reason and say: there is no wisdom except from a wise, capable, knowledge, and a perfect measure except From a Maker, Able, Controller, Knowing of what He wants, He is able to do, who does not incapacitate him, does not make it difficult for him, and does not depress him.

It was said to you: So, you have affirmed - and you are judged - with the great morality, that there is no god besides Him, and there is no god but Him. He created him, and perfected what he did, so why don't you deny his names, attributes, and even his essence? And you added his craftsmanship to others and his creation to others, although you are obliged to acknowledge it and add creativity, creation, lordship and management to it and it is inevitable, so praise be to God, Lord of the Worlds.

However, if you meditate on your saying (the nature) and the meaning of this word, it will point you to the Creator, the Creator, who pronounced it just as the minds indicated its meaning. Because (nature) is effective in the sense of an object, that is, printed, and no other than this is possible at all, because it is based on the instincts that were installed in the body and placed in it, such as the instinct and instinct, the lake and the slack, and nature; They are imprinted by the animal and imprinted in it.

It is known that a nature without a character has a impossible, for the term nature denotes the Creator, the Most High, as its meaning indicates him.

And the Muslims say: Nature is a creation of Gods creation that is subjected to worship, and it is a Sunnah in His creation that He made upon Him, then He disposes of it as He wills and as He wills, taking it away from its influence if He wills and turning its effect into its opposite if He wills; To show His servants that He alone is the Creator, the Former, and that He creates what He wills, His command, when He wills a thing, is only that He says to it, Be, and it is.(Ya-Sin: 82).).

As for attributing actions to previous actions of people, this is not at all possible. The doctrine of recompense for deeds that they claim does not exist in the first place, as will be explained when explaining the doctrine of karma among the Hindus later.

It remains with us only to attribute the actions of people to the Creator God Almighty.

As for their denial of the voluntary actions of God, such as creation, sustenance, death, revival, and so on, on the pretext of Gods justice, glory be to Him. For if he is the one who gives sustenance, or dies or brings to life, why is it that people are not equal? Isn't this unfair? He answers:

This is contrary to the requirement of godliness: the Lord must take care of his master, and as long as we believe that we have a Lord, we must prove to him actions related to caring for the master, otherwise the proof of the Lord will be incomplete, and he is not objected to by inequality; Because the Lord, who is the Wise, realizes the inequality between His servants, knows that this is suitable for him to increase, and that which is suitable for him in the decrease in souls and wealth.

If the Lord should not interfere in any of the affairs of the servants, then why did he legislate the laws, and you admit that you have a law of Brahman, and this law includes types of injustice and oppression in rulings, one of the closest issues to that: injustice against the inferior class And what was determined for them of the narrow living in exchange for the Brahmins and other classes, what is your answer to this, it is the same as our answer ().

But if what is meant by their objection is, how does he create what is characterized by him being unjust? The answer is: This obligation is

incorrect. Because the Creator, the Most High, does not necessitate that He be characterized by what He created of injustice, lies, obedience and disobedience. Because these qualities; It is only for the one who did it, so injustice, for example: is an attribute of the oppressor... Do you not see that black is an attribute of the one who does blackness, and it is not an attribute of God Almighty, and if the Almighty is the Creator of blackness, then so is oppression, lies, obedience and disobedience, all of which are attributes of the one who is allowed to do it and does not necessitate that The description of its Creator by it...().

The second topic: The doctrine of the unity of existence among the Hindus and its discussion

It contains several requirements:

The first requirement: the meaning of the unity of existence.

The second requirement: the unity of existence as depicted in the books of the Hindus, and their trends in understanding it.

The third requirement: is the unity of existence the doctrine of the ancient Hindus?

The fourth requirement: a response to the doctrine of the unity of existence.

The first requirement: the meaning of the unity of existence

Definition of Unity of Existence:

(It is a Sufi philosophical doctrine that unites God and the world, and does not acknowledge the existence of only one God, and everything else besides Him is His symptoms and designations) .

Unity of existence reduces existence to a single being, which is God, and a congruence between this being and the world, where God is unified with nature, beings and humans and lies in them, so he becomes the only real existence, and the world with its existents becomes mere appearances, phenomena, moments, features and reflections of this one absolute being .

Doctrines of Unity of Existence:

For the claim of the unity of existence, there are qualities for its owners (), including:

1- Unity of Being, which says: God is the basic element of the existing elements transmitted in the world; Because the world is made up of many elements for them.

2 The unity of existence that makes God a part of the world, but with his indwelling in it and not being separated from it, his power is connected to everything in it; It differs from the one before it in that the one before it makes God the main element.

3- Unity of existence that makes God absolute and unified in the world, so the world, by virtue of this fact, is unchanged. And that for them is that there is nothing in this world but God.

4- Unity of Being, which looks at the world as being in the essence of God, and the world is real, real, and changing, except that God is absolute and is not affected by the world.

5- Unity of Being, which says that the world is illusory, for the structure of the total truth of the world is God, and the world is an unreal manifestation in itself ().

6- Unity of Being, which describes Gods permanent relationship with the world in formally contradictory expressions, and it has resulted in the fact that Gods reality is not an object of description, whether existence is empty or full, transcendent or transcendent; For it is necessary to resort to the absolute intuitive understanding, for the reality of what is in the world is proven, but by intuition, it is not described in a distinct way.

This is the sum of the articles of those who claim the unity of existence, God is exalted above what the wrongdoers say.

It is noticeable that those who claim the unity of existence may confuse some of these previous conceptions with others, which results in a compound statement from his conception.

The second requirement: the unity of existence as depicted in the

books of the Hindus and the trends in its interpretation

The first section: Unity of Being as depicted by the Hindu books:

The doctrine of pantheism in the Vedas:

There are texts in the Vedas that are explicit in their evidence of the Unity of Being. The Vedas contain the seeds of this belief, but they were brought up in the books of the Brahmans and the Upanishads (), and the texts indicating the Unity of Being are many in the Vedas, and it is okay to go on to mention them because they are the first nucleus of this belief for Hindus in particular, and perhaps be for the world in general, for it is this: What came in the Rig Veed:

Agniis one, but he was known by many names and worshiped with various types of praise, and that Osha is one who manifested all, and that the One who appeared in all these categories().

And the same in another text (3/55/1-22): He mentioned many of the deities they had, but he concluded each Reg by saying: The powers of the gods are oneor the meaning: The real power of these gods is one.

And the same in another text known as Porsche () suket():

This human being has a thousand heads, a thousand eyes, and a thousand legs, he encompasses all the earth, and he has more than ten fingers over him. ...

And they cut this man into pieces, how many parts were he? Where did his mouth go? and his hands? And his thighs? And his legs?

He created Brahmins from his head, from his arms as a kshetriya, from his thighs as an aisha, and from his feet as a shudra .

The moon arose from itself, the sun arose from its eyes, Indraand Agniarose from its mouth, the wind from its soul, and from its navel the middle heaven arose, and from its head the upper sky arose, and from its feet the earth arose, and this is how the world was created... ().().

Explaining these verses, Dr. Muhammad Ghallab says: God ... is at the same time a creator and creation, because he was at the beginning of the matter one, so he longed for multiplicity and wished for it. The

Bekaa, then the whole world is made of these parts, but the individuals of this distant world still yearn for their proximity, and for this reason they are always attracted to each other to achieve this unity desired by all of them .(This text contains a terrible confusion, but in the end it indicates the unity of existence.

And it came in (10/81/2): He is one God, His eye is all-encompassing, His face is in the worlds, His hand and His foot is in everything, and He is the One who established Paradise with His forearm as it should be, and He is the Existing as a single entity after He created Heaven and Earth.

The same is stated in the Rig Veed (4/26/1-3):

I am a prajapati, I am the sender of all the sun, I am the intelligent inspirer like Hakchiban, I am the Rishi* Kuchi bin Arjuni, I am the Rishi Ashna the world of what is in time.

Dear people! Look, beholder of truth, look at me, I who gave man to see the lands, I who send rain to those who make offerings, I who send waters everywhere, the gods carry my intentions, my wills, I Indra who drank and ravaged the courts of King Shanbar, and prepared hundreds of palaces for Debodas.

Including: What came in (4/42/3-4):

I am Indra and Boron, my affair is unlimited, my praises are endless, the image of the true earth, I am the world, I who give the sense of all that is created by properties, and hold the lands.

I sprinkled water and scattered it, I sprinkled water and the sky caught the place of water, I became with water Ritapa Ibn Aditi by merging the types of heaven ().

And such texts and many others (); Of which:

The so-called "Hangshpati Rig"(4/40/1-5) of the Rig Ved, and (10/24) and (12/14) of the White Zgur Ved, in which it stipulates the existence of God in everything.

The white Yagor Vid stated:

He is fire, he is the sun, he is the wind, he is the moon, he is Brahman, he is the god of water, and he is my desire().

Dr. Ali Abd al-Wahed Wafi also quoted some of the Vedic texts indicating the unity of existence:

I am God () the light of the sun, the light of the moon, the brightness of the flame, the flash of lightning, the sound of the wind, the good custom emanating throughout, the first origin of all beings, the life of all that exists, I am the goodness of the good, I am the first and the last, I am the life and death of every being, I am God Who there is no god but me, Lord of lords, owner of the heavens and the earth .

These are the most famous Vedic texts that indicate the unity of existence.

Pantheism in the Upanishads:

Every contemplator and observer of the Upanishads will find in him the doctrine of the unity of existence clear and apparent with the presence of many contradictions in it, and this contradiction is a characteristic of falsehood, the Almighty said: With us in studying the Upanishads, we review many texts indicating the unity of existence, and here I am mentioning the most important of these texts to complement the interest:

It is stated in the Isha Upanishad:

(6): The one who sees himself in everything, and sees himself in each one, is the one who does not object to anyone, (because the soul is present with each one, and he is Brahman) ().

(7): If a person sees everything the singular soul, then he inevitably sees the soul, and knows that he has become everything, so he does not disdain anyone and does not desire anything.

(8): It is (the soul) in all things, luminous, without form, unhurt, clean, expert, adjusting to itself, best of all, self-made, eternal, who determines for all their actions.

(16): O sun! O Son of Pragapti, O Son of Pragapti, (the sun is theirs, son of Pragapti), reduce your light, reduce your intensity, I want to see your good image, for in you is that man, I am that man.

The Kina Upanishad says:

(1/2): This (Brahman) is the origin of the ears of the ears, the origin of the heart of hearts, the origin of the power of speech, the origin of the breath of breath, and the origin of the eye of the eyes, (that is, He who directs all these things ()), and for this he becomes immortal who does not see him in the body.

(2/4) The one who senses Brahman in all senses, he is the one who attains the knowledge of Brahman, and obtains immortality, if he knows the soul, he obtains the supernatural power, and if he obtains the true knowledge, he obtains immortality. (This is because Brahman or Barmatma has neither death nor change, so if someone knows him, he becomes like him, and Baramatma is one, and he is the one who makes his shadow in everything and he is the soul that is in him) ().

(4/1-4): This Brahman is respected and accepted, so it must be worshiped. Then he said: Indra, Agni and Bayo are the ones who knew Brahman as he is, and that is why they are truly among the deities (Dyota), and the greatest of them is Indra; because his knowledge It is more, and sticks , and said: Whoever knows that Brahman is in the soul of every person, and that the soul is nothing but a shadow of this Brahman , he is the one who knows Brahman , and becomes immortal. It is stated in the Kathah Upanishad:

(1/3/12): Pramatma is in everything, and it is hidden from everyone, the intelligent are the ones who feel it with their intelligence.

(2/1/5): The human soul and the universal soul are one thing, and the human soul is the one that tastes the reward of deeds, and as for the universal soul, it is not, so whoever knows this has transcended fear and sadness.

(2/1/6): ... whoever sees this human soul has seen the universal soul.

(2/1/9): There can be nothing distinct from Brahman.

(2/1/10): Whoever sees the difference between a scholar and Brahman, he will die repeatedly.

(2/1/12): ... Brahman resides inside the body as much as a thumb, and he is the one who controls the past, the future and the present... And the same is true of him in (2/3/17).

(2/1/14): ... If it rains on the rugged mountain top, the water falls from it scattered, and it changes in its color and its course according to what it falls on, and the soul is one, but it changes according to what is taken from the body.

(2/1/15) O Gautam! If pure water meets with pure water, it meets with it without differentiation, thus the pure human soul unites with the pure, total soul.

(2/2/2): Atman is the one who is present in everything, and he is the sun in the highest, and he is the gods that are called Shus, and he is the refuge of all, and he is the air in space, and he is the owner of the song when offerings; It is the fire of sacrifices, it is the guest Brahmin, it is the drink of Soma, it is the one that exists in man, in everything good, and in the sky, and it is the one who grows on the earth such as rice, wheat and other trees that are used for medicines, and it is the rita the eternal law , and it is that which runs Like streams and rivers, this atman is the highest, and it is the same of every soul.

(2/2/12): Pramatra is one, but he manages everything, and he is the soul of every living person, so whoever sees this soul in himself with his heart, he is the one who gets happiness, and the rest are unsuccessful for it.

(2/3/1): This world is like an achat tree (a type of tree that has roots inside the earth, and roots come from the branches and then surround the earth with it and what surrounds it). And shrubs and plants) below, this tree transcends time, for the roots of this tree are Brahman, and He is pure and eternal.

(2/3/2): Everything in this world comes from Brahman, everything activates and operates depending on it, and it is frightening as thunder, and those who know Brahman thus overcome death.

Peshna Upanishad:

(3/3): The human soul came from Atman (Brahman), just as the existence of the shadow is linked to the existence of the body, so the human soul is in the total soul, whenever the human soul wants to take the body. And the same in (3/12).

Prihadarneek Upanishad:

(1/4/1-7): This world witnessed was a spirit, so he looked at the four sides, and did not see anyone, and said: I exist... Then he created from himself his wife... Then he fell upon him, and he created man.... Then she hid The wife took the image of the cow, so the soul took the image of the bull and fell on it, creating the cows...

Chandwiga Upanishad:

(3/14/1): Everything that exists is Brahman, comes from Brahman, and goes back to Brahman, everything depends on Brahman, and for this you must worship Brahman with serenity...

(6/1-16) In this entire sixth chapter came the explanation of the famous Upanishadic article: Tat Tvam Ashi, meaning you are that, and the origin of that dialogue that was between a father named Adaluk Aroni, and his son who was called: Shvitakitu, and the dialogue included many examples in proving The unity of Brahman and the human soul, as the dialogue included proof of existence cannot come from non-existence, so Brahman must be the source of creatures, and creatures from him were created and to him they return.

(7/25/2) Sintakmar said to Nard: Atman below, atman above, atman behind, atman in front, atman on the right side and atman on the left side, all these things are atman only, and whoever sees that he is atman, submits and is sure that it is he. He is in the fertile life of himself, his soul plays with himself, his wife is himself, and his eyes delight with his eyes, as if he is the king of heaven, and he is the successful winner in the whole world.

Mundak Upanishad:

(1/1/6): He who is unseen, far from sense, and who came by Himself, transcendent of comprehension, knowledge and intellect, eternal, and encompassing everything, and He who is kind, and the source of all creation, scholars see in everything and everywhere.

(1/1/7): Just as the spider pulls the threads out of itself in order to build its nest, then hides it in itself, so the Supreme Brahman brings out this existence from himself, then hides it whenever he wants.

(2/1/1): That is Brahman that is the truth, as the spark comes out of the fire, O beautiful one! Thus everything is generated from Brahman and then merges with it.

(2/1/2): ... He is the illumined Essence, He has no image, He is inside and outside, He is not begotten, He is not souled...

(2/1/10): This Brahman is the world, it is the actions of Agni Hotra , it is the knowledge, it is the ultimate self, it is eternal, it is happiness, it is in every heart, O beautiful! Whoever knows this will get rid of ignorance in his life.

(2/2/1): Brahman is the manifest in himself, dwells in the pit of the heart of everything, and for this reason it is said to him: the dweller in the cave, and he is the refuge of every existing, everything that is moving and static, living and inanimate, is in his hand, O beautiful! ...Know that he and yourself are one.

(2/2/5): Heaven and earth, members and hearts with souls, all these things are based on that ...

(2/2/7): It is known in general and in particular, that everything in the world that is a manifestation of the power of the One , that) .

(2/2/8): The one who can sense the scrutiny of the cause and the brham of the agent is nothing but himself, so he is the one who gets rid of all the problems of his heart, removes all his doubts, and is saved from the reward of his deeds.

(2/2/11): Brahman is happiness in front of you, behind you, in the south and north, above and below, it is everywhere, it surrounds everything, this world itself is Brahman.

(3/1/3): God manifests Himself in everything, and He is the soul of every living thing. He who knows this obtains happiness and pleasure, and becomes better than he who knows Brahman .

Taitria Upanishad:

(2/6/1): Pramatra thought that I am one who wants to multiply myself, so he wanted firm, so everything was from the living and the dead, then he entered into it, ... and since he showed himself in everything, and that is why the scholars say Brahman is right.

(2/7/1) There was nothing called a scholar, and Brahman was the one who existed, and the world was latent in Brahman , then this world named and described appeared . Or the Creator himself .

(2/8/5): What is in the sky of the heart of this body is the same as what is in the sun...

(3/1/1): ...Think of this fact that everything came from Brahman, lives dependent on Brahman, and returns to Brahman where it perishes, this is Brahman.

Shivchiphtra Upanishad:

(1/11): The one who feels that he and his primatma are united, is the one who frees himself from all restrictions arising from ignorance, and is not restricted to birth and death after this...

(1/12): You must know that Brahman is the Essence within yourself. You must know that within yourself, there is no knowledge higher than this knowledge.

(1/16): Just as the butter of milk is in all its parts, so is Brahman in all parts of existence, accommodating everything...

(2/17): That Essence that illuminates in perfection is present in fire, water, medicinal plants, and in the Ashfat tree*, on the whole, he is in all the world, and I greet him repeatedly.

(3/1): Permatma creates mirage, he is rotating the world with his power, and with this same power he is the cause of the worlds existence and its annihilation, there is no second to him, those who know this become immortal.

(3/4): All eyes are his eyes, all mouths are his mouth, all hands are his hand, all legs are his feet. He is one God in the heavens and the earth and what is between them. He created man and gave him two hands, and He created the bird and gave him the two wings. And the same in (3/11).

These are some of the Upanishadic texts indicating the unity of existence.

The Hindu ranks of pantheism, as stated in the Upanishads:

Upanishads philosophy defines a ladder () to reach the top of spirituality - as it claims - which are:

The first level: The traveler at this stage feels the presence of the soul in his soul, and that it is present in the depths of his soul ().

The second level: the traveler feels that he is a spirit in reality ().

The third level: The traveler feels that the soul he knows is himself Brahman ().

The fourth level: The traveler feels that when in reality it is the soul, and the soul is nothing but Brahman, then it is Brahman himself and he perishes in Brahman, so he says the well-known Upanishad saying Brahmabi Shan Brahmapti ().

Fifth place: The traveler feels that everything is Brahman, so he says the famous Upanishad saying Sharping Khalliding Brahman ().

These are their superstitions about man. They believe that when a person obtains it, he obtains salvation while he is among the most visible of the living.

Pantheism in Late Hindu Books:

In the Bhagavad Gita:

(4/24): The act of sacrifice is Brahman, and the sacrifice is Brahman, and it is poured by Brahman into the fire that is Brahman, to Brahman

alone who is confirmed by Brahman will go through his work.

(7/1-10) By fixing your mind on me, son of Paratha, by taking me as your supreme refuge, and by practicing yoga, you will know me fully and without any doubt, this is what you must hear, I will speak to you of knowledge and experience, and with their knowledge there will be nothing else you need to know.

Among thousands of people, perhaps there is one striving for perfection, and among thousands of mujahideen, perhaps there is one who really knows me.

My apparent nature has eight forms: earth, water, fire, air, ether, reason, logic, and ego. This is my earthly nature, but behind it, O mighty Armed One, lies my transcendent nature, the Universal Self, it is the source of life in which this universe is found.

Know that these two natures are the womb of all beings; I am the beginning and the end of the whole universe.

There is nothing higher than me in this vast universe, all worlds settle in me, as pearls are knotted around a string.

I am the taste in the waters of life, O son of Kunti, I am the light in the sun and the moon, I am the syllable ohm in all the Vedas, I am the voice in the ether, the power in man.

I am the pure fragrance of the earth and the brilliance of fire is me. I am life in all beings, and austerity in the Spartans.

Know me, son of Bartha, that I am from time immemorial the seed of eternal life for all beings. I am intelligent, intelligent. I am champions league.

I am the power of the mighty, when this power is free from anger and selfish desires. I am desire when it is pure and in harmony with the dharma.

Know that the three gunas, sattva, abomination, and obliteration, come from me; Sublime light, vibrant life, and lifeless darkness. I am not in it; But she is in me.

(8/3-4): Brahman is the supreme and eternal, and when it dwells in man,

it is called Atman. Karma is the force of creation from which all things derive their life.

Matter is the kingdom of the earth, which will pass away with time. But the universal self is the kingdom of light. In this body I offer the sacrifice and my body is the offering, O Arjuna, the best of people. Whoever leaves his body at his time and contemplates me alone, truly comes into my being; It really does come to me.

(9/16-18): I am the sacrifice and I am the precursor to sacrifice, I am the holy gift and the holy plant. I am the holy word, holy food, holy fire, and I am the offerings made in fire.

I am the Father of this universe, and even I am the source of the Father. I am the mother of this universe, and I am the creator of all. I am the highest that can be known, I am the path of serenity, I am the Holy Word Aum, I am the Triple Vedas.

I am the way, I am the master teacher who watches in stillness; Your friend, refuge, and seat of peace. I am the beginning, middle, and end of all things, and I am the seed of their eternity, and their supreme treasure.

The heat of the sun comes from me, I am the one who brings rain and locks it up. I am life immortality and death, I am all that is and all that is not, O Arjuna.

(9/29): My self is in all beings, and my love is always the same for all, but those who faithfully honor me are in me and I in them.

(10/6): The Seven Priests (Rishians) from the ages of ages, and the four founders of the human race, being in me, came from my mind, and from them was born this world of men.

(10/8): I am the origin of everything, and everything emanates from me...

(10/20): ... I am a spirit placed in the heart of all beings, I am the beginning, the middle, and the end of existence... (And like him 10/21-38) until he said (10/39): I am, O Arjun, the seed of existence, and without me there is nothing moving or stationary.

(13/12-15): He has hands and feet everywhere, He has eyes, heads and mouths everywhere, He sees all and hears all, and He is present in all.

He is enlightened by the work of all the powers of perception, and He remains above all these powers, He is absolute, above all, and also supports all. He is beyond the world of matter, and also enjoys the realm of matter.

It is in all beings and beyond. He does not move and moves either; It is greater than he can comprehend; It is far and near.

He is one in all and indivisible, yet he appears as a fragmented plurality of beings. He supports all creatures and also destroys them and revives them again. He is the light of lights shining and it is said that he is behind the darkness. It is revelation, the goal of revelation, it is realized through revelation, and it resides in the hearts of all.

Al-Biruni quoted a text on the authority of Krishna that he said: As for the investigation, all things are divine, because Cishnumade himself a land for the animal to settle on, and he made it water to feed them, and he made it fire and wind to grow and raise them, and he made it a heart for each one of them().

These are some pantheistic texts from the Bhagavad Gita.

Unity of Being in the Prana:

The main interface and general character of the pranas is that they include multiple deities, and they are often subject to the philosophy of love and loyalty to God, which is called Bhakti. In Cheshenu Bran:

came after a thousand years to Nadagh () in his city to increase his knowledge, and he saw him outside the city at the same moment that the king was about to enter with a large crowd of followers.

When he saw him standing at a distance, he went to him and greeted him, saying: O Barhami! Why are you standing here alone? Then Nidagh said: Look at the crowd surrounding the king who is about to enter the city. This is the reason for my standing alone, so his Lord said: Which of these is the king? And who might the others be? Nadagh said: Whoever rides the red elephant high with his head as if it is the top of the mountain, this is the king and the others are his followers.

Rabhu said: You are referring to these two, to the king and the elephant, without distinguishing between them with a separator. Tell me, where do I find the separator between this and that? I want to know which of these two is the king, and which is the elephant? Nedagh said: The elephant is below and the king is above it, so his Lord said: What is this you are referring to when you say below and your statement above it?

So Nedagh immediately jumped up on the teacher and addressed him, saying: I am going to teach you what you wanted to learn from me. I am higher like a king and you are lower like an elephant. So, my Lord said: If you are in the place of a king, and I am in the place of an elephant, I still ask you to tell me: Which one are you and which one am I? ?

No sooner had Nedagh kneeled in front of him, grabbed his feet, and said: Indeed, you are my Lord, my teacher.

Rabhu said: Yes, I have come to teach you, and this is what I have taught you in brief, which is the core of the supreme reality, summed up in the negation of dualism from existence, meaning: the idea that the independence of individuals in selves separate from each other, and an illusion, and that all life is one reality, which is the opinion of Shankar-Ajaria in His interpretation of the philosophy of Vedant ().

This, and the philosophy of Unity of Being was later represented in the largest philosophical schools of Hindus, namely:

The first: the non-dualist school (Adwita) of Shankar-Ajaria, the most prominent philosopher of the eighth century.

The second: the school known as the special dualism, (Peshtaduita - Conditional Monism) by Ramanuj, the most prominent philosophers of the eleventh century, and they will be mentioned soon.

Also, this current extended to our present age, and expressed itself through the philosophy of Radha Krishnan, which was based on: (Religion and philosophy, knowledge and behavior, intuition, reason, man and nature, God and man, apparent and hidden, are all one unity and one truth) () .

The second section: Hindu attitudes in the interpretation of the unity of existence

Hindus who believe in the unity of existence differ on two basic sayings or directions: They are:

The first saying or the first direction:

Unity of Being, which is called Advaita or Udwad Wade, this saying was called by Shankar Ajaria (788-820 AD), one of the largest, most famous and oldest commentators of the Brahma Sutra in his book Brahma Sutra Bhashya where he published his personal opinions, contrary to the apparent meaning of those sometimes texts, and he is the founder of the pantheism called Kevaladvaita.

Shankar-Ajaria's Views on Pantheism:

This philosopher holds that there is only one absolute reality, and it is the only unchanging real being. This fact is the Brahman of which the Upanishads speak. Where he bases his doctrine on the famous Upanishad text: *tat tvam asi*, meaning: You are that, and he says: Atman is the only real truth, and everything else is an imaginary and illusory product of ignorance (Avidya). The ego and the world are therefore the results of that ignorance, and illusion (Maya), is misleading, deceiving the faculties of perception, knowledge and intuition, when we know the Atman nullifies ignorance, and the illusion (Maya) falls; Then there will be neither a larger world nor a smaller world (). It is Brahman who allows the existence of the aspects that make up the empirical world, but at the same time he is beyond these aspects, and they do not exhaust it. From an absolute point of view, Brahman transcends the world.

Brahman has the ability to create illusion, which they call (the Maya), which enables him to conjure up in the mind a world full of magical scenes. As for the human soul, it is in a state of ignorance (the most useful) and therefore: its perspective is from the lowest level, which

makes it consider the world of magical scenes identical to reality, so the soul must be tormented and be born again and again, according to the law of "karma"(the reward of work), but When man comes to eliminate his ignorance, he realizes that the world is false, and that reality is represented in Brahman alone, and that he and Brahman are one entity, then he will be completely liberated and reach the level of moksha (salvation, salvation or nirvana).

The story described here tells that one of the wise men was introducing the king to the theory of illusion when a raging elephant surprised them, so the two fled, and after their survival, the king asked: As long as things are phenomena and illusions and not facts, why did they flee? The wise replied: Indeed, on the level of the highest truth, the elephant is unreal, but you and I are not more realistic than this elephant, it is only your ignorance that hides the truth in this apparent scene that made you, apparently, see me climb this unreal tree.

A second story is narrated on the authority of Ram Krishna , explaining the secret of Maya.He said: Imam (Guru) used to teach his student that everything that exists is thatthat does not end, and that the real has no limit or attributes, and it happened at that time that a raging elephant passed But the student, despite the tamers warning, did not avoid him, saying to himself: Why should I avoid him? I am a god, and the elephant is a god, and how can a god fear a god? Of course, the student fell, as the elephant threw him aside, so that when he came back to his senses, he approached the teacher and told him why he did not get away from the path of the elephant, and he answered calmly: It is true that you are a god, and the elephant is likewise, but why did you not hear the voice of the tamer - who is also a god - who warned you?

In Shankar-Ajaria's view, the sensory world does not exist without consciousness, but this world, by virtue of being a permanent and eternal representation, has a practical reality, and this theory was imposed on him because he accepted another saying the two truths.

Brahma alone is the realist. And everything else is absurd, apparent, useless, and an illusion, that is: Maya.

Those who follow Shankar-Ajaria are called wahhids, and they see unity in the plural and the discordant, so it conciliates or fuses; So, the difference is nothing but phenomena of reality, for one person is unchanging and steadfast ().

This is how the so-called Shankar-Ajaria claims that the world is an illusion, and I do not know who is the illusion, and the determinant of the illusion, is he the one who speaks and decides the visible, visible, real, tangible and tangible thing that man exists, a real creature living in this life with a body and soul, and that the universe has a great and great Creator who has perfect qualities from Every face testifies to that instinct, and everything around you in the world bears witness to that with the evidence of reason and the consensus of the world.

Or the one who decides that man is not a real human being, and that the universe around him is not real, then claims that this universe is God, and only his delusion, his imagination and his devil testify to that, far from reality and the truth, with texts that do not know who said it, nor when he said it, and it has no share of Health, and may not be based on the right at all.

The second trend: It is the trend that advocates the unity of existence while recognizing two facts:

((Ramanuj)) (born in the year 1027 AD, a Hindu scholar in the eleventh century) called for this second trend. This Hindu scholar believes that Brahman is the real, independent existence in all respects, and at the same time he sees that the existence of the world is also real and not My imagination, he thus sees a special oneness (Advita) (Visheshta).

As Ramanuj sees: that Brahman is the supreme God himself, and there is no creator and deity other than him, and this deity has two sides (): an active side and an inactive side, he created from the active side the living, while from the inactive side he created the dead or inanimate, so his recognition of the active and inanimate side The active of the Brahman does not mean that he sees their existence as independent of

themselves; Since these two aspects of the body of Brahman itself, they do not have any independence, and they are two sides of the body of Brahman, the Brahman of their soul and their master, they do not exist without Brahman, so he sees the unification of Brahman in its active and inactive divisions, there is nothing outside of them, and that is why this theory is called Advaita or non-dualism : Advaita or non-dualism , but this oneness is not general but rather specific; For Ramanuj acknowledged the abundance ; Because he sees that Parmatma or Brahman divides himself in the infinite worlds and in the living and is in them as the soul, and that is why his theory is called the theory: Vishta Advaita, or conditional monism, or special monism ().

This theory came to Ramanuj to reconcile his religious belief that proves the personal existence of the god Chishnu (), and the impersonal Brahman that the Upanishads prove . It is also said that he was an ardent follower of their god Chishnu, so he responded to Shankar-Ajaria for his erroneous explanation of the Upanishads; Because the interpretation of Shankar-Ajaria makes the presence of Vishnu also from the phrase "Maya" or misguidance and deception, and this philosopher was accepted among the people, where the philosophy of Shankar-Ajaria disturbed the circles adherents to the pagan Indian religions; For he said: All things, including God, are part of the false world. Ramanuj tried to prove that Shankarajaria's conception of Brahman made it devoid of being, and his conception of divine power that Shankarajaria calls Maya (deception or deception) is unreasonable, because it leads to the belief that the god Chishnu who is worshiped by the majority of Hindus may Maya (Deception and Misinformation).

why Ramanuj says: Brahman and the souls of people and material things are all real, while Brahman represents realism with independence, while souls and material things are subordinate to Brahman () ().

This is a conditional monism; On the one hand, he agrees with Shankar-Ajaria, while on the other he disagrees with him. He agrees with him that reality is one and not much, but he differs with him

regarding the nature of this one; Ramanuj sees that Brahman as the ultimate reality is not distinct from the empirical world, and this world is a component part of Brahman, the supreme Brahman is personal, and there is no such thing as indistinguishable Brahman that Shankarajaria says.

The world, including the spirits and Brahman are interconnected, like the body and the soul are connected and are inseparable, so that Brahman observes from the inside. As for the soul trapped in the body, it is able to achieve its salvation if it perseveres in the remembrance of God and continues in it.

Also, devotion to worship develops into the manifestation of the deity immediately, which leads to the demise of the law of "karma", i.e., the repetition of birth, and thus the worshiper obtains moksha liberation from restrictions ().

Thus, Ramanuj's conception of creation and the universe becomes clear to us in the following matters:

Ramanuj believes in three truths, the active, the inactive and Brahman, but the active (the living) and the inactive (the dead) are the two sides of Brahman.

Ramanuj makes the Creator the same as creation, meaning that he proves two existences but they are in one thing, i.e. within Brahman, where Brahman divides into two sides: the active side and the inactive side. And this is contrary to what Shankar-Ajaria is upon, where he does not see existence except for one from every aspect, and he does not see other than him in existence except in illusion or deception and deception by Brahman, and then there is neither a Creator nor a creature.

Shankar Ajaria sees that Brahman is the ultimate self, and it is not what people worship as a god, and they are two different, and God is his rank below the rank of Brahman, so God is from the totality of illusion, but Ramanuj does not see that, rather he sees Brahman as the supreme God, the Creator, and the creatures are part of it. And it has realism, but its existence is not independent, but rather its existence with the existence

of Brahman.

Ramanuj believes that beings are not Brahman. With being one of its parts, the two facts are separate from each other. They are both present in their fullest form. The soul has absolute freedom to do good and evil, and the course of its salvation is purely (Brahman) turning to it ().

The third requirement: is the unity of existence the doctrine of the ancient Hindus?

The first section: Is the unity of existence one of the Greek beliefs that were influenced by the Hindus?

Many modern writers claim that the doctrine of the unity of existence is one of the beliefs that the Indian philosophers took from the Greeks, and they cite three things as evidence ():

First: The existence of this belief among some ancient Greek philosophers ().

The second: Some Hindu philosophers studied at the hands of some Greek philosophers ().

Third: Alexander the Macedonian invasion of India, and then the friction of the two cultures in Alexandria with other cultures in Alexandria ().

However, the Vedic texts that preceded us, and so on, the Upanishad texts and the texts that came in the Bhagavad Gita, and other other sources, all of which clearly indicate that the doctrine of pantheism is the belief of the Indian Aryans in particular, as if they were the ones who planted the seeds of the unity of existence in the world (); Thus, the Indian Aryans are the ones who believe in the unity of existence even before their brothers from the Aryan philosophers of Greece (); The Greek Aryans were the first to be famous for the article on the unity of existence: Parmenides (), and it was said: Xenophanes () from the Elites(), then he said this by the Stoics ().

The Elia school had its beginning in 570 BC, while the Stoic school began in 366 BC. This means that these schools coincided in

their emergence with the philosophy of the late Vedic Upanishads in Hinduism, which is later than the Vedas, and the ancient Vedic Upanishads, and it is known that the Vedas are less than 1000 years old. What was said about it that it was written to the year 1000 BC (), and the ancient Upanishads were composed at least approximately 500 BC ().

Perhaps the first person to say the unity of existence as he was known in history is Pharaoh (), and many historians identify its date as 1550 BC ().

The saying of the unity of existence in Hinduism did not come from the Greek at all, as many of the later claim, but perhaps this doctrine was taken from the pharaohs; Because they are the pioneers of it in the world, or they are originating in the land of India itself, which is closer; Because the idea of the unity of existence took many forms in Hinduism until it reached its final stage, and it indicates that it is one of the ideas of Hindu thinkers. There is no objection to this doctrine originated in Egypt, and in India, and in Greece and another one of which is not affected by some, the falsehood is similar, saying: "The Almighty said:"We have made clear the signs for a people who are certain (Al-Baqarah: 118).

The second section: The emergence of this belief in Hinduism and its main factors:

It appears from reading the Hindu sources, that the first Vedic texts do not proclaim the Unity of Being, but rather the Unity of Being is found in the later parts of the Vedas, noting that they do not give an integrated idea of the Unity of Being, but rather they are claims, gestures and signs without an explanation or statement of the nature of the Unity of Being.

As for the books of the Upanishads, they are the ones that have taken great care of the doctrine of the unity of existence, but we notice in them patterns of beliefs in proving the unity of existence. emanating from it, and we find in others: that existence is only one, and it is the supreme spirit, and it has clouded illusion and imagination on the

onlookers, so that everything is divine, then in the last stages the scholars of Vedante philosophy took care to explain and reconcile these different theories and contradictory beliefs in their books, and they still differ In visualizing and photographing it, as previously with us.

Dr. Muhammad Abd al-Salam al-Rambouri mentions the most important steps in the Hindu arrival to the doctrine of the unity of existence, saying: People believed that in the world there is a great power that must be approached by worship and offerings, and this force was called: Brahman, and at a later stage material sacrifices were no longer necessary, but were replaced by observations On cosmic phenomena that people imagined as victims, such as the sun, fire and air, and in a third stage, man watched himself and imagined it as an offering that leads to Brahman. And they accepted that the personal soul is the eye of the supreme vital force or the Brahman, so the thinker and the external object became one thing .

Another says: In this life life was created from the soul (Atma), so the human being is not a body or senses; Because this is nothing but a vehicle that changes, dies and wears out. Rather, man is the soul, and it is eternal, eternal, continuous, uncreated, and man in terms of his spirit came on Gods instinct, and just as the spark of fire is fire, man is of the type of God, and his spirit does not differ from the greater spirit except as The seed differs from the tree, and when the soul is stripped of material phenomena, its journey begins to return to the greater soul, and therefore its disposal from the body is called the way of return. The deity in Indian thinking has three characteristics: He is Brahma (creator), Chishnu (preserver) and Sheb (destructive), These three divine attributes are latent in man, as he creates ideas, systems, and institutions, maintains them, and can destroy them to re-create them in another form .

We find more clarity for the principle of the idea of pantheism in Hindu thought in the following statement in the book Vedanton Hindu philosophy in pantheism: The Absolute Ocean Existence, that life is all forms of that one and original power, and that mountains, seas, and

rivers erupt from that ocean spirit that settles in all things .

This thinking is often stated by Shankar-Ajaria in his interpretation of the Vedantes in the eighth century CE; He clarified the Hindu philosophy of the unity of existence and tried to demonstrate the rejection of duality and that the human spirit is part of the universal spirit (Brahman).

This, and scholars have mentioned reasons and factors for the emergence of this belief in Hinduism (), including:

1- The plurality of deities:

Dr. Muhammad Ismail al-Nadawy says: This theory has taken the greatest doctrinal manifestations in Aryan thought during approximately 600 BC. The thinkers and monks took the mountains and forests as their home and built their homes in them to live in them far from the adornment and noise of the world, and here they devoted all efforts to meditate on God, after they abandoned idolatry and were tired, tired, and fed up with the abundance of gods, in order to reach true knowledge and through which they could understand God and its relationship to the universe and man, mans goal and mission in this world, and his duty towards his God, and all these experiences through meditation, thinking and psychological jihad have led to the emergence of Sufism in the manifestation of the unity of existence in the Aryan thought... When the Sufi experience gained a great deal of resonance among the people, the priests did not agree to live far from it and raise the flags of opposition against it for fear of destroying their influence. Rather, they tried to seek help from the monks and owners of monasteries in the forests to live with the abundance of their divine knowledge. So they responded to them, believed in their principles and foundations, then entered them into the Aryan belief, and dyed it with a new color that corresponds to the spirit of development in the Aryan society as a result of the movement of unity of existence, and their personal goals in maintaining the peace. Worship and preserve rituals and ceremonies that bring them tremendous gains and great benefits,

then achieve their goals of imposing their control over people again in a new style and elegant, joyful and deceptive appearance. Trials, in turn, are sought from priests and temples; Because some types of rituals and offerings such as the sacrifice of horses help to reach the unity of existence in the quickest and easiest way, and thus they mixed the Sufi belief with offerings, ceremonies and temples with the tyrannical paganism that tyrannizes peoples minds and harnesses them for its purposes, and they recorded this new belief in the book Chandwiga Upanishadas they did from Before when they appended the book "Brahmana" to the original books of the Vedas ().

With this, the doctor arrives at a conclusion: that the origin of the doctrine of the unity of existence was in order to escape from the plurality of gods, but the priests of the Aryans later reconciled between the unity of existence and the plurality of gods in order to preserve their interests and purposes, so the matter returned as it was.

Dr. Mohi Al-Din Al-Alawi reaches this same conclusion and says: (Although the gods that the Hindus revere and sanctify with the multitude, numbering three hundred and thirty million gods), however, the theory that they mainly embrace is the oneness of the universe that suggests the unity of all things, the unity of God, and the unity of the living And the dead, and the theory says: There are gods and there are humans, and between them there is a distance between them, but with this difference they share each other in something special, and this special thing is a tone of theology that humans and God share alike, and the deeper we think, and delve into the Meditation, this difference diminished until it vanished completely .

Then the doctor infers that the Aryan priests made the belief of the unity of existence inconsistent with the multiplicity of gods, as they dyed it in a color that does not contradict with them, and they fabricated some stories on that, including what was mentioned in Chishnu ishnu Bran: ... that the atheist king Hiranias Kasyapa trusted his son Barhilad. With a pillar, and drew his sword to kill him as a reward for constantly mentioning the name of the god.. but he asked him before he fell on his

neck with the sword, where is your god? Barhalad answered, saying: He is the God in me and in your soul, you, this pillar, and this sword, and as soon as Hiraniya Kasyapa heard this answer, he fell with the sword on his neck, but the sword collided with the pillar, and the pillar split, and the god appeared from him to punish Hiranias Kasyapa....

Thus, we see that the Hindu pantheism is fully compatible with and appropriate to polytheism, if we study it from a certain point of view.

The Hindu belief of pantheism has resulted from its tendency in the multiplicity of gods, and is consistent with its pagan belief, in other words: they gathered the gods in one god, on the one hand, and on the other hand, they created the multiple gods from the attributes and manifestations of that one God ().

Dr. Abdul-Radi Muhammad Abdul-Mohsen says: Unity of Being was the fruit of the philosophical effort of the Indian mind, through which it tried to reconcile the three different tendencies of deification (abstraction, embodiment, pluralism) on the one hand, and on the other hand, identifying and specifying the true Creator of things and his nature, and on the third hand proving Existence in a tangible way away from abstraction ().

Will Durant says: The Indian mind dealt with all these gods and combined them into one God, and thus the plurality of gods turned into a doctrine of unity of existence, which for them was about to be monotheism, and monotheism, in turn, was about to be a philosophical one for them .

2- Rebellion against the authority of the Brahmins:

Dr. Muhammad Ismail al-Nadawy says: Researchers believe that the doctrine of the unity of existence in Hinduism was the result of violent reactions against the sinking paganism on the one hand, and against the myth of the priests, their sacrifices, rituals and fascist ceremonies on the other hand .

This is because the Brahmins transformed the Vedic religion into a bundle of strict rituals, offerings and ceremonies, leaving the door wide

open for the pluralistic impetus in the gods, as this means consolidating their priestly authority in separation, interpretation and guidance. Commoners nor to priests ().

3- The natural development of the sacrifice theory: (Yajna):

In the end, the Vedic religion, as it appears to me, required its adherents to draw near to the gods through offerings. Then they realized in the later stage that these material offerings were no longer necessary for deification, so they were replaced by observations of cosmic phenomena such as fire, air and the sun, which they made victims of God.

At a later stage, they saw that he could offer himself as an offering. Then, in the fourth stage, the theory of sacrifice developed and was characterized by abstraction. They saw in themselves a latent, influential global force, the vital force of Brahman, and they saw that the individual soul is the eye of Brahman's absolute power, so the world and the external object became and I am a thing. one ().

4- The revolution against the authority of the sacred books (the Vedas):

Several indications reveal the role of this influencing factor in the emergence of pantheism, including:

1) The ironic context in which one of the Upanishads presented a text on the Unity of Being, Chandwega Upanishad explained the Unity of Being through a practical statement made by the father, UDDALOKAARONI taught his young son, the arrogant Shvitakito, that he had obtained the teachings of the Vedas, so he taught him the original truth - as he saw it - the reality of the unity of existence that the young man was unable to realize with his study of the Vedic books for twenty-one years. water ().

2) The story of some Brahmins who learned the sciences of the Upanishads, and it is in several places from the Upanishads.

3) Comparing the Brahmins to dogs in some Upanishads. In

Chandwiga, the sages ridiculed the Brahman priests, to the extent that they likened these to dogs, each dog biting the tail of its predecessor in a long procession, saying in asceticism and piety: Let us eat and drink.

4) Declaring in many places from the Upanishads that whoever wants to be saved through the offerings stipulated in the Vedas will return to this world again, and that there is no salvation for him, unlike those who learn the knowledge of Brahman, and this is a lot.

All these things indicate that the doctrine of pantheism was a revolution against the authority of the primary Hindu scriptures, the Vedas ().

5- Humanism

Perhaps the spread of unjust class systems in the Brahmanical stage played a major role in the emergence of the doctrine of the unity of existence, to mitigate the impact of this oppression and to raise the rank and position of man and to revolutionize the social class reality.

The existence of this possibility and the effectiveness of this reason is that the endorsement of the doctrine of pantheism was associated with some thinkers of India with the call to worship human, as appears in Vivekanand of the philosophers of the nineteenth century, where he says: God is present in all beings, these beings are His many forms, and not behind them. Another God that man seeks, there is no way to serve God but to serve all other beings.

Then he adds, clarifying that the goal of Unity of Being is not absolutely serving beings, but serving and deifying man, to replace the united gods with Brahman. He says: The religion we want is a religion that establishes the foundations of man. We do not keep before our eyes anything but serving man, for our human race is the only God who is awake, His hands are everywhere, His feet are everywhere, it includes everything. The first of all worship is the worship of those around us. ()

Thus, says Vivekanand, although he himself is a pantheist based on the opinion of Shankarajjaria with his incorporation of the beliefs of the Shaktia sect known for the worship of the consort of the destructive

Indian Trinity, this indicates that the emergence of the doctrine of pantheism may have been a human motive.

Dr. Abd al-Radi Muhammad Abd al-Muhsin says: In the end, we cannot give priority to any of the factors and single them out as effective and influential in the emergence of the doctrine of Unity of Being; Because this doctrine is completely new to humanity, no one has preceded it, rather it is a purely Indian generation, and such a new philosophical birth necessarily requires the combination of several elements and generators, each of which contributes in one way or another to recording his birth certificate, and represents India with its currents, religions, languages, races and gods an ideal environment for this necessity.

Undoubtedly, a combination of factors affected in varying degrees the emergence of the doctrine of Unity of Being, which has a complex structure and structure ().

What I should point out here: I noticed something through my study of the Vedas that she began by mentioning multiple gods without specifying the ratio of the Lordship to any of them in particular, but later on she talked about monotheism in many places by referring the matters of the Lordship to a being higher above everything, then it was soon noticed The doctrine of the unity of existence in its horizons, which strengthens the fact that the unity of existence is a doctrine that deviates from the doctrine of monotheism, as is the practice of most nations that have deviated from monotheism by internal and external factors and influences. , God only knows.

The fourth requirement: a response to the doctrine of the unity of existence

The first section: the response to the doctrine of the unity of existence in general:

First: Corruption of perception: This is evident from the following:

Those who hold the doctrine of the unity of existence do not have a correct conception of it; Because falsehood cannot be imagined as it is, if the doctrine is false in itself, the transmitter could not convey it in a way that imagines a real concept, because this is only for the truth.).

And if it is assumed that he is conceiving, then his mere conception is sufficient in its invalidity, and along with the good conception he does not need another evidence, rather the suspicion arises because most people do not understand his reality because of the general and common words it contains.

It is said: The claim of Brahman, which the Hindus claim with these qualities to them, is very confused, so who says the unity of existence, and who says the existence of a supreme divine entity, and these are contradictory doctrines, and no one of them can prove his doctrine except by things outside their books that contradicted his claim; Because if the speech contradicts the hero of the document.

The people of Unity of Being have not proven a deity in reality, and this is evident from their changing perceptions in proving this Brahman that they seek to prove.

In the beginning was the quest to know the Brahman and determine what it is through symbols, secrets, religious rituals, and psychological functions of human beings.

And with the failure of this beginning to reach the knowledge of the Brahman, the path of presenting self-awareness and a sense of the ego, and presenting the phenomena, traditions and manifestations of the world, releasing oneself from all external and esoteric desires, and fully immersing in the contemplation of the Brahman until realization is achieved, and knowledge is realized - as they claim - remains.

When the second method was unable to achieve the knowledge of Brahman and determine its essence, Hindu thought resorted to another superhuman authority. Shankar Ajaria says: (It is not possible to prove the nature and existence of Brahman through sensory perception or mental analysis, but this is derived on the basis of the testimony of texts).

It appeared from these changes that occurred in the perception of

the Brahman that they did not reach a correct conclusion to the knowledge of the Brahman, and in the end they resorted to the fact that the conception of the Brahman cannot be proven by reason or sensory perception, but rather by the sacred texts, and by this they retained the right to know the Brahman to the possession of the hermit Brahmins, and this is because It doesn't even have a proper conception.

The second: the contradiction in her report: Among the manifestations of this:

1 Their contradiction in their perception:

The claim of the unity of existence, whether it is an absolute unity or an illusory unity, is a false claim that sane people agree on its invalidity. Adam except the arrogant arrogant.

The claim of unity of existence requires that everything in existence is true and good, in addition to being a god, and this is something that all religious and worldly systems reject; As for the religious faith, the adherents of each sect see the truth in its creed, and the invalidity of what is contrary to it. Even the Hindus are from this section, and they have fanaticism for their religion. They consider other religions to be false. If the unity of existence was true, then all slavery and divinity would be true. As for worldly systems, they have distinguished between actions and criminalized some of them and punished them with penalties that may amount to murder. Would a sane person say that murder, adultery, injustice, anger, arrogance and arrogance are good deeds? Because it is necessary to claim the unity of existence that all is God, and all is good and true.

2 Their contradictions in their interpretation:

Dr. Radha Krishnan criticized the Vedantic philosophy, and said: When Badrian wrote this book, it was explained by many of them Shankar Ajaria, ... And what, Ramanuj, and many others, but not all of them agreed on one opinion, for the book has the possibility of this and that, so these are all of them They had a firm belief before the beginning of the explanation of this brief, so they did not add to the explanation of

these texts except to prove the theory proven to them before, but perhaps they added things in it that the text cannot bear, nor its verbal meaning ().

Third: The corrupt effects of this belief: Among its manifestations:

1 The doctrine of the unity of existence has not offered India its creed and philosophy any acceptable way out of the abyss of multiplicity of gods; Because the unity of existence is just a mystical phenomenon whose owner internalizes existence, and deprives him of a part of his subjective visions, his imaginary perceptions, and his surreal dreams, but it does not have any existential space in reality, let alone a tangible or reasonable evidence.

Rather, it can be said that it pushed the Indian mind towards a more intractable problem in which salvation from its shackles requires a post-Vedant wisdom, with what the doctrine of pantheism contained in terms of incoherence and rationality, represented in the following:

A- The doctrine of the unity of existence completed the complete absence of the criterion of the absolute and the relative in the metaphysical view in Indian religious thought. Relative in it, and the Absolute became contained in a relative degree that expresses itself in the three Persons, and since the (relative) Persons have become absolute as deities, this means, on the other hand, that the Relative includes the Absolute, and such an overlap between the Absolute and the Relative is a clear confusion.

B - The lack of distinction between the separate existence and the descending existence, but rather the unification between them.

C- It contradicts the theories of salvation, as the Hindu goal is to achieve salvation for himself from the recurrence of death and rebirth, by purifying, educating and educating the soul, to rise to the merit of integration and union with Brahman and his knowledge.

D- Adopting an option that goes deep into surrealism, by seeking to synthesize and reconcile the eternal perfection of the absolute with the

temporal and spatial becoming of the relative in a synthetic process that confers a discordant twin on a prior mental existence.

E - Attempting to swallow the finite into the infinite, the relative in the absolute, and the human into the spiritual, or the descent of the divine into the human, and the spiritual into the physical body, and both attempts transcend the distinct intuitions of both worlds ().

2 - Their saying about the Lord, whom they call Brahman and sometimes Permatma or the Supreme Spirit, that He is not described by an attribute, but rather His attributes are absolute and unrestricted, so describing Him is not possible by means of the experience of the world of phenomena, so there is no way to describe Him in their view except with a negative not such, and not Such (), and the abstraction did not present the Brahman as a deity, for the Hindus when they talk about the Brahman, they are not talking about God the Creator, the Controller, the Savior: they do not worship Him but rather contemplate Him (). This tendency makes the Brahman transcend the whole world, including the gods; Because he is the one who created the gods (), if the Brahman transcends the world and the empirical world with its spatio-temporal and causal characteristics, then it is in fact transcending everything that makes his conception in the possibility of the network of human mental perception, and this makes the nature of Brahman mysterious and elusive ().

3- The doctrine of the unity of existence according to the Hindu interpretation is a deity-empty emptiness. What man understands of existence is a presence, an existence for the sake of the self, facts, an actual objective reality. All these definitions or names express the same thing from different points of view. As for abstract existence, Existence without reality, without objectivity, without existence for the sake of the subject, is of course non-existence ().

4 That this belief requires another belief that is more difficult than it, which is the doctrine of Maya or delusion of the world, or deception, and a false existence that is not real, and that abandoning it is a necessity; Ram Krishna says: (All this experimental world is nothing but a great

cosmic dream, of no more value than all our dreams, and so everything is the product of our minds, and the universe is nothing but a mirage in a mirage). The source of this connection is that the world is based on Brahman, so if Brahman is the basis of the world as nothingness and void that has no limit and no definition, then the structure of the empirical world based on this foundation is a mirage.

5- This belief led to another belief that is not realistic at all, which is the doctrine of salvation that they seek, for they see the path of salvation and union with the Brahman to be by detachment from the sensible, phenomena and bodily forces and the absence of the ego, then by accepting it as a determination to contemplate devoid of all content or content, and rapprochement Not in anything, and the convergence of thought, not in an object, until it perishes from itself, and all images and drawings are absent from his thought, and it vanishes in its principle and is united with it (). There is no doubt that such things will never happen to him, but rather they are assumptions imposed by minds and souls; A person cannot focus his mind on something for more than a few minutes, so how about someone who claims to focus his thoughts on something for a long time? This is an impossible statement.

6- This belief prompted many educated Hindus to call for excluding worship and sacred books from religion. Dependendra Tagore says: (He never incarnates, he hears and answers human calls, and he does not require any worship, but rather wants to be worshiped with thought, .. God is directly manifested in nature, not from a holy book that has the force of law .

7- This belief is one of the most important reasons for the Hindu belief in the incarnation. Dr. Abd al-Radi says: (The embodiment is a substitution of the absolute, infinite, unreal, subjective, and indeterminate in the objective, realistic, finite specific, and its diagnosis in a perceptual sensory form, and the embodied tendency represented a necessity It is imperative for Hindu religious thought, for the absolute Brahman, as an unreal or deterministic supreme being, was impossible to find personal love and loyalty from his idols, because man does not

love the abstract or the unqualified .

This, and since the Hindu belief of the unity of existence differs from one school to another, this requires that there be a response to each particular saying, as follows:

Section Two: Response to Some Hindu Philosophies on Unity of Being:

First: Responses to Shankar-Ajarias conception of pantheism:

Shankar-Ajaria's conception of the unity of existence is false for several reasons, including:

Shankar-Ajarias claim for the unity of existence and that the real existence of man and what is around him is a fantasy and an illusion, and that the truth is that Brahmanis this real existence, a claim that only a madman can claim, who does not know what he is saying. As the illusion is the opposite of reality and truth. It is just a mental imagination and a floating imagination that has nothing to do with reality and reality, like a poor man who lies under a tree and finds nothing else to shade him, imagining that he is the king of the country, and that the trees around him are ministers and veils and that he is in the courtyard of his palace or in the council of his ruling orders and forbids, then this is if he wakes up His delusion is gone. If he implemented something that he imagined or fancied, swords would have taken him and pricked his neck with spears, or he would have been taken to a mental asylum so that his mind would be correct and his delusion would be gone.

What turns out to be the invalidity of this claim is that the imagination cannot be a reason for a real and real existence; Because the causes are linked to their actual causes, so whoever wants to succeed in work takes the path of success and succeeds, God willing, but if he imagines success and then does not follow his path, he will not succeed because of illusion. From what becomes clear the invalidity of his claim is that people deal in life with disturbances and joys in a real way, repelling disease and evil by what a person sees as repelling him, and bringing goodness by what a

person sees from the ways in which they are brought forth, and everyone works to achieve his goals and purposes, and as for imagination, it is none of that, and the story that It was previously mentioned - and it is the story of the elephant who wanted to stab the student - is a practical and realistic response to the invalidity of this claim. Otherwise, Shankar-Ajaria and whoever adopts his doctrine should allow him to be killed by others, or to have intercourse with his women, or to seize his money and to think that all of this is an illusion, so he will not be harmed by the illusion - If he is true in his claim - otherwise he is either a liar claiming what he does not believe, or a crazy person who does not know what he is saying.

If the human soul is in essence divine, what is the change that knowledge or ignorance can bring about in the basic essence of man to realize that the human soul is divine or that Brahman resides within man? This means that man is ontologically the eternal God prior to the event of knowledge, so there is no clear logical rationality in the concept of Brahman Atman. He does not need to be immersed in Brahman, and if a person becomes Brahman, is he supposed to not have known in the first place? And if we think about it in the opposite way, if a person is ignorant then he cannot be Brahman, but to deny the Brahmanism of man means to reject the monism and pantheism of Hindu philosophy, and thus this is the most critical weakness in the Vedant conception and awareness of the self - according to the doctrine of Shankarajya -.

Shankar-Ajarias saying contains a combination of two opposites, the negative and the positive. It proves the existence of two existents: Brahman and the world, and at the same time denies the existence of the second. In an imaginary world that does not exist. And if saying Maya(the illusion of existence and its unreality) is the most prominent product of pantheism, then shackling the mind and locking it behind the vaults of intuition has become the main teacher of Indian religious philosophy. Radha Krishnan says: (Intuition is the only means of knowledge, reason and rational knowledge are not enough) (). Therefore, the unity of existence found its natural extension in those

who have reason to retreat or to step aside.

The nullification of sensible existence, so saying in Maya (illusion) the world has become an unreal imagination, and this, although it is void in sense and reason in opposition to empirical experiences and tangible perceptions, it is also a kind of poetic imagination that is unreasonable, because if each of the two things exists, they are two distinct, and if If one of them does not exist, then it is invalidated if the non-existent is what was before ().

If one has always been free so that one can perceive oneself as Brahman - as Shankar-Ajaria claims - then why does he need to realize his freedom? If he is free, does he need to realize his freedom? If one were to always be free, the very word of enslavement or reincarnation used by the Hindus seems meaningless here. If the nature of man is immortal, then the expression to win immortality is meaningless and unnecessary.

Second: Response to Ramanuj's conception of the Unity of Being:

The unity of existence that Ramanuj sees as mentioned above: It is nothing but a reconciliation between the Upanishad texts and what this philosopher believes, and the conception of this philosophy is sufficient in its invalidity, in many ways; The most important ones:

His belief that creation is the source of Brahman himself, this is deficient in Brahman, so how is it possible that Brahman decreases or increases with the death of the living or the birth of the living?

As for his belief in creation with his belief that it is not independent of a contradictory belief, how can he imagine that there is a creation, then he is told: It is not independent, lives in it and perishes in it, then either an independent creation is proven or it is not a creation.

As for his belief in the active and passive aspect of Brahman; This makes Brahman materialistic, and in contrast to the other Upanishad concepts, he has defied Brahman's ability, as he was not able to imagine the Creator's ability to create a creation separate from himself, and he did not imagine that God is able to bring existence out of nothingness.

These are some of what appears to be the invalidity of Ramanuj's conception of pantheism.

- God knows -

sequel

Comparison between the ideas of Hindus and the ideas of other religions in monotheism

As for Islam, there is no comparison between the polytheistic creed of the Hindus, which changed from time to time, and what the creed of monotheism is based on in Islam. Islam is one of its doctrinal characteristics, stability in belief, it affirms the lordship and divinity of one supreme God, to Him belong the most beautiful names and the loftiest attributes, to Him belongs the kingdom and to Him is praise. The sin that God does not forgive, and its owner is immortal in the fire has no hope of salvation in the hereafter, and all of this is Hinduism on the contrary, their religion is polytheistic and pagan, changing and changing, according to whims and desires, and it is not clear to them for polytheism or for worship in general as a reward and reward, but the Hereafter which is Resurrection after death, judgment and recompense do not exist in the Hindu religion (), so it is said:

I walked bright, I walked west	Difference between East and West ()
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There is no comparison between Islam and Hinduism.

Comparing Hinduism and Buddhism in Monotheism

INTRODUCTION TO BUDDHA AND BUDDHISM:

As for Buddha, it is the title given to the Indian religious leader who founded the Buddhist religion . He is called: Siddhartha Gautam, and he is sometimes called: Siddhudan ().

As for Buddhism, it is a positivist philosophy that assumed a religious character. It appeared in India after the Hindu Brahmin religion in the fifth century B.C. It was initially opposed to Hinduism, in which it called for mysticism, harshness and renunciation of luxury .

THE ISSUE OF MONOTHEISM IN BUDDHISM:

Buddha's position on monotheism:

The issue of monotheism in itself is ambiguous in the Buddhist religion, as investigators differed in determining Buddha's position on monotheism on two opinions:

The Buddha did not believe in the Creator God, and he forbade his followers from delving into that.

This is the view of most historians and researchers in religions, including Ahmed Abdel Ghafour Attar (), Maulana Abul Kalam Azad (), and Will Durant (), and this opinion is inclined to Dr. Abdullah Nomsuk - may God protect him ().

Buddha believed in the Great Deity, but he did not care about this, because it was well known to Indian society.

This view was held by some scholars, including Abu Zahra (), and some scholars of Buddhism ().

And what appears to me and the knowledge of God is: that he was an atheist who did not believe in a god, as he used to deny affirming God publicly in some of his gatherings ().

The position of his followers on monotheism after his death:

After the death of its founder, Buddhism split into two groups:
A group that tended to believe that Buddha is not a purely human being, but that the spirit of God was embodied in him, and he became a divine being . They were influenced by Hinduism, as the Hindus also made Buddha one of their avatars incarnated for Vishnu, as his statement will come shortly, so Buddhism did not increase anything from Hinduism . From the pains of this world, he descended to the earth and incarnated in the person of Buddha and others as required by the need ().

This belief has spread in the name of Mahayan Buddhism in a wide range since the beginning of the first century AD, which made the Romans influenced by it and portrayed Christ; An incarnate deity, as Buddhists portrayed Buddha ().

Also, this sect spread before Islam in Persia and the countries of

Central Asia, which led to the transmission of this creed, i.e. solutions, to the different sects in Islam, including the Sufis (). Another group is called "Hinayan", meaning the ancient way () or the lower way (), or the small chariot (), and they see the humanity of Buddha, and that he is a holy human being and rose to a higher rank than the rank of man, angels and gods, so they deified him with this consideration ().

As for the Creator God, as he is in all religions, they do not recognize him. Rather, they see it as a myth .

So these differ among themselves in the matter of deism between affirmed and denied, and the affirmed among them prove an incarnate God and Lord, like the Hindus, and as for the deniers, they believe the issue of deism is a matter of myth, but they agree in divinity, where they worship Buddha, and some of them worship with Buddha many other gods.

Comparing Hinduism and Judaism in Monotheism

INTRODUCTION TO JUDAISM:

It is the religion of the Jews who claim to belong to the Children of Israel, and they have falsely claimed that their religion is the religion of Moses;().

The truth is that the message of Moses; My name is Islam, as the Almighty said: "The Almighty said: () It is not correct to attribute to him Judaism ().

The name of the Jews was mentioned in the Holy Quran as the Children of Israel, the people of Mosesand the People of the Book, and it was not intended to name them as the Jewsexcept in the places of slander ().

Monotheism in Judaism

Knowing the Jewsbelief in monotheism depends on knowing the history of the Jewsbelief, and the deviation and substitution that befell it. Judaism as a belief has gone through several profound developments

that changed its nature and orientation in form and content; Judaism absorbed many different elements, but did not mix them and did not impose on them a minimum level of internal consistency. Therefore, we find that there are monotheistic ideas that were taken from the prophets, and extremist pantheistic ideas among the Qabbalists, which the rabbis described as a form of polytheism. Judaism also entered many popular beliefs that are closer to folklore. Perhaps this feature is what eventually led to the definition of a Jew in Jewish law as someone who was born to a Jewish mother, a definition that includes atheists who do not believe in God, and also includes (in theory at least) Jews who converted to Christianity or converted to Islam.

This is the history of the doctrine of the Jewish religion, and extracting the Jews' belief from it in monotheism is very difficult, but I refer to its most important features according to the ages that have passed through:

MONOTHEISM AMONG THE JEWS IN ANCIENT TIMES

I can divide the monotheism of the Jews into four periods of time:
The first period: the children of Israel in the time of Moses;

The Children of Israel were on monotheism in the time of Moses, although some deviations permeated during the time of Moses and immediately after it ().

The second period: the children of Israel to the period of the Babylonian captivity

The Children of Israel, up to the period of the Babylonian captivity, found various types of deviations in monotheism:

Deviation in Monotheism of Deity:

During this period, the Children of Israel deviated from the monotheism of Godliness with atheism in God, in His Names and Attributes, as they changed the name of God with Jehovah , and added contradictory attributes to it, as they made Him their Lord alone, and the nations have no right to call Him their deity (), then they portrayed Yahweh. That he is a brutal fighter who calls for crushing and displacement, and does not believe in leaving any of the enemies alive ()

(), as depicted by the angry and spiteful Lord ().

The researchers differed in the source of Jehovah among the Jews on two sayings:

The first saying: that the Jews chose their god themselves, and identified him with attributes that were compatible with their attributes and direction (), and it was said: It is a call to the pronoun of the absent, meaning: O he (), where they were satisfied with him by pointing, and it was said: It means: a master and a god ().

The second saying: The Jews took this deity from the neighboring nations, so it was said from the Canaanites (), and it was said: The origin of Jehovah means: the substance of life (), or it is the meaning of soul or life, because the word Jehovah is written in Latin: Jehovah , which is close to the word The Aryan Geowhich means: life, soul or soul, and the Hindu Aryans worship the soul, as if they took this term from them ().

Deviation in the monotheism of divinity:

The Children of Israel deviated from monotheism and were affected by the pagan nations surrounding them after the time of Moses, as it was proven in their sacred books and history books () .

The third period: the deviations of the Jews after the Babylonian captivity to the time of the Prophet , PBUH :

The Babylonian captivity is considered a major turning point for the children of Israel, where they were later known as the Jews, and their religion as Judaism, and they collected types of false beliefs, as they were influenced by the cultures of neighboring countries, from the Egyptian and Assyrian civilizations and foreign philosophies such as Gnostic and Hindu philosophies, and others.

After the Babylonian captivity, Judaism became a form of many sects, differing from one another to fundamental and deep differences that extend to beliefs and principles. In fact, they are not like the differences that exist between the different sects in other religions. A Muslim, or a Christian, refuses to believe in the incident of the

crucifixion and the resurrection, and is recognized as a Christian. As for within Judaism, a Jew may not believe in God, the unseen, or the Last Day, and he is considered a Jew, even from the perspective of Judaism itself.

The first of these sects is the Samaritan ():

This sect appeared during the Babylonian captivity and extended beyond, and they believe in the One God, the Last Day, and the angels. They retained a greater measure of oneness, which declined in Judaism until it almost completely disappeared. The Samaritans are a semi-extinct group, the smallest religious group in the world. Their number does not exceed five hundred, some of them live in Nablus and others live in a suburb of Tel Aviv ().

Then came the Sadducees and the Pharisees:

As for the Sadducees (): it is reported about them that they were the ones who used to say: Uzair is the son of God (), and the Sadducees believed that the Creator does not care about human actions, and that man is the cause of the good and evil that befalls him. Therefore, they said the freedom of the complete human will. And they did not believe in the oral law (the Talmud), and they were giving a literal interpretation of the Old Testament, and forbidding others to interpret it. It is said that the Sadducees were trying to bring the Creator down to the position of man and matter, and the Sadducees are at the forefront of those responsible for the trial of Christ. This group disappeared completely with the demolition of the Temple (70 AD) due to its association with it, and its ideas moved to other later Jewish groups.

As for the Pharisees (): this sect appeared after the Babylonian captivity, and the Pharisee thought is the most important development in Judaism after the adoption of the worship of Jehovah. They tried to liberate Judaism, from its pagan solutions represented in place-slavery, attachment to the Temple and its sacrificial worship. They said that there is an unwritten law that is no less obligatory than the codified Sharia, and thus they were the basis of the rabbinic group that gave the Talmud or the oral Sharia a higher status than that of the Torah

(written Sharia) ().

The Pharisees believed in the oneness of the Creator, in the immortality of the soul in the afterlife, in resurrection, reward, punishment, angels, and free will that does not conflict with the Creators prior knowledge of human actions .

The fourth period: the belief of the Jews from the era of our Prophet Muhammad , peace be upon him , to the modern era:

Among the most important features that distinguished the belief of the Jews in this period is the belief of the following sects:

The doctrine of the Lord's Sect ():

The rabbinic sect is considered an extension of the sect of the former Pharisees, and among the scholars who made the rabbis are the Pharisees, these are the ones who are known as rabbinic Judaism, Talmudic Judaism , Classical Judaism or Standard Judaism which is the dominant form of Jewish belief among most Jewish groups in the world Starting from about the ninth century AD until the end of the eighteenth century, the dominant Judaism in Israel on the official level is Talmudic rabbinic Judaism ().

Their belief in monotheism is the same as the creed of the Talmud, and the creed of the Talmud in deism is a conflicting and contradictory belief (), except that the majority of it is the doctrine of solutions, where God makes a situation in the Jewish people. in divinity.

The Kabbalah Ensemble ():

This group is a Jewish mystical group, which sees solutions and the unity of existence, as it eliminates the distance between God, man and nature and between the whole and the part .

If the doctrine of monotheism revolves around a separate deity that transcends nature and history and sees that there is a space that separates the Creator and the creature, and between God and the universe, then the obstetric heritage tends to tend to narrow the distance between them, until it vanishes completely in the end.

In fact, God, according to the qabbalist conception, is not a

transcendental transcendent God, who is nothing like Him, but is viewed from two perspectives:

As (first) the hidden deity and the essence of which man cannot comprehend his essence, and this is the god of the philosophers; God is the one who is indivisible, and in the opinion of kabala a static state lacks vitality, the Creator is in a state of contraction before the creation process, which is nothingness and non-existence ().

He is seen as (ii) the nearby living deity; The relative, because of its self-existence and its plurality, is an internal, complex structure, an organic process that affects the world and is affected by it.

Kabbalah has dominated, in the end, even on the institution of rabbinic Judaism itself, and has become an integral part of Talmudic Judaism ().

One of the Jewish scholars () compared the belief of the Hindus with the belief of the Qabbalah sect of the Jews and found a deep similarity between the religious system of Kabbalistic and the Hindu religious system ().

The doctrine of the Kabbalah in monotheism is represented in the following matters:

1 Kabbalah, like Hinduism, believes in the doctrine of the absolute existence of God.

2 The Kabbalah also believes in the ten luminous manifestations of God, such as Hinduism in the doctrine of the ten Atars.

3 that the god in kabala is half male and half female, as well as in Hinduism, Shiva and Shakti constitute a divine unity that is the essence of divine existence.

4 in both kabala and Hinduism the idea of cosmic cycles.

5- In both Kabbalah and Hinduism, there is a basic sexual premise, which is that the process of creation must have a meeting of the male-female relationship, and neither dominion nor existence is complete without the meeting of the god and the goddess.

6. Kabbalah depicts the feminine power of the goddess in one of her manifestations as a vengeful savage beast, and in Hinduism Shakti

appears as Kali, the goddess of vengeance.

7 depicts evil in both kabala and Hinduism as part of God, which is just the other side and evil is the oyster or the outer shell.

8 Both kabala and Hinduism naturalize God and the deification of sex.

9 kabala believe in reincarnation like Hinduism.

There is no doubt that this deep similarity raises the issue of influence and vulnerability, and raises the following question: Did the Kabbalists look at some Hindu sources, or did some of the basic ideas leaked to them, so they developed them within the Jewish framework? Or is this just an analogy?

The Karaites () :

This doctrine spread in the period between the twelfth and sixteenth centuries among various members of Jewish groups, especially in Egypt, Palestine and Islamic Spain, from which the rabbinic Jews worked to expel them, and in the Byzantine Empire before the Ottoman conquest. By the seventeenth century, the center of reading activity moved to some European countries.

As for the Qaraiya sects belief in monotheism, it has been completely purified of any pagan remnants or human natures. God is the Creator of the heavens and the earth from nothingness, and He is the Creator who was not created by anyone, who has no form or likeness, one God who sent His Prophet Moses and revealed to him the Torah which The complete right that cannot be changed or modified, especially through oral doctrine, is transmitted, and they are thus far from saying the solutions that the Talmudic rabbinate says, and one of their greatest men is Moses ibn Maimonides () , who presented the first definition of the origins of the Jewish religion.

Shabtania Ensemble ():

These are a group of pantheistic Jews, who abolished the laws and permitted the forbidden, claiming that the preacher Shabtai Zvi (1626-1676 AD) is the Messiah they are waiting for, and that his descent to earth means the removal of sin and the elimination of evil, so the Sharia

is no longer needed.

He believed in two gods, one for the worlds, and the other for the Jews, and he believed in the presence of God or his sojourn in the people, and he increases and says: The Lord of the Worlds is the first cause, and from him was the God of Israel the second cause, and by His grace, that is, the God of Israel was the existence and the existents. , and thus allowed a void filled creatures.

And the Shabtis extremists are the dunams, and their group in Turkey claims Islam, and it is said: Kemal Ataturk was one of them, or at least one of those affected by them ().

Hasidic band () :

Hasidism is a crystallized expression of the pantheistic class that blends people, land, and god. That is, the presence of God everywhere. This is shown in the affirmation of its founder: the existence of God, or divine sparks, actually in plants and animals, and in any human action, but in good and evil themselves. The Hasidic view that the world is like the garment of the god, it came out of it, but it is a part of it, just like the shell of the marine animal known as the snail, its outer shell is an integral part of it. The Hasidists therefore believe that God is everything and everything else is illusion and falsehood, meaning that Hasidism is an expression of pantheism in the stage of the spiritual unity of existence, which does not differ from the physical unity of existence except in naming the one principle or the force inherent in the material driving it, as the advocates of unity of existence call it The spiritual God, while the advocates of the materialistic unity of existence call it the laws of matter and motion.

They also see: that the head of their group is the embodiment of God, and thus the exiled Jew's means to reach God. It is therefore Jewish pantheism in exile. Instead of God in the Promised Land and forming the transcendent trinity: God, earth, and people, God resides in their leader, and the Trinity remains the same after a slight modification (God - the leader of the group (Tadak) - the people in exile) ().

There is no doubt that most of these beliefs are the beliefs of the

Hindus. Either they took it from the midwives who were influenced by Hinduism, but the Hasidism added to it things from that religion, or they themselves were influenced by Hinduism.

MONOTHEISM AMONG THE JEWS IN THE MODERN ERA:

Before addressing the statement of the doctrine of monotheism in this era among the Jews, it is good for us to get acquainted with the famous Jewish sects in this era:

Monotheism in Reform Judaism ():

You see the divine solutions at a point in nature, in man or in history, so that the Absolute constitutes a final pillar latent in this point and does not transcend it. Or spirit of the age or spirit of the people or soul of the nation) who replaced God.

They ended up **escaping from spiritual pantheism to physical pantheism**. Some historians have likened Reform Judaism to the Shabtai Zvi movement, and see it as his contemporary secular successor.

It is known that pantheism, when it reaches the stage of the spiritual unity of existence, usually turns into pantheism without God or a material unity of existence.

Orthodox Judaism ():

The Orthodox believe literally in the validity of the pantheistic Jewish beliefs, as we find the Orthodox oppose any missionary activities, as the choice is the result of divine solutions, and therefore it is an inherited matter. Hence, Orthodox Judaism adheres to the rabbinical definition of a Jew as someone who was born to a Jewish mother or to a convert according to Sharia, that is, at the hands of an Orthodox rabbi.

And the Orthodox believe in the Torah as they believe in the oral law. And all the books of rabbinic Judaism, such as the Talmud and kabala books, or at least obstetric interpretations.

Orthodox Judaism dominates religious life in Israel. It controls the Chief Rabbinate, the Ministry of Religious Affairs, and the religious parties.

Conservative Judaism ():

Conservative Judaism, like Reform Judaism, aims to solve the problem of divine solutions in the Jewish people and its national institutions.

Both conservative Judaism and Orthodox Judaism believe in the pantheistic trinity: God (or Torah), people, and land. While the Orthodox emphasize the importance of God, revelation and the Torah, we find conservatives highlighting the importance of the people, their heritage and history, meaning that the difference tends to emphasize one element of the pantheistic trinity at the expense of another.

Zionism Judaism ():

God in Zionism is nothing but a god who has been enslaved by the Jews for their political goals, and he is a enslaved god who works for their good alone, although this good can only be achieved by inflicting harm on other peoples ().

Zionism takes two forms: a solid, spiritual dualism (God dwells in the people) and a solid duality of the material (the driving force of the material inherent in the people). They are translated into religious and secular Zionism. The proof of God in Zionism is primarily related to interest, otherwise there is no need for God; It calls for secularism, which calls for the death of God.

Renewal Judaism ():

This group believes in the coming of God, and it believes in a God who does not transcend neither matter nor history, but rather is in it all.

It is noted that God usually fuses with his creatures in the doctrine of solutions and unites with them and dissolves in them, then fades and then disappears completely except in a name, and man appears distinct until he replaces God completely, and thus pantheism turns from the stage of the spiritual unity of existence to the stage of the physical unity of existence or pantheism without God. It is the stage of secularism.

Summary of the Jews' belief in monotheism:

It appears through the previous study of the contemporary Jewish groups, parties and sects: that the doctrine of deism in the Jewish religion in the present era has many patterns:

First: Belief in God and His Oneness:

And they are a few of them, Dr. Abdel Wahhab El-Mesiri says: The Jewish faith, in one of its layers, is monotheistic, believing in one God who transcends matter, is above all creatures, stands behind nature and history moves them ().

Second: Belief in the Unity of Being:

Many Jews in the modern era believe in the unity of existence, they say: there is no real existence except the existence of God Almighty, and that creatures are only manifestations of that existence and an expression of it ().

Third: Belief in Solutions:

It is known that the solutions are in two parts:

The general solution, the comprehensive and liquid pantheism, so that God in everything (man and nature) is latent in him, and God, the world and all existence become one unit, not an independent existence of the one from the other. that.

Special solutions, or solid dualistic pansisms: It is the true Hindu belief and means the sojourn of God in the Jewish people so that the rest of the world (the Gentiles) is excluded from the salvation process. And it is possible for God to dwell in the land of this people (Zion) and exclude the rest of the world (the rest of the countries of the world and the peoples in them).

The great similarity between the belief of the Jews in this era and the belief of the Hindus:

The belief of the Jews in the later ages is similar to the belief of the Hindus, as if they are two sides of the same coin, and this is explained in the following points:

The lack of a comprehensive definition of contemporary Judaism as in the case of Hinduism:

It is very difficult to define a Jew. It is possible, according to Jewish law, for a person to be an atheist and a Jew at the same time, because the Sharia sees that the Jew is the one who was born to a Jewish mother, and this is something that does not exist in Christianity or Islam, and we have already mentioned that Hinduism is a mixture of popular ideas and beliefs prevailing. It does not have a comprehensive definition. Not considering the belief in defining Judaism or not, as is the case with the Hindus:

It is well known that Islam and Christianity contain a minimum level of belief that constitutes a criterion by which one can be a Muslim and who is a Christian, and Judaism differs from Christianity and Islam in this regard. Because they are independent groups and classes, which have accumulated one on top of the other, and no new class has abolished the previous one, nor is it absorbed into a single frame of reference, and Judaism has remained throughout its history a set of rituals and practices, without defining beliefs, and for this the Jew is defined as everyone who was born to a Jewish mother. , as if he does not need to believe in a doctrine.

Both Jews and Hindus are similar in saying the two doctrines of unity of existence and solutions, and they are almost very similar, and we have previously explained that shortly.

The great similarity between the transcendence and arrogance of the Hindus with the transcendence and arrogance of the Jews, all of them view themselves as gods or part of the gods.

Just as the Jews believe in the solutions of God in the land, this is how we see the belief of the Hindus in the land of India, they worship it and see that whoever made any attempt against it as if he had fought the God himself, and from this point of view they do not want to solve the problem of Kashmir and other disputed areas.

The Jews believe that the divine power is obtained in the female sex so that it is able to create, and it is the entire belief of the Hindus when they worship the gods, as they consider them very necessary in order for the creation process to be completed.

Comparing Hinduism and Christianity in Monotheism

INTRODUCTION TO CHRISTIANITY:

Christianity in relation to Christianity, which is the village of Christ; It is from the land of Galilee and it is called Nazareth. And their book the Bible ().

Monotheism in Christianity:

Speaking about the doctrine of monotheism in the Christian religion requires us to review the history of this religion, even in a general way, so that we can know what the Christian religion was like before it came to pure monotheism, and what the situation reached after deviation and replacement.

MONOTHEISM IN CHRISTIANITY IN THE OLD AGE:

Jesus' call; To monotheism:

The prophets and messengers, may blessings and peace be upon them, called for monotheism. Rather, the call to unite the Creator is the key to the calls of all the messengers and prophets, may prayers and peace be upon them. God Almighty said: And we have indeed sent a messenger to every nation that they worship God, the tyrant: 36).

And called Isa; The Prophet (peace and blessings of Allaah be upon him) said: "The Almighty said.) And he said . Al-Ghayoub * What I told them except what I have ordered to worship God and your Lord and you have a martyr as soon as you died and you are seriously martyr (tableware: 116-117). come to me The Book has made me a prophet(Maryam:30), and the verses about that are many well known. This is attested by many texts from the Holy Book of Christians ().

The Creed of the Disciples: The Creed of Monotheism:

When Jesus was raised, his disciples called the Jews to repentance and faith and to the law of Jesus, and the calamity, abuse and abuse intensified upon them, until some of them were killed. Jewish scholars of his time, and he was afflicting the followers of Christ with bad torment,

so he declared his belief in Christ after claiming to see him upon his return from Damascus, reprimanding him for his persecution of his followers, ordering him to spread his teachings among the nations. To the disciples, they accepted him, and with his sharp intelligence, resourcefulness and abundance of activity, he was able to take a prominent place among the apostles, and he is called Paul().

Changing the Christian belief in monotheism in the hands of Paul:

When the Apostles set out to preach among the Jewish nations in the neighboring countries, and Paul went to Rome, Ephesus, Athens, and Antioch, and in one of his tours in Antioch accompanied Barnabas, they found a sharp disagreement among the followers of the church about forcing the Gentiles to follow the law of the Torah, so they returned to Jerusalem to present the matter to the disciples to settle the dispute between them.

Hence the deviation in Christianity began, since between the year 51-55 AD the first council was held that brought together the disciples to discuss the case for excluding the Gentiles, and in it it was decided - in the realization of the two greatest interests - to exclude non-Jews from adhering to the law of the Torah if that was the motive for their expulsion from the bonds of paganism, as A first step is then obligated by the law of the Torah, as it was decided that fornication, eating strangled, blood, and what was slaughtered to idols were forbidden, while wine, pork, and usury were permitted, although it is distorted in the Torah.

Then Paul, accompanied by Barnabas, returned to Antioch again, and after a not short company, they separated and a great quarrel occurred between them as a result of Pauls announcing the abrogation of the provisions of the Torah, and to borrow the idea of Gods connection to the earth through the Word, or the Son of God, or the Holy Spirit, which is the idea borrowed from the pagan philosophers. And his arrangement on that is the saying of the doctrine of crucifixion and redemption, the resurrection of Christ and his ascension to heaven;

To sit at the right hand of the Lord to judge the people on the day of resurrection. Thus, Paul repeated the same thing with Peter, who attacked him and separated from him, which provoked people against him. Paul was forced to go to Europe and Asia Minor until he died in Rome in the year 65 AD.

The strong resistance to Paul's ideas continued throughout all the first three centuries. Its owners denied that Paul was an apostle from Christ. However, a Pauline sect was formed with its limited influence, and thus began the separation from the law of the Torah, and the seeds of Trinity and paganism were sown in Christianity, while the rest of the apostles and apostles were killed by pagans.

Torture and killing took many forms; Between carrying on wood, sawing with saws, combing between flesh and bone, and burning with fire. And the persecution continued to escalate until King Constantine came, and announced the decree of Milan in the year 313 AH (), granting them freedom to call and licensing their religion, thus ending the cruelest stages of Christian history, in which the Gospel of Jesus was lost; To start a new era of the deification of Christ, peace and blessings be upon him, where many pagans and philosophies entered Christianity, which had a great impact in the emergence of many conflicting beliefs and opinions, and contradictory gospels, more than fifty gospels, and each sect claims that its gospel is the correct one. Other gospels are rejected.

In the midst of these different beliefs and the conflicting difference between the one who deified Christ and his mother, or who only deified Christ, or who claims the existence of three gods: a good God and a bad God, and another just between them, Arius, one of the priests of the Church of Alexandria, announced his loud cry that Christ, peace and blessings be upon him, is not eternal. Rather, he is a creature, so the supporters gathered around him and his followers increased in the east of the empire until his doctrine prevailed there, which provoked the owner of Alexandria Peter against him, cursed him and expelled him from the church, and in order to ensure the stability of the state,

Emperor Constantine ordered in 325 AD to hold a general meeting bringing together all the owners of these opinions to agree on a single belief that unites The people around it gathered in Nicaea, 2048 bishops*, of whom 338 said of the divinity of Christ, and that council ended with the emperors bias towards saying the divinity of Christ, and the recognition of the four gospels, and burning the other gospels for their disagreement with the doctrine of the council ().

THE DOCTRINE OF MONOTHEISM IN CHRISTIANITY IN THE CURRENT ERA:

The creed of monotheism in Christianity in the present era is similar to the creed of the Hindus in many of its essential issues, including:

First: The Trinity is like the Hindu Trinity:

What is meant by the Trinity is: One God, the Father, the Son, and the Holy Spirit, one God, one Essence, equal in power and glory ().

Thus, Christians say three essentials (), and the Koran has responded by expulses.

And the Christians say: The oneness of God is real and so is his trinity. He is one real, and at the same time he is three real, as each of these three is distinguished by actions and characteristics that are not among the characteristics of the other, and they are at the same time one in essence, meaning that they have one Self, and they are They are equal in their power and glory, and none of them preceded the other in their existence .

The source of Christianity in the Trinity:

Many Christians believe that the Trinity is one of their sacred books, and they have nothing in that except some similarities and the distortions they made to other texts(), and the investigators went to the fact that they have many sources in that, the most important of which are: Hinduism:

Dr. Muhammad Zia al-Rahman al-Azami says: The Christians who responded to Pauls call had different tendencies from Judaism,

paganism, and philosophical tendencies, and the migrations of Aryans by way of Levant and Egypt for a period of a thousand years or more before Christ had a clear impact on the people of these regions, and the religion of Arya had settled at the end of his order. To the Trinity, ... There is no doubt that the people and residents of those regions were affected by this primitive expression.

the monotheistic religion .

Moreover, Indian philosophy spread in Greece since the year 530 BC, where there was an exchange of philosophical opinions between the philosophers of India and the philosophers of Greece - the two Aryan nations. To Alexandria from Egypt, he met the Indian, Egyptian and Greek culture for the first time in public, and a philosophy known as Neoplatonic philosophy was born, and then when the Romans, after Alexander the Great, entered the political arena, Indian philosophies spread at that time in many countries of the Middle East, which influenced the After in Christianity ().

Second: The Doctrine of Incarnation:

By incarnation means the appearance of God Almighty - or the appearance of one of the gods among those who believe in the existence of multiple gods - in an earthly form, that is, that God or one of the gods takes a physical, bodily form, especially a human, so that he appears in the appearance of a human being like us with flesh and blood at the same time as being a god! He is a god-man ().

What is meant by incarnation or union among Christians:

God, Blessed and Exalted be He, took the body of Christ as his image, and dwelt among people in the image of a human being, who is Christ () - Exalted be God above what they say -.

Sources of Christianity in the Doctrine of the Incarnation of God:

They differed in defining the belief in the incarnation of God among the Christians on two main views:

The first saying: that this creed is a Jewish creed that was present in their holy books, so it developed and crystallized in Christianity ().

The second saying: This belief has elements alien to Christianity from other philosophies and religions, and they differed in defining this on the sayings:

It is a Greek belief ().

It is a Roman belief ().

The incarnation was a widespread belief in the ancient Near East ().

Some believe that this belief is one of the beliefs of the Hindu religion, and this is likely due to the following:

Its followers believe that the god Vishnu (the second manifestation of Brahman considering that Brahman is one with three manifestations: Brahma, Vishnu and Shiva) has appeared in India so far several times in the form of a human being, i.e. incarnation, from which he is incarnated in the form of Krishna who came to India about five hundred years before Christ; He is seen by Hindus as an incarnate deity.

Many religious scholars mention that Christianity was influenced by Hinduism in the doctrines of the Trinity and Incarnation, when the two cultures met in Alexandria during the time of Alexander the Great of Macedonia. Where he carried with him philosophers from every nation, so Christianity mixed with Indian philosophies in Egypt, and Christianity was affected by Platonic philosophy, which in turn was a summary of Indian philosophy, until the doctrines of the Trinity and Incarnation dominated other faiths in those regions, and from here Christianity was affected by these deviant beliefs ().

Third: The ratio of sonship to God is like the ratio of sonship to the Hindus toward their gods.

The vast majority of Christians believe that the Messiah; Son of God - may God be exalted above what the wrongdoers say - and many investigators believe that the doctrine of sonship came in Christianity from neighboring pagan beliefs, such as some Indian religions ().

Fourth: Among the types of polytheism among the Christians are their saying: By crucifixion and redemption:

And this is also shirk in the Lordship, for it is a denial of God in that

He repented of Adam and forgave him his sin, and attributed him to the worst injustice; Where they claimed that he imprisoned his prophets, messengers, and guardians in Hell because of the sin of their father, and in this way they attributed him to the utmost foolishness as he saved them from torment by enabling his enemies from himself, until they killed him, crucified him and shed his blood, and attributed him to the point of helplessness, as they were unable to save them with his ability without this trick. , and they attributed him to the utmost imperfection, as his enemies overpowered himself and his son, and they did to him what they did .

And the issue of crucifixion and redemption, some investigators say () came to Christianity from other faiths, especially the faith of the Indians; As we find it a prevalent belief among the Indians hundreds of years before Christ, as they believe that Krishna... who is the same God, Chishnu, who has no beginning or end, moved with tenderness to rid the earth of its burden, so he came to them and offered himself as a sacrifice for man.

In the countries of Nepal and Tibet they believe that their god Indra shed his blood by crucifixion, and pierced nails in order to rid humanity of their sins, and that the images of crucifixion are found in their books ().

Hence the great similarity with the Christian belief and the Hindu belief in monotheism.

Chapter Two: The Hindu view of the universe, life and man

It contains a preface and three chapters:

The first topic: the Hindu view of the origin of the universe and the creation of the world, and its discussion.

The second topic: the Hindu view of life, and its discussion.

The third topic: the Hindu view of man, and the caste system.

Introduction: Islam's view of the universe, life and man ()

Islam's view of the universe:

The existence of the universe is real and real:

Islam views this existence as realistic and real, and does not look at the universe as an illusion and deception as many Indian philosophers imagine it.

The universe was created by God:

This universe, with everything in it of the heavens, earth, celestial bodies, suns, stars, plants, inanimate objects, and beings, are all of Gods creation, and from His will and His creation, all these existents were found. Provide and organize and organize, and do not assign to the dead nature develop and do not synthesize, say: "But we say to something if we say to him,"He said: "62), "Do not God,"he said. (Al -Anam:102)

All mental and textual evidence has been based on this, and today modern science confirms this.

The universe is a separate creature from God.

God and the universe are not one thing, just as nothing of the universe is dissolved in the essence of God, and God is not dissolved in anything of the universe, and nothing in the universe is united with the essence of God. The Essence of God is not in the creatures, and none of the creatures are in the Essence of God Almighty (). Therefore, the imams of Muslims agreed that the Creator is an object of his creatures, not in his creatures.) ().

Rather, God holds everything in the universe with His power and wisdom. The Most High said: Verily, God holds the heavens and the earth, lest they pass by, and if they fall, if He seizes them both at the edges of it: 41).

And God Almighty is above His creation and He surrounds them with knowledge and management by hearing, seeing, ability and disposition, and it does not necessitate that the creation be within itself.

If a man had in his hands a mug of clear flasks, with a clear drink in it, the view of the son of Adam would have surrounded the mug without the son of Adam being in the mug - and God - and he has the ideal - would have encompassed all of his creation without being in any of his creation.

And if a man built a house with all its facilities, then closed its door and exited from it, the son of Adam would not be aware of how many houses are in his house, and how large each house is without the owner of the house being inside the house. And know how? what is ? Not to be in anything that was created.

God, the Exalted, the Majestic, is distinct from His creation, because He was God and there was nothing before Him, nor with Him, nor anyone else. Then He created the creation outside Him and did not enter into them ().

The universe is based on truth and not in vain:

One of the first things that the Noble Quran affirms about the universe is that it was not created in vain for the sake of creation and nothing else. God Almighty said: : 38). They disbelieved from the fire (p. 27).

The universe is accident and not eternal:

This universe that we are witnessing is accidental and not eternal. As the clarity of the evidence and its support leave no room for doubt, the Quran and the hadith prove its occurrence, and modern sciences prove the same, for example, the laws of heat, the laws of electron, and solar energy, each of which has provided clear evidence for the occurrence of the universe, this is in addition to the innate evidence and the definitive rationality, just as the movement of the universe and the flow And the change in the entire universe indicates that it is an accident.

The universe is evidence of the existence and oneness of God:

Everything in the universe indicates the existence and oneness of God; For there is nothing but that it is an effect of His Power - Glory be to Him - and then there is only a Creator and a creature, and the creature indicates its Creator by instinct and intuition; As there is no trace in the universe that does not have an influence, as was well-known in the saying of the Bedouin: The beard denotes the camel, and the trace denotes the journey. A sky with towers, and a land with valleys, mountains, seas, and rivers, does it not indicate the Hearing, the Seeing?().

One of the poets says:

And in everything there is a sign	denotes that it is one ()
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Among the most prominent aspects of the universes indications of the existence and oneness of God are the following:

Meaning of creation and invention:

The Almighty said: Were they created from nothing, or were they the creators * or did they create the heavens and the earth? Nay, they are not certain(Al-Tur: 36).

Care Indication:

Care is meant by what we witness and feel from the care intended for the universe in general, and for man in particular, which is manifested in what we see and perceive from the complete agreement of these beings to man, as well as in the agreement of these beings to each other, and this is definitely only by a doer who intends to that.).

He says: And the gardens of the millennium (Al-Naba: 6-16).

Significance of mastery and appreciation:

This sign may be called the sign of order, and the Noble Quran has indicated

the existence of marvelous perfection and great appreciation in the universe, marvelous coordination, and brilliant harmony, God Almighty said: Al-Mulk:3), and he said: God is the one who perfected everything. He is well-aware of what you do(An-Naml: 88). I mentioned how I mastered what is in the universe. In an orbit they swim (Ya-Sin: 37-40)

Customization Indication:

This indication states that it is rationally permissible for every part of the universe to be different from its image, attribute and state in which it is now .

Allaah says (interpretation of the meaning): "The Almighty."Almighty: If We had willed, We would have made it bitter, then would you not be grateful(Al-Waqiah: 70).

These are some types of indications of the universe on the existence and oneness of God Almighty.

The universe is a stage for contemplation and reflection:

All cosmic scenes are a stage for contemplation and reflection. Because the universe is characterized by reasonableness, meaning: that when a person uses Gods gift to him, which is the mind, he can discover many of the secrets of this universe and its wonders that indicate Gods power. The heavens and the earth and what sings the verses and the vow for people who do not believe ((Younis: 101), said: "We) :) :) :) :) :) :) :) :) :): The universe is the subject of contemplation, consideration, consideration, adaptation, influence and positivity in working according to this conception, and is not a field for illusion, superstition and fortune-telling, as is the case in Hinduism.

The universe is subject to man, and mans relationship with the universe surrounding him and close to him is one of harmony and harmony:

Allaah says (interpretation of the meaning): Whatever is in the heavens and whatever is on the earth is all of it. Indeed, in that are signs for people who reflect(Al-Jathiya:13).

Islam makes the relationship between man and the universe around him one of harmony and harmony, not one of intimidation and hostility. Because the power of the universe and the power of man emanate from the will and will of God Almighty, they are complementary and harmonious. And this is a middle ground between the two groups: a group that fears the universe, like the Hindus, and a group that wants to set up hostility to what is in the universe as the existentialists have been doing, and those who walk their path in the wilderness without evidence or guidance.

The universe will perish in general, and the world will pass away, and after that

will be the Resurrection:

The Almighty said: Anyone who is on it will perish, and the Face of your Lord, possessed of majesty and honour, will remain (Al-Rahman: 26-27). And the Almighty said: On the Day the earth will be changed to the earth and the heavens, and they will emerge before God, the One, the Overpowering (Ibrahim: 48).

These are some of what Islam decides on matters related to the universe.

Islam's view of life:

Islam's view of life is a unique, distinct, and comprehensive view. Life in Islam is a middle ground between the excessive materialists who see the worldly life as life only, and those who advocate reincarnation who do not see the end of the worldly life.

The truth of life in Islam:

Islam believes that life is not this short, limited period that represents the life of the individual, nor is it this period that represents the age of the nation of people, nor the age of humanity in this world life.

The life in Islam extends to two periods: a ephemeral period, which is the worldly life, and an eternal period, which is the afterlife.

As for the first: it is the worldly life : the reality of the worldly life for a Muslim is as follows:

That the life of this world was created in it man and I was created for him for one purpose, and one purpose, which is the worship of God Almighty alone without partner:

It is an introduction to this end or its lost, and there is no value for his life and not for something of his earnings. He is the Sustainer of the Enduring Power (Al-Dharyat: 56-58).

The life of this world is a farm for the Hereafter:

There is no independent path to the life of this world and an independent path to the life of the afterlife, but it is one path by which the world and the hereafter are reformed. He is the worship of God Almighty and his obedience and praise, saying: They grieve ((norms: 35), and he said: (

Allaah says (interpretation of the meaning): • (Mans who says our Lord, our Lord, is in this world and what is in the Hereafter, and from them who says our Lord, we are in this world.

The life of this world is a trial and test:

The Almighty said: Who created death and life to test which of you is best in

deed, and He is the Exalted in Might, the Forgiving.(Al-Mulk: 2).

So what is this worldly life but a trial for man from his Lord to test him, and God Almighty knows the reality of the servant and his work before the test, but the test reveals in the real world what is revealed to Gods knowledge, so people are held accountable for what happens from their work and not for what God knows about them, which is Gods grace and justice from him.

The life of this world is enjoyment, and it is fleeting:

Allaah says (interpretation of the meaning): "Al-Omran: 14), he said: Yourselves are the enjoyments of the worldly life(Yunus: 23).

The life of this world and its interests are not purely evil, nor are they purely good:

The Almighty said: And We will test you with evil and good as a trial(Al-Anbiya: 35).

The second: the afterlife : and from what Islam affirms: that if a person dies, God Almighty has made after death a life that resurrects all of creation, and they will be either in heaven or in hell according to their deeds, and it is what is called the afterlife, and it has features in the law, including:

The afterlife in Islam is the animal:

The Almighty said: And this worldly life is nothing but amusement and play, and indeed the home of the Hereafter is the living creature, even if they were Yaalon.(Al-Aaun: 64).

Survival in the afterlife is what must be the demand of every soul:

Allaah says (interpretation of the meaning):

The Hereafter is better and more enduring, so that its bliss does not run out and its days do not end, but in it is eternity for each group:

He said: As long as the heavens and the earth only what God wills your Lord, if your Lord is effective for what he wants.

The life of nations other than humans and jinn:

Other nations are the nations of us, and Allaah says (interpretation of the meaning):

Man does not live alone in this universe, as there are other living things around him with a regular order that suggests intention, management, and the wisdom of the Creator. There are laws that govern these worlds as well as the world of man, and this is one of the wonders of the divine power.

Islam's view of man:

Man in the eyes of Islam is a creature that God has honored, so He created

him in the best alignment, resolved him with the noble mind, prepared him for the honor of a caliphate on earth, and distinguished man by it over all other worlds, and God provided him with strength and power what he needed, and humiliated him many creatures. Islams view of man can be summarized in relation to him in the following points:

Creation and composition of man:

God created the first man from clay, which is Adam, peace be upon him:

The Almighty said: {It is He who created you from clay, then decreed a term and a term named with Him.

God breathed into him a created soul, supported it, and added it to himself in honor and honor:

Allaah says (interpretation of the meaning, "
He created his wife:

Allaah says (interpretation of the meaning): Among her is her husband, that he may dwell with her(Al-Araf: 189).

Man created all of these two by means of procreation:

Allaah says (interpretation of the meaning): We have created a man of dynasty from clay (believers: 12), and said: "The people if you are in the Reap of the Baath, we created you from dust and then of the sperm and then from a symbolic and unbelievable mouth of you and I clicked in the wombs And then we get out of you a child and then to inform you of you and you who die and from you who respond to you to see the age for Kila knows after a knowledge of anything and see the earth is a dead. Dust, then the children of Adam from each other.

The Unseen in the Creation of Man:

There are many things that are hidden from us and we are ignorant of them and we are ignorant of their knowledge despite the clear scientific progress in many fields of human creation sciences. There are still things from the knowledge of the unseen in the creation of man, of which there is no knowledge, such as his soul that is between his two sides, although it is the title of life, its truth is unknown; The Almighty said about that: And they ask you about the spirit. Say: The spirit is from the command of my Lord, and you are not given of knowledge but a little(Al-Isra: 85).

Man is an honorable creature:

The Almighty said: {And We have honored the Children of Adam and carried them on land and sea, and We provided them with good things.}

Among the most important characteristics of a person, as depicted in the Quran:
The good image of the human being and the accuracy of his composition:

Allaah says (interpretation of the meaning): "The Almighty said:
Good and Evil in the Human Soul:

God Almighty said: He who pays purity has succeeded (Al-Ala: 14), and he said: And the soul and everything else besides it*, so he inspired it with its immorality and piety (Al-Ala: 10).

Man is oppressive, ungrateful, and ignorant:

Allaah says (interpretation of the meaning):

Nor did the Almighty say: {Indeed, We offered the trust to the heavens and the earth and the mountains, but He refused them to bear it and made them merciful} (72).

human opponent:

Allaah says (interpretation of the meaning): We created him from a sperm, and behold, he is a clear opponent (Ya-Sin: 77).

human calves:

The Almighty said: And man supplicates for evil his supplication for good, and man is hasty (Al-Israa: 11), and he said: Man was created from a calf.

If a person is touched by evil, he becomes anxious, and if good touches him, he is diversified:

Allaah says (interpretation of the meaning): He was calling for him before and made to God and I was pronounced for his path ((Al-Zomar: 8), and said: If we spend on the man I offer and surround him and if the evil is touched and a broad prayer ((Separated: 51). Evil touches him with apprehension * and when good touches him, he is diversified (Al-Maarij: 19-21).

The human despairs:

Allaah says (interpretation of the meaning, "

Man is stingy and stingy:

The Almighty said: Say: If you possessed treasures by the mercy of my Lord, then you would have held back for fear of spending. (Al-Insan: 100).

Human weakness and helplessness:

Allaah says (interpretation of the meaning): "The Almighty said: 28).

Since a person is infidel, unjust, ignorant, helpless, weak, hasty, hungry, despairing, staunch, adversarial, does not know the interest of himself much, and is very tired in his worldly life before reaching his Lord, and has an attraction to good and evil, wisdom necessitates God, Glory be to Him, does not leave this person to his instinct or to his intellect alone, rather he sends messengers to him so

that in this he will be saved, and also from Gods mercy that he made the door of repentance open to resort to him whenever he fell as a result of his inability or weakness, then if he forgot, remembered and repented, he found the door open, and God accepted He repented and dismissed his stumbling block, and if he was right, God would replace his bad deeds with good deeds and multiply for him whatever he wanted ().

Man is equipped with what he perceives the facts:

Allaah says (interpretation of the meaning): "He said: You are grateful.(An-Nahl: 78).

Islam calls for thinking about the creation of man:

The Almighty said: And among yourselves, will you not then see(Al-Dhariyat: 21), and he said: So let man see from what he is created(Al-Tariq: 5).

Man is proof of the existence of God:

I have monitored the glory of this humanity and returned after the Baath is a second guide to his presence and ability. (Al-Hajj: 5), and he said: Say: He who created it the first time will bring it to life, and He is All-Knowing of all creation.(Ya-Sin: 79)

The Sheikh of Islam Ibn Taymiyyah said: The inference of the Creator by the creation of man is extremely good and upright, and it is a correct rational method, and it is legal; The Qur'an indicated it and guided the people to it, and between it and guided it. It is a mentality; For the soul of a person being an accident after he was not, born and created from a sperm and then from a clot, this is not known by mere news of the Messenger, rather this is known to all people by their minds; Whether it was told by the Messenger, or not...it is therefore my mind; Because it is through the mind that you learn its validity... and it is a legitimate mentality ().

Man is left behind on earth:

God has made a successor in the earth, saying: (After them, let us see how you do.(Yunus: 14).

Equality in the Origin of Humanity:

Islam established the principle of equality between people, which is that all people are equal in their human nature, and that there is no group that prefers another according to its human element and first creation, and that the differentiation between people is based on other things such as their differences in sufficiency, knowledge, morals, piety and deeds.

Islam has been keen on the report of this equality. The Almighty said: (

And he, peace and blessings be upon him, said: O people! Indeed, your Lord is one, and your father is one . Except that there is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a red over a black, nor for a black over a red one except by piety .

And he said : God does not look at your images and your money, but looks at your hearts and your deeds .

And he said: ((O people, God has removed from you the burden of ignorance () and its glorification of its forefathers.).

People are either a pious believer, he is good and virtuous, and if he is not considered a reckoner among his people, and a wretched immoral person is mean, even if he is honorable and sublime in his family ().

The sublimity of this principle appears by balancing it with the beliefs and laws that were prevalent in many peoples, the sacred books of the Hindus decide the differentiation between people according to their elements and divide them into four classes, some of which are lower than others, and there are sects that have no value at all, they declare that they were created as human beings in order to be fit to be Servants of the upper classes, and a statement will come soon, God willing.

Human male and female:

The Almighty said: And that He created the two pairs, the male and the female(An-Najm: 45), and He said: And He made of him the two pairs, the male and the female(An-Najm: 39).

God Almighty willed that marriage be the basis for building the universe, and it is the basis for preserving the species and survival, and thus humanity was two pairs, male and female, and the life of humanity and society will not be stable unless there is a correct view of the relationship between male and female and the status of each of them.

sexes on the basis of the realities of instinct .

He gave both male and female rights over the other, and they are all in accordance with the innate nature that people have.

Summary of the above:

Islam's view of the universe, life and man is characterized by the following: lordship; Because it is derived from the Qur'an and the revealed Sunnah. fit instinct; He is neither alien to nor contradictory to it, but rather the same instinct.

Demonstrated conception of transmission and mental evidence.

middle perception; There is no exaggeration, nor negligence, nor exaggeration, nor indiscretion.

fixed perception; It is not developed in itself, but humanity develops within its framework and its awareness and response elevate, and it does not need development; Because it is God-made and meets the needs of human beings at all times and places.

comprehensive and complete conception; It does not accept development or supplementation, and no one adds anything to it.

balance; It is a perception that is seen from all aspects of human being, its coherence and balance.

positive perception; It is characterized by active positivity in God's relationship with the universe, life and man.

realism; It is a realistic perception that deals with objective facts.

They are all indicative of the monotheism of God Almighty.

The first topic: the Hindu view of the origin of the universe and the creation of the world, and its discussion

Hindus about the origin of the universe, the creation of the world, the substance of the universe, and its depiction have different sayings, and they have contradictory and different opinions and perceptions about the universe and beings.

The first requirement: the Hindu view of the origin of the universe and the creation of the world

The question of the origin of the universe and the creation of the world according to the Hindus is characterized by ambiguity and contradiction, and I will confine myself to this issue in the following sections:

The first section: The sayings of the Hindus regarding the meaning of creation and the Creator

The second section: The sayings of the Hindus about the source of creation

The third section: The sayings of the Hindus on how to create

The first section: The sayings of the Hindus regarding the meaning of creation and the Creator

The issue of affirming the Creator of the world in the Hindu religion is a branch of its conception of the meaning of creation; The Hindus differed in defining the meaning of creation in two directions:

The first direction: Creation means creativity, or creation from nothingness

We notice this trend in the Vedas in general, and in many of the texts of the Upanishads, but they were in disagreement among themselves in affirming the Creator on this meaning, according to two well-known sayings:

The first saying: Evidence of the Creator

However, they differed in defining the Creator on several points:

The first opinion: This world was created by one Creator

This opinion is the clearest in many of the texts of the Vedas, but we note that there is a difference in how he created these beings, did he create him himself or others created him by his order? There are many types of texts in the Vedas. Which:

The Creator of beings is one and He Himself created them () () .

The Creator of all beings is one, but it is understood from them that He is not the Supreme God.

That beings were created by people by the order of the Most High God.

We have previously reviewed the Vedic texts on it when talking about the issue of deism among the Hindus (), so I will not repeat it here.

The second opinion: This world was created by multiple creators:

Some Hindu scholars believe that there are texts in the Vedas that attribute the creation process to multiple creators. They said: The process of creation was attributed in many places to Boron, Indra, Agni, and others ().

It was not clear to me that this conception existed in the Vedas; It is as previously mentioned with us: that these names mentioned in the Vedas differed in their origin, as many Hindus made them indicative of one supreme God, either according to the chronological history, or according to the beliefs of the different believers. Creation to one supreme God, they used to look at these gods as one supreme God, or indicative of him, and I will quote one text indicating what we said:

In the Rig Veed (2/1/3-4): Oh, richer! You fulfill the intentions of the monks, then you are Indra, you are Chishnu, you are the glory and praise of the many worlds, you are worthy of salutations, you who are rich and worthy of praise! You yourself are a Brahman, (Meaning: Brahmanapati, meaning: the supreme God) You are the one who creates many things.

As for the other Hindu books, it did not appear to me that this saying exists in them, and the Hindus do not say it in the present era.

The second saying: This world was created by himself, no one created it

Some Western scholars see: that in the Vedas there are texts that indicate that the creation of the world was in a natural way, and that no one created it ().

This saying I have not found evidence for so far in the Vedas, but what exists is the statement of mentioning the Creator God.

But we find this saying in some Indian philosophies frankly; Where we observe in the philosophy of Vaisheshka and Sankhya that they see the creation of the world in a natural way.

The people of Vaisheshka philosophy say: that souls combine their good and bad points through the various phases of their existence, and in order for the moral order to be strengthened in the world and for every soul to receive the reward it deserves, the hidden force begins the process of creation, because the atoms are united in the dualities of composition and then in the triples of composition that Molecules are formed from it, in this way the four primal elements are formed, which are water, air, earth and light, then from the hidden force the embryo of the world is created called Brahmana , (ie: the egg of Brahma), then the hidden force brings life into the embryo from the spirit of the world, by harmonizing the life of Every person has the merits of his soul.

Thus, the created world runs to its stable over millions of years, during which many souls are successful in their quest for liberation, so they get rid of the bondage of continuous generation, and the rest of creation needs a period of rest, just as man needs to rest at night after an exhausting day, then the world God perishes, Where all compound things disintegrate into atoms and the world turns into a state of suspended activity - as they claim - but it remains for the safe souls to strive to improve their good and bad deeds, then the world may be resurrected time and time again ().

So, Vaisheshka's philosophy sees the present of the atoms, which is the matter, and the present of the soul, and the presentation of God, which was proven by the later, citing causation.

The owners of Sankhya state: that there is no single Almighty Creator for the

universe by disposing of it, but rather there is a universal spirit or a world of spirits that is unlimited and infinite, similar in units, and that these units, combined with matter, are what occur in the universe these effects.

He also sees the existence of two worlds that are the same in reality and eternity, namely: the soul, which is called pure and matter, which is called Prakriti, and these two worlds do not agree in anything other than reality, eternity and eternity, yet there is a strong connection between them, because the proximity of the soul to matter is what earns it. Movement, which is the source of all the results emanating from it, but the soul alone cannot do anything, even if it is alive and includes by force all the elements of the influence. For this reason, they liken their union to the connection of a blind and a blind man who met in the desert, so they agreed on a practical cooperation between them that guarantees their survival, which is for the blind blind man to be carried on his shoulders, to enable him to walk in return for the seat to show him, by means of his sight, the path that he would not have been able to know without the help of his companion Together, they reached the shore of salvation thanks to this great cooperation.

The same is true of the soul purishwith the substance prikritiwhose union has made it possible for them to highlight their properties that would not have existed without this union.

Matter has three characteristics inherent to it, (as previously with us: Sat or Charity, Raj or Hawa, and Perfect or Darkness) These qualities continue to interact with each other in different eras until they reach a state of moderation that equalizes them. From him nature and the connection of the soul and the developed matter and the nature arising from this development creates the world of the spectator ().

This philosophy is atheistic, and does not recognize the Creator, but rather sees the true existence of creation only, and sees its existence in connection with Poresh with Prkriti, and resorts to the power of nature in its formation and annihilation, and this belief was known through the writings of Al-Biruni, where he translated this philosophy into Arabic ().

The third saying: Doubting the identification of the Creator and asking about Him

There is a set of texts in the Vedas indicating that the Aryans were in doubt as to the identification of the Creator. Someone asked:

"Who saw the first? Where did life and earth come into existence?"().

The existence of doubt about the attribution of creation to a specific Creator is also evident in the passage known as The Song of Creationin the tenth volume of the Rig Vede, where it states:

Who knows the hidden secret? Who announces it here? Where was he born? From where did these different beings come from? The gods themselves came later in the stages of existence, who knows how this existence came? (6).

Where did these different creatures come from? And what is its substance? And where did it come from? Did anyone create it? Or did no one create it? It is only known by the one who lived in a prominent place as her distress, that he knows the secret, and it is possible that he does not know either (and it was said: its meaning: if he does not know, who knows?)) (7)().

This, and many Hindus are still in doubt about the Creator, and that is why you find many of them are atheists and Hindus at the same time.

The second: Creation in the sense of manifesting or highlighting from the latency

This saying is represented by those who claim the unity of existence; Everyone who says the unity of existence sees creation in the sense of emerging from latency, not in the sense of creativity and creation, as they believe only in the existence of one, and this saying is the saying of most of the Hindus, and this belief has gone through stages:

The first: the strong tendency to claim the unity of the Creator and the creature

Texts came in the Vedas indicating that there was a group of Aryans in the time of the Vedas who tended to say the unity of the Creator and the creature .

Second: The declaration of the unity of existence:

The Hindus stated the Unity of Being in the books of the Brahmanic stage that followed the Vedic stage. In many Upanishad texts, it was stated that Brahman is the Lord of all things (), and He knows everything whose knowledge transcends the worlds (), and He is the refuge of everything, He knows what is in the hearts () And he is the soul of every soul, and he enters into it and defiles it, and even though it is within them, it transcends them ().

The third: Attributing creation to illusion, deception and deception, for there is only one person:

The Vedantists who follow the Shankaracharya approach see the world as an illusion, a delusion, and a deception from Brahman, who is the only one who exists,

and they see: the question of the Creator is a matter of understanding and reason, not a matter of belief; The belief requires two things, and they do not consider a separate Creator, but rather they see that the creation itself is the Creator, and if he understands that or makes sense, he knows the Creator, so the issue is not related to belief().

The second section: The sayings of the Hindus about the source of creation

The Hindus differed in determining the source of the substance of creation according to the sayings:

First: Existence came from nothing

It came in a place in Rig Veed that existence arose from nothing, and he did not mention any detail about it (); If what is meant by it is that the Creator created the universe in the sense that He created it after it did not exist, then it is in agreement with the truth.

We also find an impact on this conception in some Upanishads: Where it came in the Chanduga Upanishad: Some say: This world did not exist before its appearance ().

And it is stated in the Manduika Upanishad: Those who see that the world is created see that it was created from his will only, but those who want wisdom see that this world is like dreams and visions ().

This Vedic conception, then, continued even in the Brahmanical stage, but this conception became negligible after this, as many Hindus () transmitted their agreement that creation was not created from nothingness ().

The second: that existence came from an ancient substance

One of the Hindu scholars says: Creation cannot be created from nothing; Because there must be the existence of matter for this thing, meaning that the cause must exist before the existence of the action, just as a tree if it grows in the earth, we cannot say: it grew from nothing, but we say: there is a hidden seed inside the earth, and it is the one that affected the A specific time in the emergence of the tree on the surface of the earth, like it all the things we see are all hidden existence, then appeared in existence by emergence, and as for the reason for the appearance, the Indian philosophy identifies three types of attributes that are not devoid of anything, and they are: six, raj and completed. (), if these qualities are moderate, then they do not produce anything, but rather the result comes if one aspect of them overcomes the other aspects, and no one knows why this

overpowering occurred. Hernagarba(the golden egg), which is the first to exist, and it is the one who multiplied, for abundance was latent in this one ().

And this Hindu statement that I quoted above clearly understands that they say the age of matter, as they say the age of God and the soul.

In some texts of the Vedas, there is evidence that creation is from an ancient substance. It is as if the Rishians (the Aryan sages) searched for an origin for creatures, and like their Greek brothers, they concluded that there is an inevitable origin for creatures, and they differed in determining this on many opinions, including:

1- Water is the origin of things (), so water is the origin of creatures, and this is the most, most and most popular trend in the Vedas ().

2- The air is the origin of existence.

3- The process of creation resulted from the joining of the soul (Porish) and nature (Prakriti), and it was stated in a place: that Hirona Garbaor the golden egg was generated from water, and it was he who desired to create the world by means of pre-existing materials (). As this saying went to the philosophers of Sankhya.

4- Attributing the substance of creation to a great human being:

In some places, the matter of creation was attributed to a great man named Porish. It came in Purish Sukt depicting the god in the image of Mahapursh (Mahapursh), meaning the greatest human beings, and they believe that the air came out of his navel, the heavens from his head, and the earth from his feet. The four sides of his ear ().

This, and this belief has been found in some Upanishads, where it was stated in some of them that the existence of the existents came from water (), in others from fire (), and in others from the ether ().

But what seems to me is that these texts do not explicitly indicate that these materials are ancient and eternal. Rather, they contain a statement of the first beings. It came in some Upanishads indicating the opposite, which is that existence came from Brahman (Parmatma), as it will come with us soon.

Third: Brahman is himself the source of creation

Most of the Upanishads believe that existence came from Brahman himself, so he is like a spider, just as the spider comes from him with threads and builds his nest with them and then takes it by himself within himself whenever he wants, so is the Supreme Spirit Brahman himself brings the beings and creatures from within him and then takes him again within him This is the general framework in

explaining the source of creation in most of the Upanishads.

Isha Upanishada says: Every existing thing is covered with Brahman i.e. its existence came from it alone, and it is its source ().

came in the Kina Upanishad: Brahman is the eternal sender of everything ().

Mandwika Upanishad says: is the source of all that exists and in it perishes ().

It came in the Aitari Upanishad: All beings before their creation were in Atman Brahman , so Atman wanted in himself to create the worlds, so he created the worlds... water, light... ().

It came in Taitaria Brahman: Brahman is that forest, and Brahman is those trees (), the elements of existence are present in Brahman himself, the Absolute One, who brings existence from these elements ().

And it came in the Taytaria Upanishada: These named beings were before the creation of the unnamed in Brahman who is neither named nor described ().

As it came in it: from whom all existing things grow, and from whom he increases and who goes to him when perishing and perishes in him is Brahman ().

And it came in it: Atman, he is the one from whom the sky grows, and from the sky is the air, and from the air is fire, and from the fire is water, and from the water is the earth, and from the earth trees that have medicinal properties, and from medicinal trees sustenance grows, and from the livelihood of man ().

He gave some Upanishads for this as an example, saying: Just as the waves of the sea emerge from the sea and then vanish in the sea, so are creatures emerging from Brahman and vanishing in it ().

And in the Chandwega Upanishad it says: Everything is that Brahman in reality, because it is born from it, perishes in it and lives in it ().

And the like of it came in the Mandak Upanishada: Just as a spider sprouts from its body threads of a web and takes them back into its body, and just as the lands grow medicinal trees, and poetry comes out of a mans body, so all worlds sprout from Brahman, so it sprouts from the latent nature of the Brahman, and then sprouts from Nature Heron westward (the golden egg), and the heart grows from it, and from the heart, the five natures, and from here the creatures gradually sprout ().

also came in it: Just as a luminous fire emits thousands of sparks, so all creatures sprout from Brahman and then perish in it ().

And in the Upanishad shefshavtra came: O wise sages who know Brahman Is the cause of this existence is Brahman? Where do we grow from? With what

have we lived? Where do we finally go? Taste good and evil managed by? ().

So the answer came in the same Upanishad where he said: It is not possible for time, nature, destiny, will, the five natures, or the knowing soul to be a cause of the world, and it is not possible for these things in their entirety to be a cause and a source for us; Because the meeting has a cause, and the soul cannot be the source of beings; Because it follows good and evil, reward and punishment; Therefore, the source of beings can only be the supreme deity pramatma , for when he is afflicted with tenderness or when he wants to adhere to nature prikriti , then the beings emerge with his supernatural power that is incomparable to anything ().

This, and most of the contemporary Hindus have gone to this saying, and they always represent to prove that Brahman is the source of creation with three examples ():

The first: with the spider; The spider brings out its webs as secretions from it, and these secretions create a space for himself, likewise Brahman brought out space from himself, and from space air, fire, sky and earth, and whenever the spider wants to take it again, this is how Brahman has matter he extracts matter from him and builds this world and then perishes in it when what he wants.

The second: by the dress; As the garment is made of threads; Because the garment is not called something special if it is not woven with threads, for the threads are the components of the garment, and so is the proof of the components of the world.

The third: by dreaming; A person in a dream sees things and is affected by them, and he has a space for himself and he is the inventor of this space, so is Brahman, and he is the components of his dream, which is creation.

Section Three: How did the creation process take place?

The Hindus differed widely in the statement of the process of creation, how was this? Here is a review of some of their views on how to create:

The first saying: The Creator created creation with His will and power out of nothing

We find this saying in Bishafa () Karma () Soukt , where it says:

Where was his place and headquarters at the time of creation? From where and how did he begin to create creatures? This is Bashfakarma(creator of the world), and the God who looks at the world, how did He create the lands and then spread the sky over them?

He is one Lord, on each side he has an eye, a face, a hand and a foot (), and

he moved his hands and his sides, thus establishing the higher and lower kingdoms with them.

Where is this forest? And the wood of which forest ()? From which the heavens and the earth were created? O scholars! Ask yourselves once, see where the one who caught the Berhamand() (the cosmic egg) () stopped ()...

"That our merciful and patient father, looking well, and thinking of himself, created all these lands surrounding the chain waters. When his four sides began to move away, the heavens split from the earth ().

He who is generous, his heart is big, he himself is big, he who builds, he who holds, and he is the Most High, the Great, sees everything, the places after the seven daughters of the coffin, he dwells there alone.

"He who created all these creatures you do not perceive, even yourselves do not have the ability to perceive and understand him. Rather, you see people thinking a lot about him while they are under a thick cover of clouds. They praise Him and obtain psychological and physical comfort (").

These verses from the Rigved tell us that the Creator created creation by His will, and He did not need a substance for creation, i.e., He created creation from nothingness ().

We do not find this conception of the manner of creation in other Hindu books to support it (), as if it is a missing link from the Vedic conceptions of creation.

The second saying: Creation was accomplished by cutting a large human being into pieces

It was stated in some Vedic texts that the creation was accomplished by offering Poresh, which is a huge creature, whose parts were then cut off so that the creatures formed . He surrounded the whole earth, and he added ten fingers over it.

This great man or purush is all, he who was, he who will be, he who deserves immortality, because he has risen by sustenance...

The "puresh" that was first created was sacrificed and presented as an offering...

From these offerings, the verses of Rig and Sam were born, as were the weights of the verses, and the verses of Yajur (...).

And they cut this man into pieces, how many parts were he? Where did his mouth go? and his hands? And his thighs? and his legs?

He created Brahmins from his head, from his arms as a kheshtari, from his thighs as a Vaisha, and from his feet as a shudra...().

The moon arose from itself, the sun from its eyes, Indra and Agni arose from

its mouth, the wind from its soul, and from its navel the middle sky arose, and from its head the upper sky arose, and from its feet the earth arose, and this is how the world was created... ().()

It is understood from the previous text: that creation was done by cutting that huge creature into many parts. From each part, a group of creatures was created ().

The third saying: Creation originated from the same Creator and creatures are its parts

It appears to me that this saying came first in Brahmana and the Upanishads, then the Hindus followed it, and they still differ in its conception and depiction, and they fabricated conflicting and different tales and stories for this, and the following is a statement of the most important of them:

1) It came in the Taitaria Upanishada: Pramatra wished that I would multiply, I would sprout, so He created everything that exists.. .

2) It came in the Upanishad of Prihadarneka: This world did not exist before, everything was covered with death; Because emptiness is death, so he wanted and said: I will transform into the incarnation, (Dhahat Nafs), so he began to think of the firm will, for it was from his will that water was generated, so he thought and said: Deep thinking and firm will brought water to me...

...then the foam froze above the water and it became earth, so...(The Creator) got tired of the process of creation, and whoever tired Him...(The Creator) and its heat generated fire as a summary of heat.

Then he divided himself into three parts: (part of it was fire), part of it was the sun, and part of it was air, and thus that soul was divided into three parts: the head to the east, and that side and that paradise are his arms, and the western side is a sin for him, and that side and that side is his thighs. The northern and southern sides are his sides, the sky is his back, space is his chest, and this earth is his stomach...

Then he wished to have a second body, so the heart and the tongue came together, and with this meeting the years were born, and before that there was no existence of the years... ().

3) A similar example came in the Aitari Upanishad: All beings before their creation were latent in Atman Brahman , so Atman wanted to create the worlds, so he created the worlds... water, light.... ().

Then he wanted to create the heads of these worlds, so he took a dough from the water in the shape of a human, and blew into it with a tremor, and heat was generated, and the face came out of it, and from this face came speech, and fire came out of it, and out of his nose came the breath, and from the breath the breath,

and from the breath the air, and from The eye generated the power of seeing, including the sun, and from the ears the power of hearing... From the navel apan(which is the air that a person holds when carrying a heavy object), and from during death, and from the reproductive machinery he created semen, and the semen returns back to the water. .. Then added with this person the feeling of hunger and thirst ().

4) It came in the Upanishad Prihadarneka: This world was initially in an invisible form, then revealed itself with names and descriptions, just as the blacksmith resides in the blade, and the fire lies in his hearth (like it), so this Atman (the supreme spirit) lies within the worlds. Even to the fingertips, just as a web emerges from a spider, and a spark emerges from fire, so it sprouts from the atman (the supreme spirit), the senses, the worlds, the gods, (dyota) and all animals .

5) As it also came in Prihadarnak Upanishada: This world existed in the form of Purish Atman or Brahman, so he looked at the four directions and did not see anything but himself, and first said: I exist, or he said: I, and from here it is said Aham, and that is why you see When people address someone, he says to himself: I, then if he has another name, he calls himself with that name. The person was called a Porsche; Because he destroyed and burned all kinds of sins before this...

afraid Purish and that is why even now people are afraid to be alone, then think if there is only me here, why should I be afraid? Thus the fear is gone; Because fear comes from the second and there is only him.

But he was not pleased; That is why you find people do not feel joy if he is alone, so he likes to have a second (accompany him), and it was as if he hugged the husband and wife, so he divided himself into two parts, and from here came the husband and wife, and that is why Yajnavalkia said: Each one is half of himself, complete by the wife, then intercourse His wife and reality, hence human reproduction.

Then the wife thought that this took me out of his body, and then he had sex with me, I must disappear, and I became a cow, then Porsche turned into a bull and its reality, and the sex of cows reproduced, then I became a mare and became a horse, I became an ass and he became a donkey, and he intercourse with her. He became a goat, ... and so on until all creatures of seed and ants were born...

When he finished with this and looked at those beings, he realized the truth of the matter and said: Indeed I am this same creation; Because I took him out of myself, and from here he himself became a creature .

6) It came in the Mandak Upanishada: Just as a spider sprouts from its body threads of a web and takes them back into its body, and just as the lands grow

medicinal trees, and poetry comes out of a mans body, so all worlds sprout from Brahman, and from the latent nature of the Brahman, then sprouts From nature, Heron westward (the golden egg), and the heart grows from it, and from the heart, the five natures, and from here the creatures gradually sprout ().

7) As it came in it: Just as a luminous fire emits thousands of sparks, so all creatures sprout from Brahman and then perish in it ().

8) And it was mentioned in the Upanishad that the process of creation took place by the friction of matter with the soul, where the student asked their teacher Pipplad: From where are the living beings born? Piplad replied: The Creator, when He emerged as a Creator at that time, is called Pragapti. His work was to create, develop and preserve living things. Being purely one, and that of his own free will - so he created two pairs, the first of which is masculine, which is life under the name "Pran", and the second is feminine, which is the substance under the name "Rayi", and these two pairs made all creatures.

It indicates that in every creation two things must meet: life and matter, and without these the process of creation does not take place. One of the manifestations of Pragapti is the sun, the sun is life, and the moon is a substance, with their meeting all plants are obtained, which is used as food for every living thing. The year, which is divided into two parts, the southern side and the northern side. As for the first section, the sun will be on the southern side, and in the second section the sun will be on the northern side. The northern side is like life, and the southern side is like matter, and when they meet, the year is formed. Among the manifestations of the two pilgrimages is the month, which is divided into two parts: the first part is white, and the second part is black, and when they meet, the month is born. Among the manifestations of Pragapti: The day, which is divided into two parts: The first division: Night and the second division: Day, for day is life, and night is matter, and by their combination, the day is generated. It is the substance, and from the sperm all animals are born .

9) The narrations of Manu Samrti: Three types of conceptions of creation are mentioned in the Mano Samrti, and the following are mentioned:

The first narration: What was mentioned in Manu Samrti: Chapter One (1/5-31):

These beings were dark and unseen, they had no distinguishing marks, and their knowledge was not possible with evidence, but rather they were unknown as if they were in a deep slumber.

Then 'Permatma', the subtle kindness in Himself, the manifestation of beings with His power, has eternal power; He created the elements, etc., and revealed

Himself, and destroyed the darkness.

The "Permatma", which cannot be understood by reason alone, is the subtle, subtle, and encompassing of all creatures; He showed himself.

Then it seemed to him: to create creatures from his body, so he first created water with thought (pure firm will), then he threw its seed into it.

And this seed became, a golden egg, shining like the sun, and he rose from it; Pramatra himself, in the form of "Brahma" the ancestor of the whole world. ...

The first self, created by the inner paramatra, the eternal who is both true and untrue!! She is Brahma.

Brahma resided, in this egg; A whole year, and he was satisfied, then divided it in thought; Into two:

He made of it the heavens and the earth, and He made a space between them, and He created the eight directions, and the seas.

Then he (Permatma) was resurrected by himself; The soul that is true and untrue, and a creation of the egoistic soul, which possesses the attribute of complete feeling ().

He created the mind, which has the three qualities (), and created the five poetic senses.

Then he mixed his clay; The Six Gentle Parts, of Infinite Power, the Creation of All Creatures...

The elements and their influences, the heart and its parts, are adapted to all creatures; She is in that self, immortal.

Then he created this mortal world, out of the sum of the parts of these seven eternal and gentle things, namely: the mind, the ego, and the five elements (), which have great immortal powers.

deposited in the elements; its characteristics, and singled out the following from each of them; Adjectives of the former with an increase ()..

Then Brahma created the working gods, on their various classes, and created the gentle spirits, and created Maha Yagah (the True Great Sacrifice).

created from fire; rig vid, and out of the air; Yagor ved, and from the sun; Sam Fade, to fulfill the cult.

Then He created time and its parts, and He created: mansions of the moon, cars, rivers, seas, plains, and mountains.

Then He created: sport, speech, pleasure, semen, and anger, to create these creatures...

for the happiness of the world; the creation of the Brahma Brahmins; From the point of. electrocution; from his arms. a vaisha; from his thighs. the chaudra;

from his feet.

Sheikh Al-Azami says: The following is taken from this legend:

A - Brahma is a creature created by Permeshore from the material of creation.

b - This creature turned and became a creator, thus creating heaven, earth, heaven and all that is between them.

A - Then this created Creator created the four classes, and we do not know who created the rest of the human races.

D - This Brahma is the one who manages the creatures, so we do not know what is the function of Brahma who created Brahma .

E- These beings continue to exist from their first creation until the Resurrection, then re-create them again. And I don't know its end ().

This is the first narration, and it simulates the philosophy of the golden egg that came in Rig Veed (10/129) and in particular (1-3) of it, as it was mentioned in Stept Brahmana (6/1/1) and Chandwega Upanishadah (3/19/1-2) . Some of the articles from the Sankhya philosophy were added to it.

The second narration: What was mentioned in Manu Samrti in the first chapter: (32-40), which is:

Brahma ; He split his body and made a half into the image of a man. and one half in the form of a woman. From their intermarriage, he created a great man named Pratt .

So know - O rabbis - that that great person, after he accepted and worshiped, created me. To be the creator of this whole world.

When I wanted to create the world; I accepted extreme sports, and created ten inks; You made them gods of this world.

And here are their names: Marij, Otar, Anker, Plast, Bella, Kart, Bragtah, Bisht, Prigo, Nard.

And these rabbis; They created the Seven Manu, and they created gods of varying degrees (they are not of Brahma's creation), and rabbis of great power, called Maharishi.

And they created: yeksha(), rakshash(), pashach(), gandarb() , apsra(), asor (), (basuki () and those below him from) serpents(), kurr(), and they created ancestors(), and valued their homes .

And they created: lightning, thunderbolts, clouds, rainbows, thunder, piercing meteors, pole stars, and all kinds of heavenly lights.

They created kannur (), monkeys, fish, birds of different races, animals, deer,

humans and animals with two rows of teeth.

They created large and small worms, butterflies, lice, flies, bugs, etc., and many inanimate objects.

All these creatures, animal and inanimate; These rabbis created her, in accordance with her actions, by our command, and by the strength of their sport...

I said: This narration is like the statement of Porush Sukt in Rig Veda (10/90), except that the author mixed it with the philosophy of Sankhya.

The third narration: What came in Manu Samrti (1/74-78)

This novel is very brief, and it shows the effects of some Indian philosophies, especially the philosophy of Sankhya after modifying some of its elements (), which are:

Then that sleeper awakens, at the end of that day, and creates the intellect that is true and untrue.

Then he gives the mind the power of creation; He creates from himself the space - the ether - which is one of his attributes; the sound.

Then he creates out of space; The air strong, pure, transporting all souls, described by touch.

Then he creates out of air; Light that kills darkness, the owner of color.

Then he creates from the light; Water, the owner of the craftsmanship of taste, is created from water; The earth - dirt - possesses the characteristic of smell, thus is the beginning of the formation.

These three narrations that came in Manu Samrti are all a summary of the previous narrations in creation. Nothing came from Samrti's books, even his attempts to combine theories in them failed. The interpretation of creation in this way is not based on knowledge and certainty, nor on reality, but rather it is conjecture, conjecture and the accusation of Ram. .

10) Perceptions of the Books of Al-Baranat:

As for the Brahma books, there are more contradictory and turbulent narrations in them, and the reason for this is that the books of the Brahma are subject to the theory of their authors, and we have already mentioned in the study of the Baranat that the Baranat is divided according to the main deities into many sections. Pranat glorifies Chishnu, which is the most, and makes him the creator of beings, and makes Brahma emanating from him, and mentions the ways of creation according to it. The power, and they see the meeting of the powers of the gods in their gods (Durga, Kali, Lakshmi), and make her the creator of this

universe and beings, and mention the various ways of creation, all of which are nothing more than myths and Samar, and the following is a statement of the most important of them:

1- It came in some of the branas: Creation is the result of the three attributes, six, shake, complete, (the royal, human and animal qualities), everything that is seen is transient, and the supreme God is not described, but feels his presence by knowledge.

Chishnu was sleeping in the leaf of the Ashfat tree (), thinking who am I? Where did you come from? What I do? And so on; When he heard a voice saying: Everything is ephemeral except me , then Devi came and said: The Absolute One who wanted to create the son of Chishnu (Narayn) first, who has pure possessive qualities (adjective six), then creates from his navel Brahma, He has human attributes, (adjective raj), his attributes are medium, then he creates a Shiva between his eyebrows, which has dark attributes (adjective tam).

Then Brahma obtains the power of creation through sports, then creates a creation that mixes with them as , preserves and raises them as .

This story is nothing but a summer in which the storyteller's attempt to combine the Hindu deities appeared ().

2- It came in some of the Prana: Vishnuas it is known possesses a great personality in the Hindu religion, and his wife Lakshmi (LAKSHAMI) is a symbol of strength for him, and it leaked into him as light in the moon, and it has two different meanings:

One: it represents the existential will of Chishnu .

The second: it is the side of the cosmic existence, and creation begins from it.

And when ((Chishnu)) woke up from his deep sleep, which lasted for an unknown period, and woke up ((Lakshmi)) from her sleep, and ((Chishnu)) at this stage has six personal attributes: knowledge, ability, horizons, life, strength, and majesty .

the group of these attributes created Vasudeva and from the sacrifice of Vasudeva three hypostases emerged, they are Shankara which

represents knowledge and horizons, Parwin which represents power and strength, and Nruddha which represents life and majesty, and these The three hypostases run the world ().

This myth makes the creator Chishnu, and then turns the whole story into the story of Krishna known as "Vasudeva", one of the Samaritan hoaxes.

3- The companions of Pran (DEVI BHAGABAT) say : The creator of this world is a woman whose name is Sri and she is the one who created the three gods known to them: Brahma (the Creator) and Chisnu(Razzaq)) and Mahesh (Shiva) ((The Grim Reaper)) and when this woman wanted to create the world, she placed one hand on the other and Brahma came out of her . Then she resumed her work, and he left her (((ishnu) , so she ordered him to marry her, but he refused, so she burned him, then she repeated the work, so Mahesh came out of her, so she ordered him to marry her, but he refused, except on the condition that she change her image and come up with another image, so she did, then he asked her to greet his two brothers, so she greeted them, then he asked her To create two women for each of his two brothers to marry one of them, and she did, so they all got married. And these are the three gods who created the world, and they are the ones it .

We see here the Creator Sri , and she is the goddess of power called Shakti Devi, who created the world, even the three gods known to Hindus, and perhaps she was one of the inventions of the Shaktia Companions, from Hanakah Bengal and Tamil.

There are other, more conflicting narrations in the books of arguments. You hardly find two books of arguments that agree on anything in this section ().

These various conflicting narrations on basic issues such as these, which were mentioned in the Books of Al-Baranat, which are among the sacred books of the Hindus, are sufficient to indicate that they are false, and they also indicate the invalidity of this religion.

11) Vedant's Philosophy of Creation:

The philosophy of Vedant is one of the philosophies that have great resonance among Hindus until the present era, because this philosophy is the only philosophy that has made its subject matter creation and the universe and its relationship to the Creator. In short terms, he called it "Vedant Sutter". Later Hindu philosophers differed in the interpretation of these abbreviated expressions, and the differences turned into independent schools of philosophy itself.

The first trend: non-dualism, or the unity of existence, and called it: Advaita or Advaita, or Kevaladvaita. This first trend was called by the well-known Hindu philosophical scholar **Shankar Acharya** (788-820) CE.

Shankar-Acharya holds that there is only one absolute reality, which is the only unchanging real being. And this reality is Brahman that the Upanishads spoke of, and everything else is an imaginary and illusory product or misguidance and deception that they call *Maya* and ignorance, meaning that there is no existence except for Brahman.

Brahman has the ability to create delusion, deception and illusion that enables him to conjure up in the mind a world full of magical scenes.

In Shankar-Acharya's view, the sensory world does not exist without consciousness, only Brahman is real. And what else is absurd, apparent, useless, and *maya* any misguidance and deception ().

Shankar-Acharya believes that our knowledge of the external world is shaped and determined by our senses, and therefore this knowledge does not reveal the truth in itself, but rather reveals the way we form reality with our senses, which can only perceive through space and time.

By this we know that there is no creation, no creator, no universe or beings in Shankar-Acharya's conception, but existence is for him alone, and he is Brahman.

The second trend: The trend that advocates the unity of existence with the recognition of two facts:

The owner of this trend is the Hindu scholar (Ramanuj) (1017AD?).

This Hindu scientist sees that Brahman is the real, independent existence in all respects, and at the same time he sees that the existence of the world is also real and not imaginary, so he sees the oneness (Advaita) special (Kishita).

Ramanuj believes that Brahman is the supreme god himself, and there is no creator and god besides him, and this god has two sides (): an active side and an inactive side, he created from the active side the living, while he created from the inactive side the dead or inanimate, so his recognition of the active and inactive side. From Brahman it is not intended that he sees their existence as independent of themselves; Since these two aspects of the Brahman body itself, they do not have any independence, and they are two aspects of the Brahman body, the Brahman of their soul and their master, they do not exist without Brahman, so he sees the unification of Brahman in its active and inactive divisions, there is nothing outside of them, and that is why this theory is called Advaita or non-dualism : Advaita or non-dualism, but this oneness is not general but rather specific; For Ramanuj

acknowledged the abundance ; Because he sees that Parmatma or Brahman divides himself in the infinite worlds and in the living and is in them like a soul, and that is why his theory is called the theory: Vishta Advaita , or special monism ().

Thus, the conception of creation and the universe by Ramanj becomes clear to us in the following matters:

Ramanj believes in three truths, the active, the inactive and Brahman, but the active (the living) and the inactive (the dead) are the two aspects of Brahman.

Ramanuj makes the Creator the same as creation, meaning that he proves two existences but they are in one thing, i.e. within Brahman, where Brahman is divided into two sides: the active side and the inactive side. And this is contrary to what Shankar-Ajaria is upon, where he does not see existence except for one from every aspect, and he does not see other than him in existence except in illusion or deception and deception by Brahman, and then there is neither a Creator nor a creature.

Ramanj sees that Brahman is the same as the supreme God, the Creator, and the creatures are part of it, and they have reality, but their existence is not independent, rather their existence is with the existence of Brahman. And God is his rank without the rank of Brahman, then God is from the totality of illusion.

In this way, the most important views of Indian philosophies () about creation and the universe were reviewed, and as is well known; That every philosophy has followers between many or few.

12) Some Hindus' perceptions of the creation process in the present era:

When we ask Hindus about the process of creation, how was it? They mention some of what was mentioned in the books of Al-Baranat of fairy tales and the weak narrators, and if he has a type of collection, he may mention to you what was mentioned in the books of Smrti of narrations, and we have previously explained some of them.

As for their authors, they always try to combine different opposing narrations, until they come up with a summary on this subject. One of them says (): There are two types of creation:

The first type of creation: It is called Berkert ():

What is meant by Prakrit is the sum of the abstract material and the perceived matter (), as they call it Shargha , and the truth of this belief is: that the existent is one thing, and that Purch is the soul, followed by the absolute substance (I mean the abstract material and they call it apketi.e. anything without form). It is a death with three forces by force without the verb its names six and

raj and tam (), and it is followed by nature and they call it ankarand its derivation from domination, increase and arrogance because matter when wearing forms takes the growth of beings from it, and growth does not occur Except for referring to the other and comparing it to the developing, and it is clear that every compound has modes of which the structure appears and to which the analysis returns, and the universal beings in the world are the elements, and they are, according to their opinion, heaven, wind, fire, water and earth, and they are called Mahabhut i.e .: the greatest of natures.

These elements are complex and have modes that precede them called ping mater meaning the five mothers, and they describe them as the five senses, simple in the sky which is audible, simple in the wind , which is tangible, simple in fire , which is the seeing , and simple in water rs which is the taste And the simple earth , which is the sniff .

And each of these simple things has what is attributed to him, and all that is attributed to what is above it, the earth has the five qualities, water is reduced from it by smell, and fire is reduced from it by it and by taste, wind with them and by color, and the sky by it and by touch.

The result of what has been mentioned is the animal, and that is the fact that the plant according to the Hindus is a type of animal, and the animal is an animal by the senses, and the five senses are called indrians , which are hearing with the ear, seeing with the eye, smelling with the nose, tasting with the tongue, touching with the skin, and then the will to dispose of it on various types of speculators in its place . From him is the heart, and they called it from , and this is called Gyan Andrian , meaning: knowledge of the senses; The result is science and knowledge.

Animalism is complemented by five necessary actions for it, which they call Andrians generosity, meaning the senses, in fact; Because the result of it is work and craftsmanship (), which is to vote according to all kinds of needs and wills, to oppress oneself with ones hands to elicit and to avoid, to walk with the feet to seek and to flee, and to shake off the curiosity of food with both of the outlets prepared for it. The simple, the principal elements, the perceptive senses, the volition , and the mechanical necessities, all of these together are called in the Hindu religion ttu , meaning the hidden truths.

These twenty-five things have a role in creation for them, and as for the process of creation, it takes place as they say: The voluntary actions that exist from the animals body do not emanate from it except after the existence of life in it, and the proximity of the neighborhood to it, and the soul is actually ignorant of itself and of the matter beneath it, eager

to comprehend what It does not know, assuming that it has no strength except with matter, so it longs for the good that is survival and desires to see what is hidden from it, so it emanates from union with it. the two qualities; It suits each one of them in one of the two ways, enabling him to mix with it, and there is no contrast more distant than between the body and the inanimate, and therefore the soul will not reach its goal as it is except by the likes of those mediums, which are souls arising from simple mothers in the worlds of Bhor Lokand Bhuber Lokand The Book of Luke, they called it gentle bodies in front of the dense bodies of the elements. The soul shines upon it, and it becomes ships for it with that union, like the impression of the image of the sun, which is one in several mirrors set on its side, or water poured into pots placed on its parallel, seen in each of them equally. It has its effect in heat and light. If the different gamete bodies are formed and formed from the male and the female (as for the male, what is in them of bones, veins and semen, and from the female, what is in them of flesh, blood and hair), and prepared to accept life, these souls are associated with them and have them like palaces prepared for the various interests of kings, The five winds entered it, two of which are the attraction and sending of the soul, the third is the mixing of food in the stomach, the fourth is the mutation of the body from one place to another, and the fifth: the transmission of sensation from one end of the body to another.

The souls are not different in essence and are imprinted on equal, but their morals and effects differ in terms of the different bodies that are associated with them due to the three forces (meaning: six, raj, complete ()) in which they fight and corrupt them with envy and anger, this is the highest reason for the resurrection of the action, and thus The creation process takes place.

As for the lower reason from the point of view of the material; It is her quest for perfection and her best preference, which is the exit from strength to action, and in the nature of arrogance and love of domination, she shows what she has of the possible types to the one who knows, and the hesitation of the soul in varieties of plants and types of animals, and they likened her to a skillful dancer with her craft knowing

the effect of every connection and separation in her. Luxurious, very keen to see what is with her, so she began to show her types of crafts one after another, and the owner of the council looked at her until the technician was with her. It is not with her but the return, and the re-desirable Sarha. And the act rose on the example of Rebekah in a separation cut off and her family fled except for a blind man who was in it and a crippled person who remained in the open, despairing of escape, and when they met and got acquainted, time said to the blind man: I am unable to move and able to guide, and I command you in them contrary to my command, so enable me on your shoulders and carry me to guide you on the way and we go out together From the dead, so he did, and the will was fulfilled by their cooperation, and they separated when they came out of the wilderness ().

The books of Al-Branat mention that these five elements, grouped by Permashore, become a golden egg from which the sky, the wind, the light, the water and the earth grow, which is called Mahabhut meaning the greatest of natures. Including the small natures, where the sky surrounds the wind, the wind is fire or light, and the water is the earth, so the earth is submerged in water, so Permechor (the supreme deity) sends mountains and seas to save the earth from drowning, then from these combined dry natures create creatures and worlds (). And they see that this type of creation prays its nature even after the general annihilation, and from here the second creation rides.

And the second type of creation: It is called Bekrit ():

And it is the creation by Brahma, as it came in the books of Brahma and Smrti that Brahma is generated in the aforementioned egg from the navel of Kishnu, which is in the water, and after Brahma is born, everything that is generated by Brahma is called Beckerts creation. He changed the living for the benefit of the living. As for creation, the best of the living is Heron Garba, i.e. the golden egg, which is a gentle body, and the first He created Brahma: the sun, the moon, Boron, and other gods, then he created the day, the night, the year, the time, the seasons,

and the other things on the earth, then when he thought In himself, several children were born to him, and they are "Sinnt, Sink, Sanandan, Sanatin", these four, and then "Adi, Menu, Meriji, Atari, Anghera, Bulst, Bule, Kruto, Daksha, Peschata, Priego, Nard"were born. These ten servants, these are called: Prajapati, so the father of these ten people made righteousness to them, and these ten Pragapti are the ones who gave birth to all things in the worlds, and since Adi and Manu were the children of Brahma the soul, and Manu is the one from whom man was born, that is why man is called Manu, And since Brahma came by himself, and the one who came by himself is called Shaynbhub,and from here it is said to Manu in relation to God Yeh, "Shinhopop Meno"().

Most Hindus believe that this creation is continuous and there is no end to this existence, there is creation and there is annihilation, then creation and then annihilation, and the chain of life never ends.

And they estimate for each life a period of time, so they say: It is four yog, six yog, every yog, yog, all yog, all this is Brahma day, and it is one life duration for the world, and then the annihilation which they call brolwi, then such a period is Brahma night. Then the day of Brahma (four yogs), then the night of Brahma (Berlui and its duration is like its day four yog), and so on for a hundred years for Brahma, then another Brahma is born in the navel of Chishnu; Because his age is twice the age of Brahma, and thus a new Brahma comes, creates and perishes until the end of his hundred years, and the sequence of life, and this chain never ends.

The second requirement: the Hindu view of the universe and beings

Some Vedic Conceptions of the Universe and Beings:

The Vedic books mention myths about some creatures, including:
Attributing some human qualities to some aspects of the universe, for example:

They depict the marriage of some of them to each other,

so they mention the marriage of the sun with Ashfidin (), and claim that the sun is the pair of the earth and the sky () (the sun is a pair and the earth and the sky are his two wives).

Imagine heaven as a father, and the earth as a mother ().

The Daughters of the Coffin (the seven stars gathered together in the sky) are depicted as the daughters of some of the Rishis .

The claim that the planets are alive, responding and carrying out actions like the wise.

A suit of boats for some creatures such as a horse a boat of sun, fire and indra.

Claiming superstitious things, such as:

Depict strange creatures such as Rakshas*() and Gundhareb*().

Imagine that Al-Rishi*, called H , is the one who brought the sun first with his own worship and striving ().

Imagine the dawn, which they call "Usha", as the mother of Agni (the fire).

There is good information about some aspects of the universe, including:

The fact that the sun gives its light to the moon ().

Talking about the course of the sun and its speed (), and the fact that the Earth is stable and stable, and the fact that the sun is the current one ().

Talking about the solar year and the lunar year and their differences ().

Talking about the sunrise and sunset ().

Talking about the solar eclipse (without details) ().

Talking about the Earth's orbit, meaning that it has an orbit (without details).

It is information that astronomers can know and understand, but superstitious beliefs and false claims about them indicate:

The Vedas cannot be from the All-Knowing, All-Powerful, All-Knowing, All-Knowing.

Or that the Vedas deviated from their intentions, and inserted in them what was not from them.

The Vedic writers sang poems and told stories as they pleased, regardless of whether it was actually right or wrong.

Perceptions of the books of the Brahmanical stage about the universe and beings:

Hindu views of the universe and beings in the books of the Brahmanical period are ambiguous; Since we cannot define them precisely; As most of them are the opinions of people and men called wise men, and despite their contradiction and contrast, they carry only primitive meanings. The following are some of the perceptions that came in them about the universe and beings:

We note that many Vedic conceptualizations remain at this stage.

They believed that a great spirit controls the worlds, and they believed that there is a spirit of it in every human

being, from it it is the divine part, and it returns to it after death.

They see that the dead, after death, passes his soul in the world of the moon and the world of the sun; If it passes through the world of the moon, then it is in the world of the fathers, and it is not immortal, but the soul that passes through the world of the sun, then it is immortal (), so as long as the human being is in his life, he is in Mnush Lok i.e. the world of man , and if he dies, he either goes to Petrine Lok That is: the world of the fathers , which is the moon, and this world is a temporary world, or dew-lock that is: the world of the gods , and it is an immortal world, and it is the world of the sun. The world of man can only be conquered by a child, nor can the world of fathers be conquered except with work. As for the world of the gods, it is not possible to obtain them except with the familiar knowledge, which is the knowledge of Brahman ().

that food is from which man is born; Because food is the cause of semen, and semen is the origin of man ().

Fire is the cause of birth, so he takes him to the home of the hereafter with fire, and he is burned after death ().

They see the earth taken from the abstract of water ().

Perceptions of the Universe and Beings in Late Hindu Books

Their conception of the universe and beings in their later books of the Dharma Shashtra and the Pranat books is very absurd .

The universe is like the egg, which the Hindus call Berhamand, which is a compound word of two words: Brahma + And = Barhamand, meaning the egg of Brahman.

As for the sun, their sayings about it are absurd. Among their sayings are: The sun is spherical, fiery, with a thousand rays. And in it also that in the old days there was earth, water, wind and sky, so Brahma saw a spark under the earth, so he took it out and made it threes, then one third of it; The usual fire in need of firewood, extinguished with water, and a third; the sun, a third; Lightning, and there is also fire in animals, and these are not extinguished by water; For the sun attracts water and the lightning shines through the rain, which in the animal is between the moisture and is nourished by it .

Twelve suns rise from them in one month, and it was said in the book Chishnu Dharm: that Chishnu (who has no beginning in time and no end) divided himself for the sake of the angels. Those who do not see the reason for that being so many names claim that the rest of the planets are many and the bodies are one .

The suns personify and women give children, as stated in Mahabhart that you were the wife of Pandu the King before her marriage, the sun had intercourse with her and she had a son, which is called "Karnu".

And they believe in the moon wonders. Among their beliefs in it are:

The orbit of the moon is the assembly of the fathers who call them Petrine, and it is a statement based on the sayings of astrologers, so their assembly became the first of the heavens ().

Among their beliefs about the moon is that the moon descends often and he commits adultery with the wives of Hindu saints. On some occasions, one of the saints threw his spear towards the moon, and his face turned black.

And in another story: that the moon committed fornication with the wife of one of the feathers and she claimed that you would be an eclipse as long as you enjoyed me unjustly.

And they have wonderful superstitious beliefs regarding the planets, for example

They depict the planet "the pole", which is called in their language "the path", as it was stated in Bag Buran that the sky rotates on the pole like a potter's rotor, and the pole rotates on itself and does not move from its place, and it completes the rotation in thirty martha, i.e. on a day and its night. And in Bag Buran: The wind moves the planets around the pole while they are tied to it with ties that people do not see, so they move like the wood that is rotated in the mills of the painters, for its origin is like a fixed one and its end is revolving.

Among their legends about Antarctica:

That an angel they had called Sumdathad deserved heaven for his good deeds and did not want him to remove his body from himself when he moved, so he intended Peshtto spray and inform him that he loves his body and does not want to leave it, so he deceived him from carrying the earthly body from this world to heaven, and also presented his need to his children I spit out, and they spit on him and mocked him and made him a "hindala" tied with the ears. So he came to "Bashwamitr" spraying on that condition, so he was alarmed by her and asked him about it, and he told him about it, and he told him the whole story, so he became angry with him and brought the Brahmins to make a great sacrifice and I want the children to work in them and said to them: Another scholar and another paradise because of this good king in which he attains his desires, and he began to make the poles and coffin daughters in the south, and Indra the chief and the spiritualists feared him, so they came to him beseeching him asking him to neglect what he had begun in that they should carry Sommat with his body as it is the second, so he left the scholar and they did that. What did he do until then?

And they see in many of the planets that they are born, Al-Biruni says: And because they do not mention anything reasonable or delusional, but they establish a tangible person for him and hasten to marry him, expedite his wedding, his conception and his birth(), from that:

Dakash married Dahram ten of his daughters, and they are the regions, and one of them is called Bas. He gave her many sons called Basun, one

of them being the moon .

Al-Shams is the son of "Keshb", and her mother, "Adat", was born in the sixth "Mentar".

Mars is the son of "Pragapti".

Mercury is the son of the moon.

The buyer is the son of Anker.

Venus is the daughter of Barak.

The son of the sun was born.

And the sinner Ibn Jamm is the angel of death.

The head was born on another house called Ryoti .

And they say: The distance of the sky from the earth is equal to the radius of the earth, and the sun is below everyone, the moon is above it, the houses and planets are above the moon, and above it is Mercury, then Venus, then Mars, then Jupiter, then Saturn, then the coffin girls, then the pole above it, and the pole is connected to the sky, and it is impossible for the planets to fall under census Human. And some of them say: The moon is hidden in conjunction with the sun, just as the lamp is hidden in its light, and then the distance from it appears, this is what the author of Bag Buransays ().

It came in Mach-Bran: Sixteen mountains were in the past with wings that flew and soared, and the ray of Indra the chief burned them, until they floated around the sea, with their wings clipped on all four sides. It was filled with the flow of rivers to it, and they made there a story of this fire ().

As for the eclipse of the sun and the eclipse of the moon, they said: The eclipse of the moon is the shadow of the earth, and the eclipse of the sun is the moon.

The Hindus on the two lands are of the view that they are seven layers one above the other, and in dividing them into seven, ... It came in Ad Burandetailing that where he put a law for it and made each of the earths and the heavens on a member of the members of the sun, so the heavens were important to the abdomen, and the floor from the navel to the foot ().

As the Hindus see that what follows the two earths: the seven layers of heaven, and it is called lokatand Lukeis the assembly and gathering, in Bag Buran: that the earth is held by water and water is held by pure fire and fire is held by the wind and the wind is held by the sky, and the sky is held by its Lord ().

And they see: that the land we are on is round, surrounded by a sea, and on the sea is a land like a ring, and on that land is a sea round also like a ring, and on this system until each one of the number of land bands called islands is completed, the number of seas is seven ().

It came in Chishnu-Pran: that under the seventh lowest earth is a serpent called Shishnak, which is venerated by Hindu spiritualists. It is decorated with jewels, shining with its rays but not the lights, for they do not appear in it, and therefore its idiosyncrasies are moderate, and the winds and the light of trees and fruits with it, and times are hidden from its people; As they do not feel movements, and that (Nard) spraying and returning it to the glasses and watching those who inhabit it of the races (Det) and (Dano), so seek the bliss of Paradise next to its bliss...()

They also see: that the inhabited land is from Hammamt(Hamaaliyah) to the south and is called Bhart Warsh, (Indian subcontinent) named after a man called Bharthwho used to rule it, and the people of this world are the ones who are rewarded and punished without anyone else ().

They see that Linka(Sri Lanka) is the dome of the earth. Al-Biruni says: Whatever the earth is in its natural form, no place without a place deserves the name of the dome... They claim that Lang(Sri Lanka) is the fortress of demons, and they are pessimistic about it in the south, and they do not work in it. It is an act of righteousness, and they do not take a step towards it, but rather make it an act of evil, as India close to those places believe in smallpox that a wind is disturbed from the island of Lang(Sri Lanka) towards the country to rob souls ().

And they see: that beyond the fresh sea (the land of gold), which is twice as much as all the Debats (Algeria), and the seas are not inhabited by man or jinn, and behind it is Localok,a large mountain with an area of

50,000,000, meaning: fifty kurti (five hundred million miles).

As for Mount Meru, the sayings of the Hindus have been ridiculously absurd, and the mind does not accept anything from them. What they mentioned about it is that it is exceedingly high above the face of the earth and that it is below the pole and the planets revolve around its slope, so that it rises and sets... - Al-Biruni transmitted one of the strange myths about this mountain and then said As for the Qafthe Sufis, according to India, Localokthey claim that the sun revolves from it towards Mount Meru and does not shine from it except on its northern interior side only ().

As for Algeria, which they call Al-Debat, sane people may laugh at their perceptions of it, for there is no myth except that their belief in it has a share in it, from the descriptions of people in it, men and women, and from the descriptions of dirt and so on ().

As for the seas, they claimed that it was the sons of the one hundred sons of King Shagar who dug it up in search of a sacrifice stolen by one of the feathers .

As for rivers, their beliefs in them are not less superstitious than the islands and mountains, where they believe that they are among the gods, just as they believe their life and that they possess harm and benefit. For example, they say: The river (Ganga) or Kink passes on Kandharb - the singers - and Kunar, - the servants of Paradise - and Jaksha (Yaksha (Yaksha)) Rakshis, Badathir, Orkan - that is, crawling on its chest from dogs - and dogs.... It is known that these are imaginary creatures whose existence and interference in people's actions in this world's life they imagine ().

As for earthquakes; They thought that there is a serpent or a snake under the ground that grabs the ground and raises it on its head, and if he moves it, an earthquake occurs ().

They also see that the directions are eight and have lords (), and among their stories in the eight directions are:

It came in the book of Chishnu Dharam: that Atarwhich is the planet that follows the daughters of the coffin, he married with the destinations

that are one, and if she counted eight, the moon was born for him from them ().

And in other books it says: Dakshawho is Prajaptimarried Dahram(which is the reward in reality) ten of his daughters and they are the regions, and one of them was called Basand he bore her many children named Basunand one of them was the moon, ...().

These myths are all found in the books of the Hindus, in their perceptions of the universe and beings, and they all indicate that their religion is based on superstitions and superstitions in which there is neither guidance nor light from the Lord Almighty.

Hindu views of the universe in the present era

Determining Hindus' views on the universe is very difficult; Their old opinions that are found in their holy books are all present among themselves, and they always change their opinions with all the new opinions of scientists about the universe and creatures, and they may consider this a pride for them that they keep pace with the times, and do not remain on a specific book or a certain belief. This is the most important thing that can be stated from Hindu idea of creation and the universe.

The third requirement: a response to the Hindu belief in creation and the universe

The Hindu belief in creation and the universe is a conflicting and conflicting belief, and it is the phenomenon of invalidity for everyone who has the slightest grasp of mind, and it is just empty claims and riddles, not based on evidence and proof, so he does not occupy himself with responses to them.

However, the one who looks at the sayings of the late Hindus in creation, it becomes clear to him that they agreed on some matters, namely:

Creation for them is not in the sense of creation from nothingness; As they do not imagine existence from nothingness, and they deny it the most severely (), so they see the foot of the material of creation, just as they see the foot of God or Brahman, or the universal soul, and they see the foot of the soul or the human soul, and in this they are like the Greek philosophers who say the antiquity of matter.

The following is a response to these three elements on which they built their

belief in creation.

The first element: the foot of the god

We say: There is no doubt that God must be ancient, eternal, and eternal. The Almighty said: He is the First, the Last, the Outward and the Inward, and He is All-Knowing of all things (Al-Hadid: The Supreme, the Hindu soul, but the Hindus believe in Him is the All-Soul). , which they express with Brahman .

And they prove it to be an absolute existence, and it is not described by anything other than the attribute of life, science and consideration, and they do not prove any action to it at all. Rather, they attribute all actions to the general nature or law, which they sometimes call Varuna, and sometimes Rita .

This deity does not actually exist, but is an assumption and guesswork on the part of their thinkers; As for their calling this deity the supreme spirit or the universal soul, which is what they call Brahman or Atman , if they mean by them that these are among the names or attributes of God, then this is only valid if it does not result in something prohibited. This entailed prohibitions regarding the relation of the individual soul to it, as they believe that the individual soul departs and vanishes in the higher soul, and in it there is confusion between the Creator and the creature.

But if they want that there is no higher deity except this universal soul or the supreme soul, then there is no doubt that they fall into such prohibitions, including:

First: that they will be among the secularists who deny the existence of God in the first place, and they are not considered to be influenced by their Greek Aryan brothers, who proved like them the universal soul instead of God, and if there is a difference between them in defining its concept, perhaps the origin of the idea is one, it has developed among some, and other concepts have been taken .

Second: The issue of the soul and the soul is one of the thorny issues of all nations, and it has been said: To delve into self-knowledge is to delve into a delicate, deep and subtle matter that many people confuse .

Phaedon says : The attainment of certain self-knowledge is a very attainable goal, and he says: Well, Socrates, ... I will tell you what I find difficult ... You feel what I feel how difficult and even, how impossible it is to try Access to certain knowledge about such issues that confront us in our present life ().

And Aristotle says: Obtaining an intimate knowledge of the soul is absolutely and in every aspect very difficult ().

In the books of Hindus, there is a story that indicates its difficulty for them as well:

The story says: (WAJ SHARWASH) used to give alms to cows that were not fit for dairy production. And he hopes that he will be rewarded for that, but his son (NACHI KEETA) objected to him , and said to him: Where are you sending me, my father, when I love your children? He means, you must give your good money to God as an offering. The father remained silent, and when the son insisted on asking the question, the father became angry and said, I give you to Yama. Then he sent him to the world of the dead, so the king of death welcomed him and was pleased with the coming of this intelligent son, and after long services, Yama said to him: Ask Whatever you want, the son said: People differ on earth about what happens to a person after death? Some of them say: The soul of the dead remains after death, and some deny that, so what is the truth of this saying? The angel of death said: O clever child: This issue is one of the most difficult issues to understand and comprehend. Even the angels and those close to them fall into great confusion about knowing the fate of souls. So ask another question, but the son insisted on that, and the Angel of Death answered him...().

This story indicates how difficult it was to search for the soul among their sages, as well as what they confounded during their search for it, and their failure to reach the inevitable result in it.

And if this is the case with regard to the soul of the creature upon which human life is based, then how will their knowledge of what they call the supreme soul be ?

Third: People differed in the matter of the soul in terms of its reality, its independent existence, and its stability in the body, and in terms of its antiquity and occurrence, and in terms of its primacy over bodies its opposite. It is an issue in which there is a difference of opinion, as well as the higher spirit.

Fourth: The universal soul or soul is nothing more than a myth from the myths produced by their minds and thoughts, for the following:

1 - They did not see it, nor did they see anything similar to it, nor did they witness the creation of the heavens and the earth, nor the creation of themselves, just as they did not take their saying from an honest informant, so it is no more than conjecture and conjecture.

2 They based their speech on what they saw of the soul in the creatures, and this is not sufficient in giving the correct and complete knowledge of it; Because the creatures denote general things and do not denote precise things, so if their conception of the soul is insufficient or pure, how can they build on it something general like this of the universal soul or the supreme soul, or Brahman, and give them the description of lordship?

3 - They measured in this section the absent according to what they believed to exist, and if the measurement of the absent on the witness is not justified, then how is the measurement of the absent on what they did not reach a definitive conclusion about, there is no doubt that such an analogy is false, there is no evidence for the existence of the total soul or Brahman at all.

4- The belief that the soul exists in the planets and many celestial bodies is a belief that no sane person would accept. A kind of madness and dementia, no two doubt that ().

The claim of the existence of the Universal Soul or the Supreme Soul, expressed as Brahman or God, in this regard does not exist at all, let alone be ancient.

As for the second element: it is the claim of the foot of the soul

Hindus believe in the soul that it is eternal and eternal like God, but that its knowledge is limited ().

responses:

First : This belief does not exist in my Suruti, and by that I mean the books of the Vedas, Brahmans, and Upanishads, and the established rule among Hindus: that any belief that contradicts Sruti is not acceptable, so let this belief also be unacceptable.

As for the statement that it is in contradiction to the bids, the Brahmans, and the Upanishads, one of the Hindus challenged his fellow creed at the time of Sheikh Thana Allah al-Amratsari: That the doctrine of the feet of the individual soul should be the creed of Sruti (the Vedas). Found in "Sruti"().

Second : There are texts in some Upanishads that expressly indicate that only God or Brahman is the old, and he described him sometimes as older than everything old and sometimes as older than everything that happened().

Third : This belief makes God in need of another, and everything that is in need of another cannot be a creator. Rather, God is omnipotent, even in the belief of the Hindus, and they call it Surushkati .man That is to say, the Absolute One .

Fourth : There are different forces in a person's heart, brain, eye, nose and ear, and after the soul leaves the human body, all these forces perish. Is this not a non-existence? If you say that all of this is from the power of the soul and that it goes away, then why should a living person lose some of his powers, so with the presence of the soul he would be deaf, blind and insane? Why do these spirit powers not work after using the narcotic substance "Chloropharm", and leave its action? If this drug (Chloropharm) is capable of annihilating and destroying the qualities of the soul, then why is God not able to destroy that spirit?

Fifthly : The Holy Quran has solved for us the mystery of the soul with this sentimental method, saying: And they ask you about the soul. Say: The soul is from the command of my Lord, and you have not been given of knowledge.

First: The soul is from God's command, and God's command here is to add creation to the Creator as an addition of honor and honor, so it is created.

The second: the lack of knowledge of the creatures about the soul (), people do not know about the soul except a little, they see its effects when it is in the human being and they see its effects when it comes out of the human being, but he was not able to know its nature and reality, so how can the Hindus claim its presence while they did not know its truth or its essence? An honest informant

never told them about this, so their words about it are based on guesswork and guesswork.

Sixth : That the soul enters the human being without his will and exits without his will, and is tormented as the Hindus also affirm in what they claim of reincarnation, and that it enters the bodies of vile creatures in relation to those who died deserving that for them. Whoever commanded it something, so how could it be old, then this necessitates from him that it created itself or that there is no beginning of its existence, so how can he who cannot act by himself while he exists can create himself from nothingness, all of this is unreasonable and not acceptable, rather it must The Creator created it and the Creator of its creation, then disposed of it by entering it into the creatures and removing it from those creatures again at the time He willed, and that is the Lord of the worlds.

Seventh: If both spirit and matter are ancient, then what is the need of God? If there is a need, they mean: they are incomplete, and all in full can not be told, we mentioned our Quran. Allah is above what they describe.(Al-Muminoon: 91).

And he said: If there were gods among them except God, they would have been corrupted. So glory be to God, Lord of the Throne, above what they describe(Al-Anbiya: 22).

The two verses mean: that there can be no eternals, otherwise there would be competition and corruption, and when this did not happen, it indicates that the One, Glory be to Him, is eternal and there is nothing eternal with Him at all.

Eighth: If the soul is old, and the descriptions of the old are also old, then what about the child being born from his mother's womb without knowing anything ()? Where did the soul leave his knowledge? Why does he come to this world without knowledge with the presence of the soul in it? His lack of knowledge proves to us that knowledge is not necessary for the soul, and it is known that God is not like this, for He is All-Knowing of everything from which not an atoms weight in the heavens and the earth escapes, and on this there are two choices that have no third place before you; Either you prove that the soul in this case is also a scholar, or you acknowledge the occurrence of the soul, and say: It is not necessary that the descriptions of the old also be ancient. And then he does not object to the fact that some of the descriptions of God are according to his choice whenever and how he wants, so he does not need to prove the three ancients. Understand ().

This invalidates the claim of the Hindus in the footsteps of the soul, and praise be to God for that.

As for the third element: it is a claim that presented the material

We must know what the material is? Then see whether it is old or recent?

First: what is the material?

They call this word for everything tangible and tangible, and they also call it "Prakriti". or nature.

But the material that they claim to have made is, according to their understanding: permanu or the indivisible part.

Second: Is the material eternal?

The claim of the permanence of the article is not valid for the following reasons:

First: In this claim the Hindus have no document from their Vedic books, which is the origin of their books, and there is no word Prakritiin the Rig Ved originally, let alone it is mentioned that it is ancient.

Second: This belief is contrary to what was stated in the official book of the Arya Samaj sect, the most prominent advocates of the antiquity of spirit and matter, where it came in several places in the book of Swami Dyanand Sarsutias follows:

That permeshore- meaning God - took his juice from water until he made it dust, and thus he created water from the juice of fire, and he created fire from air, air from heaven, and heaven from matter (Brkriti), and he created matter with his power .

Starting with matter and the supreme and gentle creatures, the small creatures of fodder, mud, and small insects, and the creatures lower than man to heaven, these three categories were created by Prameshwar-meaning the Creator, Glory be to Him - by His power .

So there is no basis for them at all, neither in their Vedic books nor in their modern Milli books, so how can they claim the ancient material?

Third: the matter that they call the indivisible part, for the correct saying about it is: It does not exist at all. When the twentieth century came and the explosion of the atom came with it, matter turned into energy and that opened the door to new definitions of matter, including: It is a different form of energy only. Another of them: Matter is composed of protons and electrons, that is, positive and negative charges of electricity .

The concept of matter has changed and it has finally been discovered that matter in itself is energy that was formed in a special situation and became matter . The matter on which they built their doctrine has completely changed its concept, and it no longer has that previous superficial concept, as matter in the twentieth century turned into energy.

And finally decided the scientific facts; The solid thing that we touch we see has a fixed size and is nothing more than electrical and electronic charges . Rather, the material world, consisting of mountains, rivers, land, trees, and the like, which our senses testify to, is masses of moving light rays .

By this we know: that the part that is originally indivisible does not exist until it is old.

Based on this, we say: There is no doubt that matter is an accident, as there is no evidence that matter has existed since eternity, and everything they mention is nothing but speculations and conjectures, and there is no conclusive scientific evidence for it.

Fourth: It is well known that the eternal requires many conditions for all sane people, which are:

- 1 - That his existence be from himself and dependent on himself, and then he is independent of his existence and the survival and continuity of this existence from others, and no one else can affect him in creation, transformation or execution.
- 2- It is ancient and has no beginning, because if it had a beginning, it would have been created from nothing, so it would not be eternal.
- 3- That it will remain without end, because if it had an end, there

would be someone who could destroy it.

Is the article like that ()? This is what will be achieved in the following:

1- Evidence for the occurrence of the universe or matter:

These guides can be divided into two groups:

The first group: On the statement of the mental and factual evidence seen:

If we look at the beings that fall under the field of our sensory perception in this great universe, we will find that these existents, including man, were not and then were (), and that large forms were non-existent in their forms and forms and then existed, as we are constantly watching, as the image of the many changes appears to us. The permanent in every part of these cosmic materials that we see, feel, or perceive their powers and properties, from life to death and from death to life and from changes in shapes and images to changes in qualities and powers, and all of that is not accounted for in our minds - according to the laws of this universe The constant that we have benefited from from the universe itself - except for the influential causes that bear the secret of these many successive changes in everything from this universe, regardless of its essences and attributes, whether they are infinitely small or infinitely large.

Here we say: If the origin of these beings known to our senses (matter) was the eternal existence, they would not have been subject to transformation, change, increase and decrease, construction and annihilation, and the forms of their existence and changes did not need causes and effects. Since it is subject to change and transformation, and since its laws impose its needs on causes and effects, it is necessary rationally that the origin in it should not be existence, but rather it must rationally that the origin in it is non-existence. It must have a creator who created it from non-existence, which is God Almighty ().

First: A guide to disposing of assets and changing their conditions.

The creatures that we see before our eyes - including man - are found in ways that have no ability to get out of them. The sun, the moon, the earth, rivers, trees, man and the rest of the animals exist in a specific manner in which he does not have the ability to advance or delay. Changing some of his bodily qualities, rather his soul is withdrawn from him and he dies while he is the most clinging to life, and the rest of the creatures are on this, so this means that there is a controlling agent who created them on these qualities from which there is no departure from except by his will and will, so how with it, which is a deaf and dumb substance that it exists In itself, this is impossible, and accordingly it must be acknowledged that matter is created, existing, nurtured, created by the Lord of the Worlds, the All-Knowing, the All-Knowing, the All-Powerful, the Strong.

The second: the guide to mastery in the universe:

One of the greatest things that amazes us in ourselves and in the universe around us is that amazing perfection in composition and workmanship.

Is it not perfection in the wondrous geometry of the universe, in the scheme of its planets and stars, so that any change in it leads to defect and deficiency or ruin and annihilation? Is it not the amazing mastery of this human being in his creation and composition, as well as these amazing animals in their formation? Yes, in everything we see amazing perfection that only comes from a master himself who masters everything by doing ().

These are scientific, rational and realistic evidence, all of which indicate that the universe, including matter, is an accident, created, and made, because if it were created by itself out of nothing, it would have been able to create itself according to the great qualities that it is now. Can a mountain cut itself and straighten the stones and make a beautiful palace out of them? Or can a great tree cut itself down and build itself a

ship that sails the seas? This is impossible and impossible; If this is the case, then it must be acknowledged that the dead matter was non-existent, then was created by the Creator of its creation, and then used wise actions that we see fascinate the minds and indicate the All-Knowing, the All-Knowing.

And when a group of those who are fascinated by modern sciences, their laws, and their achievements are not accepted by these clear rationale evidences that indicate the occurrence of the universe (matter) and its beginning and end, then I present to them evidence from these sciences and their laws that prove the existence of the universe, and that there must be a God who created it from nothing, It also has an inevitable end will become to it.

The second group: In explaining the scientific evidence that matter is neither eternal nor eternal.

This evidence can be divided into two parts:

First: The modern scientific evidence indicating that matter is not eternal:

- 1- Scientific discoveries in the modern era have proven that matter has a beginning, as scientists have noticed that the movement of matter in the entire universe is a circular motion. On a third, moderate part, it is called (the neutron). This, and the proton and neutron, if present, constitute the mass of the nucleus (). As for the electron, it rotates at a tremendous circular speed (). And had it not been for this rotation, the mass of the nucleus would have attracted the mass of the electron, and there was no extension of any substance at all, but without this rotation, the whole Earth would have been - as it is said - the size of an egg ().

This rotation is the Sunnah of God in nature, for the moon revolves around the earth, and the earth revolves around the sun, and thus every atom revolves

in this universe, and what we want is: that the revolving thing must have a temporal and spatial starting point from which it began ().

- 2- Edward Luther Kessel says in his response to those who say that the universe is eternal: (But the second law of thermodynamics () proves the error of this last opinion. Science clearly proves that this universe cannot be eternal. There is a continuous heat transfer from cold bodies To hot bodies, and this means that the universe is heading to a point where all bodies are equal and a certain amount of energy is depleted, and on that day there will be no chemical or natural processes and there will be no trace of life itself in this universe, and since life is still existing, and chemical processes are still Naturalism is on its way, so we can conclude that this universe cannot be eternal, otherwise its energy would have been consumed a long time ago, and every activity in existence would have ceased. What has a beginning cannot have begun by itself, and it must have a beginning, or a first mover, or a Creator who is God .

These conclusive scientific evidence proves that matter is not eternal, and now I present below the scientific evidence that matter is not eternal.

Second: The scientific evidence proving that matter is not eternal:

- 1- What we have mentioned above from the law of thermodynamics, for it has been stated in it: that the components of this universe gradually lose their heat, and that they will inevitably go to a day when the bodies will become under a very low temperature, which is absolute zero, and on that day there will be no energy, life will be impossible, and there is no other option. From the occurrence of this state of lack of energy when the temperature of the bodies reaches absolute zero with the passage of time... There is no doubt that it indicates that matter has an inevitable end that it will reach ().

- 2- Including the law of the destruction of the sun and its content: that the atoms of the sun are destroyed in their very high-temperature heart, and through this continuous massive crash, this unparalleled thermal energy is generated. A day passes, but every moment that passes by any sun, it loses even a small part of its mass, and this necessarily means that the time will come when the sun will completely exhaust its mass. That is: it perishes ().
- 3- (John Cleveland Cotran), a chemist and mathematician, says: (Chemistry tells us that some substances are on the verge of ephemeral and annihilation, but some move towards annihilation at a great speed and others at a slight speed. Therefore, matter is not eternal...) ().

All these evidences indicate that matter is neither eternal nor eternal, but rather that it is created and transient.

Hindu suspicions and the answer to them:

The Hindus have many similarities in proving the antiquity of the material, and they always mention it in their books; one of the important :

The first suspicion:

If matter is not ancient, then where would the Creator create? He must have created the world from something, not from nothing; Nothing is created from it ().

Answer:

This speech is evidence of the ignorance of the Hindus, so if they denounce that the Creator creates creation from nothingness, how can they claim that matter created itself from nothingness while it is irrational?

What we see in existence is creation and annihilation, or creation and

execution, so where do the vapor atoms go? Where does the smoke from burning things go? And where does the ray of the sun that emanates from its light go? All these things we see exist and then disappear. There is no doubt that whoever created them and then executed them is able to create creatures from nothingness.

We know that God created things from one another, so He created from dust a human being, and from water every living thing, and He created fruits from trees, and from man created another human, and from animals an animal in a miraculous manner. Something out of nowhere? We do not know specifically the origin of all creatures, and our lack of knowledge does not negate the clear fact that they were created from nothingness by the will and power of God, which nothing is impossible. An animal and the origin of many creatures does not negate it, nor does it negate the fact that God is its creator and originator.

Based on this, we say: The God who is able to create creatures from matter must be able to create things without matter, so matter does not have to exist from eternity. Creatures were created by His power, Glory be to Him, and He admitted that creatures were created by the power of the Creator, one of your great scholars, "Swami Dyanand Sarsooti"(). And if it was created by His power, then He does not need to prove where He created it.

The second suspicion:

If the Creator must be a permanent Creator, then it requires that the creature have a qualitative footing; If God was a creator at a time without a time, it would be necessary for the Lord to be idle at some point, and this is false, so the matter of His creation is also false.

Answer:

1 We do not say: God was incapacitated one day, but we say that Gods attributes are optional, He creates what He wants and when He wants, and there is no objection to God having created in the past time,

and He creates now immediately, and there is no objection to His creation continuing In the future.

An example of this is that whoever practices the profession of calligraphy is called a calligrapher, and he is always called a calligrapher. A person who is skilled in a certain art is considered skilled in that art at all times, even if this action does not occur from him all the time, but rather occurs at a time without a time according to his will.

And if so; So why do the Hindus require the creation of God at all times? How can the attribute of morality go away from him completely, as long as he is able to create if he wants?

2 You believe in Pruluior the general annihilation that occurs at the end of the day Brahma, then followed by the night of Brahma, then followed by creation again at the beginning of the day of another Brahma, and you say: Brahma in the state of Brahma - the general annihilation - creates nothing, rather He is asleep, so during this period does the Creator lose the attribute of His Creator? What is your answer, it is the same as our answer here ().

The third suspicion:

If God created matter and spirit as you say, did He create them for His need? Or did he create them in vain? If it is for his need, then he is in need, and if it is in vain, then it is a mess, and both cannot be from God ().

Answer:

God did not create them for his need and did not create them in vain, rather he created them according to the requirements of his ability, just as the light of the sun is not for its need, nor in vain, but according to a specific wisdom ().

Fourth suspicion:

If there is nothing in eternity but God, then why did God create spirit

and matter? What is the need to create them? If the Muslim says that he created them to show His grace over His servants, we say to them: If there is no one, then who should show His grace? Was there anything in Gods command to prevent him from showing his superiority? And if not, then his creation of creatures is curiosity and futility ().

Answer:

There is no doubt that God created them with His power, as we have seen the opinion of Muslims, and it is also the opinion of Swami Dyanand Sarsooti(), it remains for us to answer the question: Why did He create them? Yes, Aryans, let us and you sit and think about this matter, and ask ourselves: Why did God create them? You acknowledge that God creates, as we believe, but the dispute between you and us is that you make the spirit and matter ancient, and we believe that they happen. Otherwise, we and you are equal in acknowledging the creation of God, so what is your answer, it is our answer? Otherwise, say: We tend to secularism now, and we say that God does not create anything. But these things create themselves by themselves.

And if you want to hear the answer from us, then we answer: The attribute of the Creator of God Almighty must be revealed. Creation is one of the requirements of this attribute. He creates according to what this attribute requires, which is His creation according to His will, and for the purpose He desires, including: that the creation of man is for his worship and obedience. As the Almighty said: And I did not create the jinn and mankind except that they should worship Me(Al-Dhariyat: 56).

If you do not like this characteristic, then you should answer while we are listening, for the question is common between us and you, otherwise say: We do not speak now of creation, but rather we tend to timelessness, for then we will have another position with you ().

The second topic: the Hindu view of life and its discussion

Under it are two requirements:

The first requirement: the Hindu view of life

The second requirement: Discussing the Hindu view of life

The first requirement: the Hindu view of life

In this demand, I will talk about the Hindu view of life through the following points:

The claim that life is an illusion:

The Hindus' view of life in the Vedic era was described as realistic (), and so in many Upanishads, but their view of life in some Upanishads is characterized by contradiction, as in some they describe life as real, and in some they make life illusory ().

As for the later Hindu books, the Hindu views on life differed and varied, and we can sum them up in the following two sayings:

The first saying: To say that life is illusory; In the sense that there is no life, but only the existence of Brahman; He has a tremendous power to create Maya , illusion or mirage, to create ignorance, deception and negligence, so he is deceived by I am , and if ignorance and delusion are revealed to him his truth and he knows that he is nothing but Brahman..

The second saying: To say that life is real in the sense that life exists, but they differ among themselves in determining the origin of life according to many sayings, and we have already mentioned them.

Their claim to repeat life:

The Vedic scriptures state two lives: the worldly life and the afterlife.

But their later books denied the afterlife, and the repetition and plurality of life, as some of their books () specified that the human life of every human being is preceded by 8,400,000 (eight million four hundred thousand) lives, and they distribute them among inanimate and aquatic animals, turtles, birds, general animals, and in monkeys. (), then comes to them the life of a human being, so they see that the soul takes on multiple molds, and that life in animals and life in humans are of one kind.

Hindus believe that this last mold or the human mold of life is the greatest of these roles at all, and the reason for that is:

They see many cycles of life, and that the human form is not realized by man except by great deeds in the past life, or a generous gesture from God, which should not be lost or neglected.

They see that the life of the human mold is the greatest opportunity for the life cycle to end to the creation of the world anew after the general annihilation that afflicts it. If it is a Brahmin, he must obtain moksha, and if he is not a Brahman, he

must do righteousness until he obtains the Brahmin life and then obtain On moksha, if they don't work in the human mold they never get it.

and accordingly; One of the most important duties for him is to know this great blessing, Gita says in this: The activity of the world must continue on its way, and we must create a biography that contributes to the improvement of the world, so we leave it for the good of our children from what we inherited from our fathers, but like those good ones who They plant trees so that their children and grandchildren can eat their fruits. We have to strive to reform humanity by reforming ourselves to be better in the coming births than we were in the previous life, even though we forget our past lives and do not know our past personalities. On the outside, he does what other people do of worldly matters, but he remains inside him not clinging to them, in order to do what he does without self-interest and self-love, and to maintain his mental balance in success and disappointment, in the tonic and the clinging, in thick and thin, for the one who purifies himself in this way, It is easy for him to advance in a good conduct by observing and worshipping, he must perform his duties without allowing their consequences to disturb the peace of mind and tranquility of the heart, and persevere in this behavior() This is the essence of the philosophy of Vedant ().

Life's paths to happiness:

Hinduism identifies two main ways of happiness:

The method of wanting bodily pleasure: which they call prepretti marg :

The Hindu obtains this way by adhering to the commands and acts of righteousness contained in the Vedas (), such as praying for money, wealth, prestige, and making offerings. He obtains his demand by these actions, and enters Paradise () and also includes: works of righteousness such as building ties, orphanages, and digging wells And planting trees, alms and other things (), because with these actions he gets heaven and obtains power and control over the world that belongs to the gods, (), but he must return to the world after the end of the reward and reward of those deeds (). However, Hinduism does not desire people in this way. Rather, it considers that this method is for those who are unable to follow the second method mentioned above.

The method of negating the desire for reward: what they call Nebrati Marg , which is for the worker to perform the work without having a desire for reward ():

This method explicitly represents what it came in the Book of Gita, and the Hindus claim that it came in some Upanishads as well (), which are the works that they claim lead to Brahman, and to obtain Brahman they have many ways, including: the way of work without asking for reward or reward, and the path of

knowledge And knowledge, and the way of love and loyalty (adoration) in the worship of God (without seeking reward from worship, but worshiping Him only with love), and the way of yoga.

This method is the best method in Hinduism; Since it is very difficult to reach such a requirement, the Hindus identified several means to facilitate access:

To control his senses so that he takes only what he cannot live without, and he does not enjoy those senses.

To know that the pleasure of the senses is mortal, so let him reduce food until appetite and desires weaken, or they are completely absent.

To work for the sake of work without wanting anything ().

He asks God to make him unwilling for anything .

Work goals in life:

The Hindus have mentioned that the purposes of work for life are four; Which:

Dharma: It means: religious and social duties, and it is considered more important, but rather it is the ruler of the other three goals.

Artha: It means: obtaining, through legitimate and honorable means, money and the economy.

Kam: It is love, intimacy, and pure love that leads to good deeds.

Moksha: It is the last of them, which is known as salvation, and Nirvana , which is the spiritual orientation to God, the disposal of life cycles and integration into the greater soul - as they claim () -

These are four purposes that Hinduism generally seeks to achieve and direct a sound direction, but the first three are positive, that is: they follow the method of desire or lust : which they call . Marg ().

Accordingly, the Hindu believes that the main purpose of life is that human life is connected to the higher life, so that it mixes with it and socializes with it (), so that the person raises his life to eternal life, which is the life of Brahman. only to become a god; Because the gods are not immortal in heaven, but rather they are meant to become Brahman so that they can get rid of reincarnation and get eternal pleasure after which there is no pleasure ().

The most valuable thing for the Hindu is to set out and merge into Brahman, whereby he himself becomes Brahman. fear and pessimism, and he does not wish to die; Because death transfers him to a new cycle of his life, rather he hopes for himself annihilation in Brahman.

Is life good or bad?

For the Hindu, life is evil, full of misery and misery. He does not want the second life, but rather wants to perish. It came in one of their books:

Happiness has no way in this world in which every soul was created to die, everything in this world is going to ephemera and annihilation, the delights of this life are nothing but deception and illusions, and joys have fallen on sorrows, yes, no one bought us as you buy slaves, but we work as if we are slaves mockers.

Desire in us is always anxious like a monkey, and the soul is never satiated, and is not satisfied with what is in the hand, and it continues to leap towards what it cannot achieve, and no matter how satisfied it is, it increases in hunger and ambition.

There is no good in the body, it is the place of infirmities, and a receptacle for all other pains, and it is on the way to dissolution. Childhood was characterized by weakness, yearning, helplessness, inability to speak, and deprivation of knowledge. What is the time of youth for us? And is youth nothing but a flash of lightning that snatches our eyes and then quickly disappears, making way for old age with its severe snowy pains.

Life is nothing but the light of a lamp in the desert, with which the wind plays from every direction, and the splendor of all things is nothing but a flash of lightning that lights up for a moment and then disappears forever.

And what is the value of the body, the joys, the wealth, the prestige, and the king, if we must die sooner or later, and that death will destroy everything? ().

end of life:

Almost all Hindus agree that there is no end to life, but rather it has many cycles according to its actions that they call karma, and after this it is connected to God Brahman then after the general annihilation of everything it returns and begins a new cycle and so on, and on this there is no end to life, but life is a circular movement A round that remains infinite.

The second requirement: Responses to the Hindu view of life

The Hindus view of life is a very confused and negative outlook, and many of them are just their perception enough to show their falsehood, and the following is a statement of the falsehood of some of them in some detail:

Responding to their view of its truth or falsity:

The differing view of the Hindus on this issue is sufficient to explain their confusion. However, I refer to some important points regarding its invalidity and

incorrectness:

Those who say that life is an illusion, they do not count as being madmen, who do not know what they are saying. If life is an illusion, then who is an illusion and what is an illusion? We have previously responded to the belief in the ratio of illusion to life in the subject of deism, so let him look there ().

As for those who said: Life is the truth is the right thing, but they differed among themselves in the details, whether it is within God or outside God, and in determining whether the nature of life is independent or not independent, and this difference indicates that they do not know the origin of life, but rather conjecture and conjecture, and conjecture does not avail anything against the truth, Bring your proof if you are truthful(An-Naml: 64).

The response to the development of life and its recurrence, and their claim that the human stage is the last stage of development:

The Hindu belief in the repetition of life is invalid in several respects:

Contrasting with the Vedas: The claim of repetition of life, as the Hindus are now, this belief is not found in the Vedas despite being the origin of their books ().

The books that dealt with the repetition of life have no foundations, so how can these claims be accepted from them.

Repetition necessitates that each creation be created many times, and this is contrary to what the Vedas do, and it has been stated in some places of the Rig Veed that the process of creation took place once (), not thousands of times as believed by the late Hindus ().

recurrence of life is evidenced only by the later Hindu books such as the Books of Pranas, as indicated by the book of Mahabhart . Soon, God willing.

As for the fact that human life is precious, there is no doubt that man is the most honorable of Gods creatures, the Almighty said: And We have honored the Children of Adam(Al-Isra: 70). From low births, but man obtained this honor for himself, as the Creator endowed him with the intellect by which he recognizes his true deity, and according to which he is appointed on earth, man has never been born an animal or insects, as the Hindus believe.

Answer to the purpose of life in Hinduism:

A happy life is the requirement of every living being, but the Hindusview of happiness is that the purpose of life is to obtain the rank of Brahman. This is a false claim in several respects:

The Hindus all agree that Brahman is eternal and eternal, and on this do they see the Hindus who have reached the rank of Brahman - on their belief - that they do

not die? There is no doubt that they can not say this because it is contrary to the reality seen.

The Hindus say that after the general annihilation, Brahman creates creatures again. If they have become Brahman, why are they created again?

This saying opened the doors of claiming lordship and divinity for many of the Hindus, to the extent that some of them take worship from their followers while they are alive among them, and there is no doubt that it is corrupt; When they see that his claim is false, as he is affected by what befalls other people from the symptoms of life, such as calamities, calamities, and death.

As for the claim that Paradise is a secondary requirement, which is only requested by those who do not have the ability to take the path of reaching Brahman, this is purely false. Heaven contains all kinds of happiness, God has prepared it for his pious servants, and as for the claim that people are expelled from Paradise, there is no evidence for it .

Responding to a pessimistic view of life:

As for their pessimistic view of life, this is invalid in several ways:

First: This belief is in contradiction to what is in the Vedas, as it came in the Vedas:

Life was desired by the people:

Where they describe life as *anand rupum*(), meaning that life is full of decorations, blessings and pleasure. The doctrine of reincarnation had no existence in the time of the Vedas.

A long life was one of the most important Vedic demands:

You do not read a poem (Soket) from Rig Veed without finding in it a supplication for a long life, an increase in money, children and good health ().

The Vedic man for his love of life was asking the gods to live a hundred years:

It came in different places of the Vedas to specify the maximum duration of a persons life with this period, as it came in some of them that the Vedic man wished his gods to help him to live this long period, as you see him resorting to these gods and calling them for this task ().

In the Vedas there are texts that indicate that a Vedic person, upon his death, wishes to return again ().

Secondly: Pessimism is contrary to what the wise are upon, because pessimism brings evil to the same pessimist. Because he looks at the world from a dark perspective, so all things turn into evil in himself, and this is in contrast to the reality of life that people live in, for in it there is what is good and what is evil, and some of it is the bliss of life and its happiness, and among them are the things that

a person is miserable with. Describing life as misery and evil is a pessimistic view that is not realistic.

Response to their view of the end of life:

Their view of life as endless is invalid in several ways:
It contradicts the Vedic doctrine previously mentioned, that the Vedic man saw death as the end of life.

They did not come up with reasonable and acceptable evidence that life does not end, and mere claim is nothing.

We notice that people die, and we do not see anyone return to this world again, so the proof of the creation of other worlds to the infinite is not accepted by a sound mind or a straight instinct.

The third topic: the Hindu view of man, and the caste system

Under it are two requirements

The first requirement: What the Hindus say about the reality of man

The Hindu view of man has varied from stage to stage, and from book to book, and I will explain their view of man in terms of his origin and existence in the following points:

HUMAN REALITY:

The Hindu view of man, as he understands from the later Hindu books and the opinions of their clergymen, is very confused. Given the philosophies they follow, the following is a reference to some of these views:

Sankhya philosophers see: that man is a material product, meaning that he is a product of Prakriti (material) with Purush, and thus the role of God here is secondary.

The opinions of the owners of Vedant philosophy differed according to its interpretations, according to the people of Shankar-Acharya that there is no existence of man, but rather a manifestation of God, or he himself is God, but man does not know this due to the prevailing of his ignorance or selfishness.

As for the companions of Ramanuj and others, they affirm a human being, and they see that the nature of man is a dual nature, in which there is a part

of the supreme soul Brahman , which is the soul of man, and part of the created matter, i.e. his body, and this body and matter are like a cage for the human spirit and the boundary between man and God (), and this The interpretation is more common among Hindus.

MAN'S RELATIONSHIP WITH GOD:

The Companions of Vedant see that the relationship of man with God is the relationship of the part to the whole. The philosopher Dr. Radha Krishnan says: Another matter is that there are certain possibilities for human beings to become a god .

Abu al-Kalam Azad says about the reality of man: His true essence is only realized if we visualize it as a divine effluent, ... The various schools of Indian philosophy see that all things are manifestations of the existence of God, and despite that, they consider man to be a special kind; It is the highest manifestation of the Essence of God, and it is according to the saying of the Gita:

You are the one who does not undergo annihilation, and you are beyond comprehension, and you are the surrounding pillar of the universe, and you are the eternal guardian of the law, and you are the eternal and eternal Person().

Man is not the first among his equals, rather his existence is higher than every other creation. He is not an advanced animal. Rather, he represents in his existence the features of God Himself. In fact, his essence has reached a level of elevation and loftiness that the human mind cannot imagine a degree above, which is according to Chandwega Upanishada:

It is the truth, it is the soul, it is you! ()... This principle, if developed, creates the idea that man is not an isolated creation, but contains the whole universe. Krishna says in the Gita:

Ha! Watch today the entire universe, both moving and immovable, and whatever you want, Arjuna, to see, all have united in my body ()... ().

Man in Hinduism is not, as in other religions, a being distinct from other animals in that these animals do not possess his soul. Rather, Hindus believe that animals have a soul that is the same as the soul of man, and differs from it only in terms of its development during the stages of its transition with the effect of karma ().

The second requirement: Castes in Hindu society

Below it are branches:

Section one: The meaning of layers

Caste is the plural of stratum , and stratum means: a group of people united by one goal, one social thought, or one religious thought .

The second section: The basis of caste in the Hindu religion and the time of its inception

It will be discussed in the following two issues:

The first issue: the basis of caste in Hinduism

Here is a great difference between historians in determining the basis of class. Was the basis of class based on the division between Aryans and others, or was it according to the different races in India, or was it according to crafts and industry?

The first saying: that the basis of class is whether a person is an Aryan or a non-Aryan:

Those who hold this view see the first three classes (the Brahmins, the Kahstriya, and the Vaishya) from the Aryans, although there is a difference between them as to the determination of the proportion of each of them.

Sheikh Riyad Musa says: The Aryans entered India, in successive regiments, and in successive batches, and they lived in the northern part of India, and established a home for them. Livestock raising and agriculture, and there were some religious scholars among them, then a sharp dispute occurred between the Aryans and the Druids, and there was a defeat for the Aryans in the beginning, and in the end the Aryans ridiculed the strong youth of them to protect them, and formed them in the best form. They sacrificed themselves to protect the people as Kashatriya, and those who were preoccupied with agriculture and industry were called Vaisha, for these three colors of pure Aryan blood, and they were called the Three Colors .

With the passage of time, some of the druids approached the Aryans,

and they began to serve them, and they were giving them some wages in return for their service and their work, until something greater happened that some of the daughters of the druids were born from the Aryans, and since the blood of these was not from the pure Aryans, they were given a rank below rank. The Aryans, later known as Shudra, were included in the Aryan community, but they were called Chadhar Varna .

Thus, Sheikh Riyad Musa sees that the three classes (the Brahmins, the Kahstriya, and the Vaisha) are pure Aryans, and he sees the Shudra as a result of the mixing of the Aryans with some of the women of the druids.

The second saying: that the basis of caste was according to the different races in India.

They differed in that two famous opinions:
The basis of caste was according to the different Aryan races in India.

And these view all classes, including the Shudra, all of them are Aryans (), but the Shudra receives this insult for two reasons:
Their inability to take responsibility on the pretext that there is a difference between people in terms of perception, good behavior, and good upbringing.
Or for their previous actions in their previous lives.

This saying does not have any evidence, but it is an invention by some of their compilers in order to quell the intensity of anger and hatred between the Aryan and Druidian sects, or to make a justification for their heinous acts and their great injustice towards other classes.
The basis of caste was according to the different races of Aryans and others in India.

Those who hold this view see stratification as a result of the different races in India, but not all of these classes are Aryans . After they agreed that the Brahmins were the Aryans, they differed in defining the others on the following sayings:

They differed in the kheshtari on two sayings () :
They are Aryans.

Al-Azami says: With the meeting of the Aryans and the Turanians

with the indigenous people, classes began in India, and became of great importance in the history of this country. Among the Aryans were the class of the clergy (Brahmin) and the class of warriors (Kheshtariya) .

He also says: After the conquest of India, the Aryans saw that they installed Rajput () king over the country to quell the internal revolutions, and they made themselves their ministers, because Rajputs are strong men in body and weak in minds. The Kahsheria sect has religious functions and it is similar to the rulings of the Sultanate.

They are not Aryans.

Accordingly, they view the Kheshtariya sect from the pre-Aryan population, and what is likely to be the non-Aryan Kheshtariyya is a revolt of the Buddha against the Brahmins.

Will Durant says, and the Aryans, like all other peoples, had the rules of marriage within the borders of the clan and outside its borders together, meaning that marriage is forbidden outside the limits of their sex, as it is forbidden within the borders of the strong and close; ... This is because when the Aryans saw themselves as few in number in relation to those who subjugated them and those who considered them inferior to them, they realized that without restricting intermarriage between them and these people.. their racial subjectivity would soon be lost; ... So the first division of the classes was based on color and not on the basis of social status, so people were divided into two groups: the long-nosed group and the wide-nosed group; Thus, they distinguished between the Aryans on the one hand, and the Naga and the Druidson the other, and the distinction at that time was no more than organizing marriage so that it is forbidden outside the boundaries of the community, and the caste system almost did not exist in the Vedic era in this form that it took later, He exaggerated in dividing people on the basis of heredity, race, and work. Among the Aryans themselves, marriage was free of restrictions (except for close relatives), and social status was not inherited with birth.

When Vedic India (2000-1000 BC) moved to the era of heroism (1000-500 BC), that is, it moved from the conditions of its life as

depicted in the books of the Vedas, to a new life that it sees described in Mahabhartand Ramaynthe actions of people became divided among them in relation to To their classes, so that the children inherit the works of their class, and the differences between the classes were clearly and clearly defined. At the top, the Kahstriya or the fighters who considered it a sin were a sin that a man dies in his den.... In Ramin you see a man from the Kahshtriyacaste, protesting furiously against marriage. The bride of Shamma Nosef is uniquefrom the element of fighters from a talkative Brahmi priest, and in the genetic travels, the leadership of the Kahstriya is taken for granted. Rather, Buddhist literature goes to a greater extent, so it is called Brahminsof lowly origin.

But when peace has replaced war; Consequently, religion increased in social importance and complexity in rituals... Religion required artistic mediators between people and their gods, and for this reason the Brahmins increased in number, wealth and power; As they are responsible for educating young people, and narrators of their nation's history, literature and laws, they were able to re-shape the future in their image... from occupying a supreme position in Hindu society; They had already begun in the days of the Buddha to challenge the rule of the "Kahshtriya"caste; And their enemy was a lower class than theirs, as he used to consider them Kahstriyaby someone inferior to them; ...However, the "Kahshtariya"did not hide its intellectual leadership in comparison with the Brahmins, even during the era of Buddha himself. Rather, the Buddhist movement itself, which was founded by Sharif of the nobles of the Kahshria, competed with the Brahmins for their religious leadership over India for a thousand years .

It also indicates that the Keshetari were from non-Aryans what was mentioned in some of their books when the second tar of the second tar of time was mentioned, which they called Trita, where they said: that the king Sahshra Bahu Kahshtriakilled the Barhami Jamdakn- who was his equal -, and he was born. The Lord is in the house of Jamdakin in retaliation against the king. This Akhtar, who was called Prasuram Akhtar , took nobility, killed all the Kheshtariya in the world, and left no

existence for them, except for their widows, so the Brahmins gathered them together and had children who are now called Kheshtariya . From here, too, we understand that the Kahsharites are not Aryans, and God knows best.

As for Vaisha, they differed about it on two sayings:

The Vaisha class are also Aryans, even if they are Turanian, they are of Aryan ancestry.

The Vaisha class are not Aryans, but Turanians, and Turans are not Aryans, and they are the merchants and industrialists class, so the Aryan class benefited from them for their extensive experience in the field of agriculture and industry, so they brought them under their rule and their classes controlled them.

As for the Shudra, most Hindus agree that they are not Aryans, but rather they are Indians who contacted the Turanians, and did not enter into the class division in the beginning, but the Aryan civilization spread to some of them over time, so they created the fourth class and made it the class of servants and slaves . This is the opinion of many historians.

There is a weak opinion of some Hindus indicating that the Shudra is also an Aryan, and we have already mentioned that all the evidence is to the contrary of this saying.

The third view: that the basis of class was from crafts and industry, i.e., on the type of work that a person did () , then he made the matter hereditary () .

However, this saying is not to be released; It does not apply to the Shudra caste at all; From the time of the Rig Ved they divided the people Aryan and "dasiu"(slaves) () , which means that the Aryans of the time of Rig Ved and since their exodus from India have been high, arrogant and arrogant towards the natives.

As for the other three layers, it may be true; Those concerned with this religion mentioned some of the circumstances of the emergence of class. Dr. Muhammad Ismail al-Nadawi says: The simple Aryan religion that believed in types of gods had remained prevalent in the whole country since its displacement until the end of 800 BC, and then an important

development occurred, which is that the priesthood class Which has been practicing rituals and ceremonies without recognizing any superiority over other races of people, has made a sudden leap to the top and glory and imposed its influence on the whole people, forcing them to recognize their superiority and privilege over all other races of the Aryans. The ancient Brahmins imposed their control and influence ... Since then, they have become at the top of human classes in India, and this happened during about 700 BC.

This favored class introduced new theories and principles to the doctrine and rituals... They recorded these new principles and established them in the book of His Highness (Brahmans), which they recently attached to the origin of the Book of the Ved... in about 700 BC.

This favored class invented many rites and ceremonies, some lasting a whole week, some months, and some a whole year; Such as: horse offerings that continued throughout the year, and thus made people draw near to them, and they needed them in all affairs and were forced to ask for their help and assistance in all work, whether in rituals, marriage, death, etc., and thus peoples freedoms shrank and the power of the priestly class expanded .

When the transformation of the nomadic life and the simple village system into a civil phase appeared, and the emergence of small cities on the banks of the rivers Ganga and Yamuna, it was natural for the emergence of many feudal states; It was ruled by the Aryan feudal lords, and then the Aryans - shepherds of sheep and horses - turned to the first civil life, and they hastened to practice many of the agricultural and industrial works in the country, which were occupied by the indigenous people until now.

In such a great transformation in the Aryan life, the priests faced new conditions and modern demands that required maintaining the supremacy of the dominant and ruling Aryan race, and the function of the independent, tyrannical priests, tyrannical over all classes and elements. Therefore, they divided the population of the country into groups according to occupations and professions, and gave priority to the white Aryan race, and decided the lower status of the indigenous black population.

The Brahmins: They are the clergy and priests, and their task is to administer the affairs of temples and the gods, enact laws, supervise education and upbringing, and perform all religious ceremonies and rituals in

and outside temples. They became above all classes and specialized in the god of the gods, which is "Brahma", then they made a legend that proves their superiority over all races, claiming that they were born from the head of Brahma.

Kahsheria: They are the knights, the leaders of the army and the nobles.

Vaisha: They are merchants, farmers, and professionals.

Shudra: They are the untouchables, the owners of lowly occupations, such as: sweeping, cleaning, washing clothes, and cleaning leather; Because they are of the black Druids race ().

All this indicates that the four classes originated in crafts, professions and industry, and later became by birth.

As for what came in the Rig Veed () : that the sons of the same family were divided in letters into sections, where we found some of them Brahmin, and the other a doctor, and the girl from them working in wheat mills, perhaps this was before the Aryans were settled in India; It must be the one who does these things, because it is one of the requirements of life.

But after their stability, stratification was by craft and industry, not by heredity in the beginning, then it became hereditary ().

As for what was stated in some late Hindu books that the transition of some from one class to another class by mere professions and crafts that they practice (), such as what came about the Hindu rabbinic named Bashvamtra that he was a Kheshtar, then thanks to his worship and his struggles he became a Brahmin () () . Perhaps this transition took place only between the first three classes and before the division of people was completed by heredity.

The second issue: determining the time of the emergence of class

Those concerned with this religion differed in determining the time of the emergence of class, according to the following sayings:

The first saying: that it arose in the time of the Vedas:

And they infer that by the presence of some texts in the Rig Veed, Dr. Muhammad Al-Azami says: The main source for these layers is their holy book (Rig Ved), followed by the Sharia (Menu) to put the precise details, and to distribute the functions of each layer.

came in Rig Vid : « God created a group of « Brahmins » from his mouth,

Kahstriya from his upper arm, Vaisha from his thigh, Shudra from his leg).

This paragraph from the Rig Vede , is the boundary between the Hindu castes and this caste will not end as long as these instructions are found in the scriptures of the Hindus. Efforts to remove class barriers are undoubtedly doomed to failure.

The second saying: that stratification began after the time of the Vedas ().

They direct the previous Vedic text as follows:

The Vedic text in which the Brahmins, Kahstriya, Vaisha and Shudra are mentioned, does not mean a specific sect, but rather mentions the deeds that people practice with an explanation of what is honorable and what is low.

Claiming that the verses in the Rig Vede are up-to-date () for the following:

In these aforementioned verses of the Rig Ved there is evidence that the three Vedas, Rig, Sam, and Yagur, actually existed at that time, and this also indicates that these verses were updated ().

These verses are new even from the point of view of the grammar of the Sanskrit language ().

Claiming the absence of caste in the other two Aryan branches of Greece and Persians, and this indicates that caste did not arise except in the land of India, and at a rather late time ().

The third saying: The beginning of caste was at the end of the Rig Ved era, but it developed in the Brahmins, and it was initially based on crafts and industry and then became hereditary. The new intruding conquerors, the ancient inhabitants of the Dravids, and the division of people into four classes as it is now among the Hindus () only came in the tenth (Mandal) part, so the division began in the time of the Rigvid and ended in the time of the Brahmins.

whichever of the saying was correct; The result is the same; It is that the unjust and unjust caste system has made India into a complex and inescapable system, as Manu mentioned in his book:

31- For the happiness of the world; the creation of the Brahma Brahmins; From his face, the Kshatriyas; out of his arms, and vaisha; from his thighs, and the Chaudra from his feet ().

In the Gita, Krishna says: The actions of the Brahmins, Kshatriyas, Vaishas and Shudras are different, but they are in harmony with the three

forces of nature.

Control, self-balance, austerity, serenity, loving tolerance, uprightness, constancy of self, knowledge and faith; These are the duties of the Brahmins born of their nature.

heroism, presence, fortitude, cunning, courage in battle, generosity, and noble leadership; These are the duties of the Kahsheria born of their nature.

Trade, agriculture, and livestock keeping, are the Vaisha's actions born of their nature. As for acts of service, they are the duties of the Shudra, born of their nature ().

These are the four main classes that were mentioned in the Hindu books, and there is a group of people who are not included in these four classes, they are under the Shudra and the untouchables, some of the books of Smriti mention them as Pangmar(or Milish), and they have nothing to do with Aryanism, and they do not fall under the Class, according to them:

45- The sects that have fallen below the level of the sects that were created from the face, arms, thighs and feet of Brahma are called desi, whether their members speak the language of Melch or the Aryan language .

These people are called Mleej, meaning: the unclean, and they are outside the classes, the Outcasts . But what is their job? Manu has also specified that, and he says about them:

46- The members of these decadent sects mentioned above must earn a living from the reprehensible deeds of the born again .

So class is upon which Hinduism was based in the past and it is upon which it is based until now, and it takes its place in this religion and even stresses it in a way that is unparalleled in the world in cruelty, injustice and inhumanity(), and the classes were not after that limited to three or four, but rather became thousands () , and the elements were mixed to infinity (), and there are people who are outside the four classes who are not mentioned or mentioned, and they are more astray than animals.

We see in the Hindu caste clear injustice and oppression, as some of them are considered gods, and others are inferior to beasts. In fact, Hindu scholars were not embarrassed to address the Shudra sect (CHANDAL) , meaning the unclean, mean and contemptible man. In Upanishada, this caste was called Chanduga In the name of: the Brahmins , the Kahshari , the Vaisha and the Jindal . Sometimes the Hindu books ignore the mention of the Shudra sect as if they are not of the

human race , and as for the Brahmins, the Hindu books glorify the Brahman sect and make it above responsibility as if it were the race of my kingdom.

This is how we find in the Indian books that the Aryans imposed their sovereignty on the other classes, and insulted them evilly, and spread among the people that they are descendants of Brahma (the Creator) so that no one would dare to criticize them, even if they did an act contrary to honor.

Dr. Al-Azami says: In my opinion, the strangest thing in human history is that the conqueror becomes sacred, and the conquered unclean, and history tells us in general about the conquered peoples hatred of conquerors in most cases .

Section III: Details of the functions of each caste of Hinduism

Below is a breakdown of the functions of each of the Hindu castes so that the status of the untouchables in India, numbering more than two hundred million people, becomes clear.

FIRST CLASS: BRAHMINS

The Brahmans are plural: Brahmi, and the word means: the knower of Brahman and the bearer of knowledge and knowledge.

I will mention below some of their functions and duties as stated in the Shariah of Menu :

Their job:

((The Brahmin sect learns and teaches the travels of the Vedas)) .

He entrusted the Brahmins to read and teach the Vedas and to perform the acts of worship of Jegah (offerings), for themselves and others, and he singled them out for giving and accepting alms .

((The best works of the Brahmins learn the Vedas)) .

Their status, virtues and special features:

((The Brahmins have sovereignty over all other classes)) .

Since the Brahmins, were created from the most honorable and purest organ, which is the face, and they are the ones in charge of the Vedas, and they are the adherents of the religion, so they are the best of all .

Brahma, thanks to his harsh sport, created the Brahmins from his face, to preserve the world, and to please the gods and ancestors.

and who can prefer the Brahman, whose mouth is; Eat gods and ancestors?!

The best of creatures; He is al-Barhami (), without him, and without him; animals, and without them; insects, and without it; Inanimate and plant.

The best of the Brahmins; They are the ones who know Brahman, and below them are those who know the rulings of the Vedic...

The Brahman; He is the embodiment of the eternal religion, created to work on it, to unite with "Brahma", and to mix with it.

The Brahman; As soon as he is born, the world is his, and he is placed in the first row of the ranks of the world, and it is necessary for him to preserve the religion.

All that is in this world; He is the property of the Brahmins; Because Brahma created them from his face.

Al-Barhami eats from his money, wears from his money, gives charity from his money, and others; He lives thanks to him.

The presence of Brahmi in a council; All the people of the council are purified, just as seven grandparents and seven sons are purified, and he alone is worthy of this world and all that is upon it ().

((The Brahman will be a subject of sanctification and servitude, even if he does an act contrary to honor)) .

((Just as Aghna is considered one of the great gods, likewise the Brahman is considered one of the great gods)) .

((It is permissible for Al-Barhami if he is poor to beg, and he is not blamed, and it is also permissible for him to plunder the money of others)) .

((If a Brahmi has husbands from all sects, he makes his inheritance seven and a half shares, then the Brahmin woman takes three shares, the Kheshtar woman takes two shares, the Vaish woman takes one and a half shares, and the Choudhurian woman gets only one share .

((It is not permissible for the Sultan to deal with Al-Barhami in the way of distress, even in a state of drought, because that will nullify his rule)) .

((A Brahmi boy who is ten years old will be respected by others, even if he is a hundred years old)) .

And if Al-Barhami lacks the right to own the money of the Chaudry, who is his slave, without the king rewarding him for what he did, then the slave and what he owns belong to his master.

The Barhami will not be defiled by sin even if he kills the three worlds.

The king should not collect tax from a Brahmi who is a scholar of the Holy

Book, even if the king dies in need, and it is not permissible for him to be patient with the hunger of Barhami in his tenure.

And let the king avoid killing Barhami even if he committed all the crimes, and expel him - if he sees it - from his kingdom, on the condition that he leave all his money to him and not cause him any harm.

The king should not interrupt a matter whatsoever without consulting the Brahmins.

And the one who offers the offerings must: to offer to the Brahman, who knows about the Vedas, a charity, even a little food, or a glass of water...

The offerings that are offered by the mouth of the Brahman, who is rich in the knowledge of the Vedas and who performs acts of worship, is a right that protects the one who does it from misery and misery and atones for man, even major sins.

If the Brahmi is not honored in a house; By leaving it, he takes with him all the good deeds of its owner, even if he is the owner of it. He lives on pickled grains, and performs the five fiery acts of worship ().

The Kahstriya, Vaisha, and Shudra...if they come to the abode of Barhami; They do not call guests ().

The Brahmi has to make the monthly offering: Shradeh, Bandan, Noahari(), for the ancestors, on the first day of the lunar month, after he makes the daily patrick () offering .

Whoever intends to kill a Brahmin, then weapons are drawn against him, and then does not kill him; He wanders in Hell - Tamser - for a hundred years.

Whoever strikes a Brahmin intentionally while he is in a state of anger, even if he is angry; He is born twenty-one times, from the wombs of creatures; Only sinners are born from it.

Whoever causes the blood of a Brahmi to be expelled from his body, without the Brahman starting to quarrel with him; He suffers a painful torment, after death, as he suffers with every atom of the earth that is mixed with the blood of the Brahman; A year of torment, during which predators prey on it, in the second world ().

The king should not be angry with the Brahman, not even in times of calamity; Because if he did that, he would destroy him with his army and his vehicles ().

The Brahman is created with respect, whether he is knowledgeable or ignorant, like fire, whether it is for a sacrifice or not.

The Brahman, in any case, must be glorified, even if he does all the despicable deeds; Because every one of the Brahmins is a god.

The Brahmins have to stop the Kehsharites at their limit if they want to be superior to them, because the Kehshtars were created from the Brahmins.

The king, who feels that his end is near, must give all his money, which he took from the spoils, to the Brahmins...().

Al-Barhami is the creator of the world, the punisher, and the teacher, so he is a benefactor to all creatures, and he must not be addressed with words that are not appropriate for him or harsh words.

The Brahman who knows all the Vedas is the Lord of all the worlds ().

With these superstitious teachings filled with arrogance and arrogance, the Hindus put their religion in order to enslave foolish and weak people, so what mind accepts such claims? And what is this that classifies a group of people with this classification as a divine religion, rather it is a satanic religion, it wanted to enslave people to a certain sect, and it is clear from it that it was formulated so that the Brahmin sect achieve its interests at the expense of the rest of the sects and people, just as all speech is contradictory, like the speech of madmen, so how is it created and a god He disobeys, steals and kills? And how is he a God and a god when he is expelled and begging and needs people? And when and how did he become a god when he does not separate him from all other human beings, i.e. a difference that is born from a sperm and dies, and becomes a cadaver, so how is this a god, and how is he distinguished over all other human beings with these false characteristics that only the humiliated and degraded people accept? How can the Brahmins be the teachers of the goodness of the people in what they claim, then they ask the people to be their slaves, and less than the slaves? All of this is proof that the Brahmin sect fabricated this religion in order to realize everything for itself with extreme selfishness, and does not leave even crumbs to others, but rather robs them of their humanity in exchange for their sovereignty, greatness and pride.

Peace be upon Gods prophets, messengers, and truly the best of His creation, who were not asking in return for their jihad and supplication and for their precious and precious sacrifice in order to guide people and guide

them something. Rather, the tongue of their article was their saying: 109, 127, 145, 164, 180).

They did not ask people for anything and did not rise above them, rather they mixed with them and walked with them in the markets and lived with them as one of them. And he did not take anything from the people except for his right, even when he emigrated and Abu Bakr Al-Siddiq had prepared for him a trip, he refused to ride it except for its price.

In general: there is no comparison between the prophets of God and these liars who lied about God and lied about Gods creation and fabricated a religion, so they separated it according to their whims and claimed for themselves high positions like their brothers from the Jews who claimed that they were Gods chosen people, and they slandered in the Talmud of the type of slander Brahmins here. And if all of that indicates something, it indicates that it is a fabricated religion.

THE SECOND LAYER: ELECTROLYTES

Meaning: the brave, the one with authority and the ruler.

It is also called the Rajputs. It is attributed to the vast state extending from Sindh to the entrances to the city of Agra, and from southern Punjab to Gwalior, and most of the Hindu kings of India were of the Rajput caste. They are strong men, because they lived in the great desert. Their life was semi-nomadic, and among their famous kingdoms were the city of Lahore, Delhi, Kannauj and Ayodhya. The Rajputs fought the Muslims in the fourteenth century, but the Muslims conquered these kingdoms during the reign of Jalal al-Din Akbar (1556-1605 AD), Emperor of India, and made them under the king of Muslims.

After the conquest of India, the Aryans saw that they installed Rajput king over the country to put down the internal revolts. And they made themselves their ministers. This is how the Aryans were able to colonize the country of India and ensure themselves to stay in it. They placed religious functions for the Kahsheria sect, which are similar to royal rulings (), and here are some of these jobs:

((The king is set up from the Kahsheria, and the king has the Kahsheria, the respect of the soldiers for their leader)).

((Those whose minds are nourished by the teachings of the Vedas are the

ones who are fit to be leaders, kings, judges, or rulers of people »).

((It is not permissible for the king to take the money of the Brahmi who dies without an heir, while it is permissible for him to take the money of other sects if there is no heir »).

The king should not be underestimated, even if he is a child, by saying that he is a human being, for divinity is embodied in the human form of the king. It is not permissible for a Kahshtari to work without a soldier, and a Kahshtari to live as a soldier even in peacetime.

The Kahsari must assemble at the first call, and the king must prepare for them the number of war and his weapons.

((The king orders to cut off the hand of the thief and then crucify him »).

((The king orders the thief's fingers to be cut off the first time, and if he returns to theft he orders his hands and feet to be cut off, and if he repeats the third time he orders the killing .

((He who takes a bribe in the ruling, his money will be confiscated »).

((The government takes from the Vaisha one-eighth of the money from trade, and one-tenth of the money from agriculture »)

Five things were imposed on the Kahsheria, which are: preserving the parish, paying alms, performing yukiya worship, reciting the vids, and not inclined to the bliss of this world .

The scholars of the Brahmins are required to read the Manu Samrti, and to teach it to others .

The resources and means of the king are not blessed, even if he acquires treasures and acquires property, unless he becomes a friend of the weak ().

THIRD LAYER: VAISHA:

Meaning: farmers and merchants, and they are called: Turanians, they are a people from Turkestan and Turan who migrated to India thousands of years ago. And fierce battles took place between them and the origin of the population of India, and in the end the people of India surrendered before these invaders, who were strong men in body and war equipment. In the Sharia (Menu), and here are some of them:

((The Vaisha sect engages in agriculture, trade and livestock raising » He said:

He imposed on the Vaisha seven things, which are: keeping animals, herding them, giving alms, performing yekah worship, reading vids, trading, dealing

in usury, and working in agriculture . .

A Vaisha must marry a woman of his caste, take seriously his profession, and always keep cattle.

The merchants must know the laws of trade and the system of usury.

((If a Vaisha is unable to earn a living, it is permissible for him to do the chaudra work of serving the Brahmins and others .

((After getting married, Vaisha must strive to earn his living by doing the work and raising livestock that was imposed on him, because the God of creatures was just as he entrusted creatures when he created them to the Brahman and the Kshetri, so he also entrusted the livestock and their rearing to Vaisha)) .

((A Vaisha should be aware of the value of jewels, pearls, coral, minerals, clothes, perfumes and spices)) .

((He must also be knowledgeable about how to sow seeds, and the righteousness and corruption of the earth, and the scales and weights)) .

, moreover, be knowledgeable about the good and bad of spices, the conditions of the country, the benefits and bounties of trade, and the ways of developing and raising livestock .

((And he must be knowledgeable of the duties of work and servants, as well as he must be knowledgeable of a few languages, the ways and methods of trade, and the principles of buying and selling)) .

((And he has to strive himself to develop his money in the legitimate ways, and to feed all creatures)) .

FOURTH LAYER: SHUDRA:

The word means: humiliated and humiliated ().

It was said: its meaning: the one who has turned to misery and calamity ().

It was said: This people with this name had a presence in India even in the time of the Vedas and beyond, before their entry into the Vedic society, and the reason for calling them by this is not known, and this name is not from the Aryans, and it was not reprehensible ().

They are a people of Indian and Turanian origin. They were the ones who fought the Aryans for nearly a thousand years, and eventually surrendered to them, and fell into their hands. The Aryans tormented them most severely, and those who remained of them sought refuge on the tops of

the mountains. A group of them fled to northern India, and the Aryans were able to get out of their hearts the idea of a decent and free life and put them jobs and religious works in the law of Mnu and the war is still going on between this sect and the Aryans in southern India ().

The following is a review of some of the forms of hatred and malice of the Aryans towards them:

The Shariah of Manu states a detailed explanation of the functions of the Shudra , including:

The greatest deity has imposed on the Shudra one thing, which is that he performs the service of these three groups with complete sincerity, and does not find in himself any embarrassment .

((It is obligatory for the Jindals (i.e., the Shudras) to live outside the villages, use clay pots, have donkeys and dogs from their money, wear the shrouds of the dead and ornaments of iron, and do not roam from place to place, and their dealings with their sects only, and they are prohibited from Roaming at night in villages and cities) .

((It is not permissible for Chaudhry to accumulate more money than he needs, because that harms the Brahmins)

((If Chaudhry does not find the sustenance of his life in the service of the Brahmins, then it is permissible for him to serve the Kahstri and Vaisha, but it is his determination to be patient in serving the Brahmins in order to win Paradise, because it is one of his best deeds, and it is not permissible for him to interfere in matters of religion)

((Serving the Brahmins Leads Chaudhry to Heaven)) .

((The chowder who is under the Brahmins is born in the second life in a higher caste)) .

((Chowdhury who tries to undermine the Brahmins will be tried and the most severe punishment will be imposed on him)) .

((The son of Al- Barhami of a Chowdhury woman is not worthy of inheritance)) .

The son of the lower class, who himself says that he is equal to a man of a higher class than his class, must be denied and branded below the hip.

His hand shall be cut off if he rises above him with his hand or stick, and his leg shall be cut off if he kicks him with his foot.

And if he supplicates in his name or in the name of his sect without

appreciation, a ten-carat, heated dagger is inserted into his mouth.

The king orders that hot oil be poured into his mouth and ears if he is so insolent as to express an opinion of the Brahmins in the matters of their duties.

The greatest action that leads the Shudra to goodness and prosperity is to serve the righteous Brahmins of the Vedic scholars who are in the second phase of life.

The pure chaudra who serves him (the Brahman) with sincerity and sincerity, possesses the sweetness of eloquence, eschews vanity and continually resorts to the Brahman, obtains in the second world a group higher than his ().

These are some of the functions of the four classes in Hinduism, and they all confirm the continuity of this caste in Hinduism. I will present here some types of injustice against the Shudra, because of the extent of the slander against God and His creation in this religion.

TYPES OF INJUSTICE ON THE SHUDRA (UNTOUCHABLES):

The above shows the types of oppression that are practiced on the Shudra caste, but I want to mention here some types of oppression frankly: Chaudhry has no right in rituals and ceremonies ().

He does not advise the Shudra, and the Brahman does not give him what is left of his food, nor what is left from the offering of the gods, nor does he explain religious matters to him, nor does he guide him to how to use the spiritual methods (); Because whoever explains the religious matters of the chowder or guides him on how to use the spiritual methods; He enters Hell with him, which is called sembert ().

The Shudra who would like to live (servant) according to the rulings of the religion must shave his head, once a month, and purify himself; the way that Vaisha purifies, let it be his food; Food waste of the three teams ().

One must: not read the Vedas in the presence of a non-Saliha; Chaudra...().

If a shudra insults a Brahmin, a Kahshtriya or a Vaisha, he shall be punished by having his tongue cut off.

If the Shudra calls a Brahmi, Kahshtriya or Vaishya by name and sect; He shall be punished by placing in his mouth an iron shovel, protected by fire, the length of ten fingers.

If the Shudra teaches a Brahmi his religious duties arrogantly, then the king

must: order that boiling oil be poured in his mouth and in his ears ().

The member, who is hurt by the lower, is a member of the higher divisions; It must be cut.

The Shudra, whether soft or free; He is forced to serve ().

The Shudra is not freed, nor is he exempted from service, even if his master frees him and pardons him; because no one can free it; Except for the one who tied it up.

The king must punish the chudra who imitate the born again with corporal punishment ().

He eats the Shudra with the servants ().

Al-Barhami should not eat food presented to him by the chudra, and there is nothing wrong with him accepting it ().

The way the common people walk cannot carry the coffin of the chudra .

Barhami does not live in a state owned by the Shudra ().

If Chowdhury commits adultery with a Brahmi woman; His punishment is death ().

Al-Barhamis killing of Shudra is a minor sin, such as killing a dog, kitten, and cat, and others ().

Choudary must swear by placing his hand on the heads of his children and wives that he is sincere.

Al-Shawdaris impurity and impurity does not end even after his death, as he exits from the southern gate of the village (the sinful side for Hindus), while Al-Barhami is from the eastern gate, (the auspicious side for them) ().

Yes, his uncleanness goes away if he is killed in battle; And that is because by this he preserves the religion of the Brahman, so his impurity is removed by the loss of his soul in him and his sacrifice for the sake of the Brahmins (), and this is nothing but a mans control and playing with him as these Brahmins want him.

These are some of the types of oppression and injustice against the Shudra, and the reader clearly notices the oppression of Hinduism on the Shudra sect, which is of the origin of the population of India, and it is the sect that resisted the Aryans and stood before them as an impenetrable dam for hundreds of years, and in the end lost the fateful battle and fell into the hands of the invaders, and was treated as She was badly punished for her bravery and heroism.

This caste system is still prevalent in all parts of India, and in the past there was a fierce struggle against this oppressed class.

Section IV: Criticism of the caste system

One of the things taken from the Hindu religion is its acknowledgment of the existence of classes in Hindu society, and its establishment of rules and functions for each class that do not exceed them. He assigned all acts of honor and generosity to the Brahmin class, placing it among the highest human classes, and claimed that its existence derives from the existence of Brahma (the Creator), who is the supreme source of this community, and its reference is union and sublimeness in His Supreme Self. He made the Shudra (the untouchables) among the lowest of human classes, and stripped them of all human qualities, so they are like animals, rather he was humiliated by him, as the cow was sanctified and worshiped, while the Shudra sect was humiliated.

I will mention here a number of things that criticize Hindu caste:

First: Classism is against the principle of humanity

Class is contrary to the principle of humanity, which is not recognized by a sound mind or a straight instinct.

Class is an injustice and aggression against the human race, and there is no justification for separating a person just because of his color or race.

Class is an injustice and aggression against people without an injustice committed by it. Some people have made themselves among the gods, and there are others who suffer the most severe humiliation and injustice.

The second: The class system was established by people with a political purpose only to subjugate and control others, and it is a dangerous source of injustice and tyranny

Caste is an invention of the Brahmins, to bring the common people under their control, and this is an unjust policy that these people followed in collusion with the Kshatriya (Rajput) class.

The class started since the Aryans penetrated into the dwellings of the druids, in the beginning there were three classes, the Brahmins, the Kshatriya and the Vaisha. Serving their fathers, if the Aryans included the Brahmins, Kshatriya and Vaisha, while many investigators say that the Brahmins are the Aryans only, and there was a

treaty between them and the powerful Rajputs to control others, and the non-Aryan Rajputs, until it was said: The different tribes and clans of the Rajputs Its roots go back to the Huns who entered India from Hungary ().

The doctrine of reincarnation has a great role in the consolidation of class, to the extent that it was said: The Brahmins spread and invented the doctrine of reincarnation in order to link class with religion, and make the outcasts accept their humiliation in the hope of their next birth as Brahmins or high classes.

The class is due to the distinction of the invading Aryans, who felt their small number compared to the large number of the indigenous population, fearing that the few would dissolve into the many, and fearing that the invaders power would fade in the customs and traditions of the indigenous population, so they tried with this class to preserve their entity and the purity of their race, by complete separation from others ().

The third: Class is contrary to many of the principles and development of the state Stratification leads to isolation among the individuals of a state; As class means not being promoted from one class to another thanks to the faculty of thought of the other sect, because a member of the third class cannot rise to the second or first class, no matter how educated and knowledgeable the person is.

The caste system is against the popular systems, as each class has its own work and the rest of the classes do not contribute to the interest of the country, for example, India. The second class is specialized in defending the state, while the rest of the sects do not contribute to the defense because it is forbidden for a soldier to touch a member of the Brahman class, for example. This system led to closing the door of India's relationship with other countries; Because a class like the Brahman class looks at foreigners with hostility and does not deal with them, and this has a clear impact on the backwardness of a country like India.

The member is more loyal to the sect instead of being a member with loyalty to the state, and it also leads to the lack of solidarity among the residents of the state with each other.

Fourth: Classification leads to social and political problems:

The caste system leads to a large number of demands for the separation of state regions and this is what we see in India.

A sect may have laws that contradict the laws of the state. There is a law for one of the sects that requires a person to leave the country or purify himself by drinking a mixture of the drink of the holy cow, and this drink consists of milk, scum, urine and dung, and this law contradicts the laws of the state, which stipulates that exile is the right of the state only.

Some of the systems followed between sects lead to many problems. For example, the laws of some castes require that an untouchable not approach a member of another caste, such as the Shudra caste, so that the distance is not less than twenty-four feet, or approach a member of the Brahmin sect except at a distance of seventy-four feet. And if a man of the other castes fell into the shadow of an outcast, he had to remove the impurity from himself by washing; For everything the outcast touches is unclean.

The class system has no place in the contemporary world; Nehru says: This system no longer has a place in modern social organization And he said: The aristocratic idea based on a foundation of tradition, upon which the caste system is based, must be completely changed; Because it contradicts in general the modern conditions and the democratic ideal ().

The caste system often becomes a cause of death for boys and girls if they marry from two different castes:

It was reported by the BBC on August 9, 2001, that an Indian village hangs two teenage lovers whose crime is that they are of two different castes. into two different classes in Indian society.

Among the detainees are the fathers of the girl and the boy. The gruesome murder highlighted the problem of the strict caste system in India. The two lovers, Vishal and Sonu, were hanged one by one from the roof of a house in their village in Muzaffarnagar district.

The whole crime of the boy and girl, who are nineteen and eighteen years old, respectively, was that they loved each other despite their descent from two different classes.

Vishal belongs to the Brahmin caste, which they consider to be of high rank, while Sonu belongs to the Jat caste of the Vaisha, whom they consider to be of lower stature.

The police arrested their relatives along with their parents. According to reports, the whole village was opposed to their relationship.

The caste system is a complex system of socially stratifying human beings according to particular origins in Hinduism. This incident indicated the deep social divisions in Indian society.

But India refuses to allow this caste system within apartheid to be discussed at the United Nations Conference on Sex and Xenophobia.

India says: The Hindu caste system is based on social, not biological, differences, and therefore cannot be included in the scope of racial discrimination and intolerance.

And not to save people from the clever Hindu except by inviting Islam, which makes the pioneering a measure of honor and generosity, the Almighty said: "The Almighty says: 13), He said: "From a good work of male or female, and he is a believer.

And the Messenger , may God bless him and grant him peace, said : There is no preference for an Arab over a non-Arab, nor for a white person over a black one, except by piety... ().

He also said: God revealed to me that you should be humble so that no one is proud of another and no one oppresses another .

These outcasts and those who are like them do not find a happy life except under Islam, which equated people with rights and duties and gave everyone his right his right, and conducted justice and fairness in all issues that concern humans, worked to eliminate class differences between people, and allowed people to live and peace.

Section V: Efforts to eliminate class differences and their results

Great efforts have been made by the Hindu government and people in eliminating class differences, and I can divide these efforts into two parts:

Section one: Efforts made by well-known personalities:

Prominent figures emerged in the Hindu religion at the end of the British occupation era who saw the class danger to the Hindu religion, so they took steps towards it, the most important of which are:

Interpretation of religious texts that indicate insulting and distorting the Shudra, and this was done by a group of writers who knew that Islam began

to spread among them thanks to its equality among people.

And when they saw that the untouchables are an illiterate nation who do not read books that try to interpret the texts, they informed them of this through rhetoric, and they tried to gather them around them, most notably Gandhi who was paying most of his attention in this aspect.

They also established public and secret associations whose mission is to return those who were shaken from Hinduism to the Hindu religion by various means and methods, most notably: Barhama Smaj, Arya Smaj, RSS and others.

They sent groups to visit and sit with them, even though it is forbidden in their religion, so that they do not feel indifferent to other Hindus, and often these visits intensify on the days of local or central elections.

Section Two: Efforts by the Indian Government:

The Indian state knew the danger of class differences, so they took measures, the most important of which were:

Officially abolishing this layer. A government decision was issued in 1950 to abolish this layer ().

Giving outcasts more opportunities than they have enjoyed in the past.

The modern classification of untouchables is expressed as classes listed on the table(). Their intention is to separate the rich and the poor and to give them job opportunities.

Giving them special opportunities in education, jobs and electoral seats.

With these efforts made by the Indian government, the problem of caste remains constant, as no matter what they said and did, they did not accept them in their society, did not accept them in their religion, and did not give them any religious privileges. An untouchable is accepted in a temple, for example, and you will not find an untouchable who is allowed to explain the Vedas publicly to people.

Section VI: The duty of Muslims towards this caste system

The issue of the untouchables aroused the attention of many Muslims in many parts of the world. In a valuable research, Abdul Aziz al-Thaalbi explained the issue of the untouchables () in India, its bad effects, and the efforts made to include them in Islam and work to leave the Hindu religion, and he refers to The committee that was set up to discuss the issues of

untouchables through Al-Azhar University in Egypt, after the Egyptian newspaper Al-Balaghah drew the attention of Muslims in 1936 AD to this issue ().

Sheikh Abdel Moneim Al-Nimr referred to this committee and the efforts it made in this regard, but this endeavor did not lead to a positive result, and the biggest obstacle to the mission was the existence of an immense gap between Muslims and the untouchables, which contributed to their distance from Islam even though it was possible to exploit the deteriorating situation between the untouchables and the Hindus to build a bridge between the Muslims and the untouchables ().

However, the biggest factor in the failure of Muslims' attempts in this way are those conferences that are woven by Hindus whenever an opportunity for rapprochement appears on the horizon between Muslims and the untouchables, and the late Indian leader Gandhi was behind most of these conferences ().

In order to prevent the untouchables from Islam, Gandhi called the untouchables "Hari Jin", meaning the children of the god Chishnu, but many of the untouchables knew the shallowness of this name and therefore did not welcome it.

In the forties these outcasts were headed by a man named Ambedkar, one of the jurists, one of the drafters of the constitution of the Indian Republic. In each of them, he demonstrated the extent of injustice and oppression on the Shudra caste and the outcasts of the Brahmins.

Dr. Muhammad Zia ar-Rahman al-Azami, may God preserve him, recorded for us these stories from his memory, along with what happened to him, the untouchables, and the Muslims. He said:

I remember a story that remained in my portfolio, which is that during the 1936 AD, this sect was headed by Dr. Ambadakir, one of the jurists, and he was one of the drafters of the constitution of the Indian Republic. After research and investigation, he was influenced by Islam more than anyone else. He announced in a speech at the Dalt conference entitled : Why do we call for an exit from Hinduism? Addressing his sect, he said:

« Indeed, the Hindu community sees you as its sworn enemy, and you are humiliated to them than cattle » He also said: « There is no religion on the face of the earth better than Islam, but Muslims divided this religion into

many sects that expiate each other, so there is no benefit for us to enter in Islam because we remain as we were unbelievers)) So he commanded his companions to enter the Buddhist religion . Then what happened? By entering into Buddhism, they did not achieve their goal, which is honor, dignity, and humanity. So a group of them turned to Islam ().

Also, one of the major obstacles to the entry of untouchables to Islam is: Hindu terrorist organizations that impose on untouchables their adherence to the religion, and the Indian government often supports these organizations secretly or openly.

As an example of this, I quote from Dr. Muhammad Zia Rahman Al-Azami what he mentioned about the suffering of some Muslims who converted to Islam from the Tamil Nadu region in India, where he said:

In the early eighties of the last century, a group of untouchables in the Tamil Nadu region converted to Islam. This caused a stir in Indian circles. Here's a bit about the issue:

Tamil Nadu Website:

Tamil Nadu region is located in the southernmost part of India .

Population: Tamil Nadu has a population of 48 million.

The number of Muslims: three million.

The number of Christians: three million two hundred thousand.

The rest are Hindus, including ten million untouchables.

In the first half of the last century, RAMASWAMI NATAKER carried out a broad reform in the untouchable class, and established for this purpose the DRAWID KAZHCAM Association . From Christianity, Buddhism and Islam, and that many of them were influenced by Islam more than Buddhism and Christianity because there was a clear conception of God Almighty, and they were also influenced by the theory of equality in Islam among all human beings, but their entry into Islam was not in groups, and in the past years scholars and preachers have called And reporting on a large scale, so they published dozens of Islamic books in the Tamil language, so people began to enter Islam in droves, and the issue of their entry into Islam caused a sensation throughout India.

I mention here some extracts from the Indian newspapers.

1- Tamil newspapers:

(DAILY DINA MALAR) wrote on June 29, 1981 A.D. under the title ((The lesson that we took from Meenakshi Buram)) The population of Meenakshi Buram is 945 people, and 558 of them have embraced Islam, and their educational and cultural level is better From others, including two doctors, an engineer and a group of professors. On February 19, 1981, they changed the name of their village and named it Rahmat Nakar . We are living a decent life, and we are ready to give up all government facilities .

And the same newspaper wrote on June 25, 1981:

((One of the government men announced that the government decided to withdraw all the facilities that were granted to the untouchables after their admission to Islam, including free education, scholarships for higher studies, free textbooks, and the allocation of 18% of government jobs, and the government grants them loans for agriculture, And building houses, and that whoever enters into Islam will be deprived of these facilities.

On June 27, 1981, this newspaper published a press interview with some of the new Muslims, some of whom are called Ahmad. He said: I used to worship (MURUGAN) until yesterday, but today I worship God alone, who has no partner, in whose hand is life and death, and I go to the mosque, and I pray with Muslims, and none of my family is safe, and I will not force anyone to do so.

And the newspaper said: Those who converted to Islam changed many of their social conditions and made them according to Islam.

One of the new Muslims was enthusiastic in answering and criticized the Indian government, which is slandering them, that they entered Islam for the sake of the material, and he said: ((Whoever proves that I took money for the sake of Islam, let my fate be execution)) and said: ((If the people of India want to live in security and stability They have to work with Islam These are some excerpts from Tamil newspapers.

2- Urdu newspapers:

Among the Urdu newspapers is the so-called Partab headed by a fanatical Hindu man, Ki Brind .This man began to slander Islamic countries since the untouchables entered Islam, and I quote here some excerpts from this newspaper.

On 2/6/1981 AD, the newspaper wrote and said: The entry of

untouchables into Islam is considered a conspiracy from inside and outside against Hindu sects, and three of the senior leaders of (Arya Samaj) demanded from the Indian government to take the necessary steps to prevent the spread of Islam in the middle class. The untouchables, otherwise the Arya Smaj would have to take a hard line on this issue, and they also demanded the closure of the Islamic Center in South India that teaches new Muslims.

The newspaper wrote on May 23, 1981 AD under the title: ((What Happened in Meenakshi Purm)) The entry of untouchables to Islam in ((Meenakshi Purm)) caused a great stir in Indian circles. A group of Hindus went to this region to inquire about the conditions of the new Muslims, and it became clear to them that foreign conspiracies against Hinduism were behind their conversion to Islam. They are exported to Arab countries to serve the Arabs, and their fate will be to convert to Islam.

The newspaper wrote on 15/6/1981 AD under the title: ((The Hindus should pay attention)) . The newspaper called on the Hindus not to despise the outcasts, otherwise they will enter Islam in droves.

These are some of the fabrications of the Pratap newspaper to cause sedition between Muslims and Hindus, and it is expected that this sedition will occur overnight.

As for Al- Hayat newspaper , it was written on June 21, 1981 AD under the title Why is this huge commotion for the untouchables entering Islam? The newspaper asked: Wasnt the life of the untouchables in India humiliating than animals? And what did the Indian government do to fix these after the liberation of India? And when these oppressed people resorted to Islam, why these shouts and noises.

And the daily Al- Dawa newspaper , published by the Islamic Group in India, wrote under the title After the oppression of the Hindus, the untouchables chose Islam and changed the name of their city, Meenakshi Buram, and called it Rahmat Nakar . Islam.

3- English newspapers:

The representative of the newspaper INDIAN EXPRESS issued from the city of Madras went to the areas where conversion to Islam is frequent, and on June 17, 1981 AD, I wrote long articles supported by pictures and summarized what this delegate wrote:

1- Those who entered Islam strongly denied that they were forced to do so, or they were given a bribe to enter Islam and said: ((We entered Islam with our consent and desire after complete conviction that Islam is the religion of truth, man comes out of the injustice of religions to the justice of Islam And from the worship of the many gods to the worship of God alone who has no partner, and there is no difference in Islam between a person and a person except by piety.

He said that Muslims welcomed the new Muslims, and as a result their way of life changed overnight. And fear began to dominate the Hindus that all the people of this region will convert to Islam, and no one will remain on Hinduism in the coming years.

He said: ((The other Hindus are waiting for the fate of their brothers who have converted to Islam. If their conditions are corrected, they too will convert to Islam.

Some Hindu leaders complained that everything that happened was the result of greed and fear, but the newspaper's delegate is not convinced of this.

The same newspaper wrote on 06/21/1981 and on 06/23/1981 that Hindu organizations plan to convert these people from Islam.

The newspaper wrote on June 30, 1981 AD that what happened in Tamil Nadu was a result of Hindu oppression of the untouchables . Which brings them out of the oppression of Hinduism.

The newspaper's delegate says: Wherever we went, we found the untouchables hate Hinduism with great hatred, and everyone desires to enter Islam, and it is expected that people will enter Islam in droves after their leaders leave prisons.

the newspaper SUNDAY published from the city of Calcutta on June 7, 1981 AD wrote a special article on the subject of the spread of Islam in Tamil Nadu In it, she explained the reasons and motives that made them enter Islam.

The Hindustan Times wrote on 5/5/1981 AD that the Arya Samaj group accused Muslims of forcing the untouchables to convert to Islam, but the government did not support this accusation, and the newspaper said: The government has not proven Indian so far that they entered Islam under duress.

The newspaper said: The new Muslims have fallen into several problems, but they are confident that their children will enjoy the blessing of Islam if it is not possible for them to do so.

These are some extracts from the Indian newspapers.

As for the reaction of the Hindus, they called for a major Hindu conference to be held in the capital of India, Delhi, on September 18, 1981 AD. More than one hundred thousand Hindus from all over India gathered. The conference was chaired by Mr. (Kran Singh), the former Central Minister, and he said in the opening ceremony of the conference: The entry of Hindus into other religions (especially Islam) will cause several problems. To unity and solidarity, to renounce differences between them, and to carry out general reform in Hindu society... .

Jakgyeon Ram , the leader of the untouchables, accused the Indian government of instructing the R - es -es (a fanatical Hindu society) to hold this great Hindu conference . But he will remove from them the oppression and tyranny of Hindu society .

The main purpose of holding this conference is to educate Hindus about Hinduism, and to make them aware of the danger of Islam to Hinduism in the Indian subcontinent. In Islam, one of the largest Hindu religious gathering for this purpose was the call of Hindu monks from all over India to carry out a wide campaign against Islam. More than three thousand monks have applied for registration, and this number is expected to increase for the above-mentioned purpose in the future.

This regiment, with its monastic body, will make extensive tours in the major cities of India, to prevent the untouchables from entering Islam. It is the intention of these people to eat and drink with the untouchables (which is forbidden to them by law) to make them feel their brotherhood in Hinduism, and their sympathy in humanity.

All of this calls on Muslims to think seriously about the issue of the untouchables ().

Chapter Three: The Most Important Other Hindu Beliefs

It contains four topics

The first topic: the doctrine of «Avatar »(The Incarnation /

AVATAR)

Below it are five demands

The first requirement: Introducing Atar , and explaining its reasons for the Hindus

avatar language:

The meaning of the word « Atar » in the Sanskrit language: to descend (), and it also comes with the meaning of appearing ().

The word avatar in Hindu idiom:

Sheikh Al-Azami defined it by saying: The Lord descended to the earth to reform people in the image of humans ().

Perhaps the first is to say: the descent of the Lord to the earth in the form of some creatures to accomplish a mission (). Based on this definition, the word attar includes two meanings; They are: descent and incarnation.

The Hindu scholar « Shri Dial Gobind » defines it by saying: The meaning of Atar: to appear in the visible form of the hidden world ().

This definition is closer to the reality of the Hindu belief; Where they see that the Lord is inherent in all his creatures, and they see that the human spirit often cannot accomplish works due to its limitations, so the great spirit must appear for this task ().

Reasons for the Hindu Avatar:

came in the book (Gita) from the words of Krishna:

(4/6): Despite immutability in nature and not being born, though I am the God of all beings, I establish myself in nature (which belongs to me) and come into existence by my invisible power

(4/7): Wherever there is a receding of truth, Bharta! And the power of falsehood, for I create myself with my own power .

(4/8): In order to deliver the good (salvation of the righteous), to destroy evil, and for the sake of establishing the truth, I come into

existence age after age .

These three verses from the Gita explain to us the purposes of the avatars, which are:

Support the hermits, monks, the righteous and the righteous.

Destruction of ungodly and impostors.

Establishing the right and religion ().

This, and in Bahgavt Puran's book he added other matters to these three, which are:

Winning in the world after the destruction of the charlatans

Lifting the weight of the earth from sins

Provide a good example to the walkers ().

Al-Biruni quotes from the Hindus the reason for the atar, saying: Narayen, who is imagined when he comes with human images, will only come to resolve an evil matter that overlooks the world, or to avoid the reality of ().

So, among the purposes of the Atar:

Avoiding a reality, or a disaster that occurred to the people of the earth, of any kind.

These are the purposes of the Atar in the Hindus.

The second requirement: Sections of Atar in Hinduism

Hindus divide the Avatar into several divisions:

Some of them divide it into two parts :

Purn attar, (total attar) and Anshan attar (partial attar).

There are those who divide it into four sections ():

Purn attar, Anchan attar, Kila attar, Adi Kari attar.

There are those who divide it into five sections :

Puran attar, Anchan attar, Kala attar, Awesh attar, Adhi Kari aghttar.

It seems to me that it is divided into two main parts:

1- (« Born Avtar »).

By it they mean the complete descent or the total descent, and one

of its conditions is that its power be infinite and equal to the power of parmatma , such as tar (Ram) and tar (Krishna) because their origin is from God descended in human form to execute and destroy tyrants and sinners.

It is stated in the Books of Al-Branat that Chishnu was revealed with porn tar ten times (), in different forms; Which:

Incarnation in the image of a fish (Masha Atar).

Incarnation in the image of a turtle (Kurum Atar).

Incarnation in the image of a pig (Brah Atar).

Incarnation in the image of a lion and a human body (Narshing Akhtar).
(Evidence will come that it is not a complete avatar.)

Incarnation as a dwarf (Paman Atar).

Incarnation in the image of Ram the Axe (Persu Ram Aghatar).

Incarnation in the image of Ram (son of Dasherth, king of Ayodhya) Atar.

Incarnation in the image of Krishna, Blarama (sons of Devaki and Basdeu) Avatar.

Incarnation in the image of Buddha (the owner of the Buddhist religion) Atar.

The incarnation in the image of the owner of the end of time known as Kalki , or Kalki , he is called Kalki Attar, many Hindus and many Muslims believe that he is Muhammad Attar ().

There is a wide disagreement about defining the tars from one book to another of the pranas, but the most important tars among the later Hindus are Ram and Krishna, and we have already had the story of Ram when defining the book Ramain (), as we have previously had a story Krishna when we define the book "Gita" ().

2- «Inshan Attar): (incomplete or partial atar).

This type of avatar is divided into three sections:

1) Temporary avatar: (to perform a task for a few hours).

That is, the one who is sent for a special purpose and is less than the

first, like NARSING , who came to kill Harn Kashab only for a few hours .

the legend they mention in the story of Atar (Narseng) is the following:

Harun Kashab was king over Dita , and a child was born to him named Prahlad , and this child was a worshiper of Shennu . And he wanted to kill his son by many tricks, including: he threw him into the sea, put him under the feet of elephants, and in the end threw him into the fire, but the god « Chishnu » preserved him in all these ordeals, until he came out safely from them. He increased his faith in , and began to glorify him and praise him in the morning and evening, and when his father was unable to turn him back from his belief, he asked him angrily: Is your god in this cylinder? And Berhalad answered yes, and kicked Harn Kashab . The cylinder with his leg was split in two, and he came out of it (ishnu) in the form of a narseng , meaning his head is the head of a lion and his body is like a human .

This is how the story of this unjust ended, and at the end of the story Narsang asked Barhilad to ask him what he wanted , so he asked him to purify him from desires and desires and forgive his father, so he answered him, then Narsang hid from sight after completing his mission.).().

This legend is considered by Hindus to be a tale of human emotions, because the son was righteous to his father. It also contains the conflict between good and evil, which is the focus of Hindu philosophy, and after the passage of time, the Hindus took this worshiping man to Shinnu as their custom to take gods from natural and human forces, so they began to worship him instead of God ().

2) « both attar » . (a little descent):

It lasts for a longer period of time than the previous one, but it is inferior to Anshan Agatar in terms of strength, like Agatar Pragapti Kashib .

his story is that Brahma , one of the Hindu Trinity, had a son and was busy with worship. When he wanted to create a creation from that son, the son refused because of his preoccupation with worship . Then he created four after him, all of whom refused to create the creation from him . Creation (), this person is from the Atar of the Hindus, as the

power of Creation was given to him by Brahma.

3) ((ADHYKARI AVATAR)) meaning the one who has the power of avatar:

He is the One who is given strength like Brahma's and then it is removed from him, and this is what happened to Vid Byas. When he composed the "Vedats" and "Pranas" then this power was robbed of him and he spent the rest of his life like a human being, so they say.

These are the most important divisions given to the Hindus by what they call Atar.

Moreover, the number of atars varies from one region to another in India, and from one sect to another. In some books, the atars are 10, and some of them are 16, and in some of them 22, and in some of them 23, and it was said that 24 and some of them are 39, and some of them made this last number older. The mentioned numbers are the most reliable for them in terms of narration, and it has been mentioned in some books that their number is up to 60 atars (). Which seems to me that the Hindus did not agree in this regard on anything.

The third requirement: The source of the Atar creed

The sayings of those concerned with this religion differed regarding the source of Atars creed, and the following are most of these sayings:

The first saying: that the Atar doctrine is a Druidian belief, from which it entered into Hinduism:

Almost all Hindus agree that the first thing that came to depict the doctrine of Atar in the Hindu religion was in Taitaria and Sabt Brahmana, but it was not limited in features(), and from here many Hindus went to the fact that it was alien to their religion, and that it coincided with the development of the affair of the god Chishnu, and that this development It actually happened in the time of Mahabhart (), until some Hindus told me that this doctrine was taken from the Druidism religion ().

This conclusion was reached by some Muslim scholars concerned with this religion, including Dr. Muhammad Ismail al-Nadawi. He was

of his opinion that the doctrine of the Atar is a Druidian belief, and that this doctrine is alien to the Aryans and entered their environment, where he says:

All developments and innovations that occurred in the Aryan religion from 800 BC to 400 BC were pioneered by Aryan thinkers, and they were the owners of thought and innovation in every age. But the nature of conditions and the progress of civilization in various fields helped the Druids to develop their culture, develop their ideas, and ignite their talents and brilliance, and as a result the doctrine of reincarnation or incarnation appeared in them for the first time in history, which is the embodiment of the Lord - with them - the two worlds in the body of a human being, and it is manifested in it for guidance. Humanity, ...

All researchers have agreed that it is not Aryan at all, and there are no signs of it in any of the famous Aryan books that were written up to this time. Therefore, researchers believed that it was Iranian and moved to India, but this opinion is not based on evidence, but rather seems wrong. Because this theory did not appear in Iranian Zoroastrianism except in the first centuries AD, and thus it has moved to it from India.

We see that it is a purely Druidian belief for many reasons:

First: Their god, Chishnu, is the one who is embodied in the mythical characters, and he has been the master of gods and Lord of the worlds among the Druids since ancient times (), and he was present even in the civilization of the River India... Therefore, he was characterized by a black color. It is known that "Brahma" was the master of the gods and the Lord of the worlds among the Aryans since the rise of the control of the priests during the year 800 BC. They had no regard for the god Vishnu. An act to dominate the Aryans and Chishnu became a challenge to Brahma and his powers and control; Because Brahma is the one who belittled the Druids and placed them in a list of the lowest of the lowly of the children of Adam.

Secondly: He was initially embodied in the Druid figures such as Vasudio- the legendary Druid hero () - and the god Narayana, the

general deity who sits on the head of the serpent. Then he was embodied in the Ramayana epic in "Ram"- the hero of the epic -. In the epic of Mahabhart in Krishna, it is known that both Ram and Krishna were kings of northern India originally and their prominent personalities as depicted in the two epics, but they are presented at the same time in black, which makes us doubt their origin, or at least believe that their origin dates back to A mixture of the Aryan and Druidian elements, and this mixing took place - after easing the differences - between the gods Sheb, Kali and Vishnu.

And thirdly: that the Bhakti movement that appeared among the Druids as a reaction against the priestly religion had taken Krishna incarnated in him as Chishnu, the god of their gods from whom he seeks help, sympathy and love. This phenomenon, too, indicates that the incarnation is a core Druidism doctrine.

The Dravidian doctrine of incarnation gained great fame in India, and its fame covered all doctrines and trends, until the Aryan priesthood was forced to recognize and respond to it, and since then Chishnu has occupied the leading position among the Aryans and replaced Brahma, as both Ram and Krishna became two great gods in which Chishnu was incarnated. And this theory is what was written for it to continue in the Hindu religion that was formed later, and it is still valid until now.

and inserted it into its creed . The symbol of the incarnation, and this theory was also transmitted to Iran after Zoroaster.

It is worth noting that the doctrine of the incarnation is not a heresy or novelty, but rather the same pagan doctrine that took this new appearance among the Druids in these centuries; Because the pagans in every age and time have given each of the attributes of God a human image, and they have added human attributes to it, and these are the gods. The Indians, and Jupiter to the Greeks, and they presented these gods in the form of man and his biography, but the Druids, when they admired some of the legendary mythical characters, added to them the characteristics of divinity, and believed that their greatest god, Sheno, incarnated in them to help them and strengthen them and save them

from all evil, and these characters are like Ram and Kreshna. .

Finally, this theory was transmitted to the Romans from the Greeks and Indians alike, who in turn presented the Lord Jesus Christ as the embodiment of God Almighty and pervasive in Him.

Also, some Islamic sects received this theory with good acceptance and presented its heroes in the form of incarnation, such as the Qarmatians and Ismailis in the old, and the Baha'i and Qadianis in the hadith.

On the other hand, the control of the jinn and demons over man, their penetration into him, their torturing him, and their subjection to him to speak on his tongue whatever they wanted, was a common belief in every era and time. The doctrine also paved the way for the emergence of the theory of the incarnation; Because if the demons can control the wicked people, then the gods are more capable than them to incarnate in the good people, and for this we see in the book Raman that Chishnu is embodied in Ram - the hero of the legend - while the devil "Harran Baksu" is embodied in Rabin His archenemy, the King of Ceylon ().

This is the saying of Dr. Muhammad Ismail al-Nadawi, and we do not agree with him on all of his statements, but what appears to be his inference with regard to the fact that this doctrine is a very correct Druidism creed, although I do not agree with him on the fact that there is no mention of Chishnu in the Aryan books, rather he has a mention, even if his mention is not to that degree, as will be shown by the will of God.

The second saying: The creed of the Atar is a genetic creed:

Another group of scholars believes that the creed of Atar is a genetic creed, and that this religion influenced the mother Hinduism until they said this belief; The genetics believe in the number of 14 tenths, and the Hindus also believe in the 14 tenths (), and the influence of the Hindus on the genetics in the doctrines of reincarnation and Nirvana is very clear; Their influence on this belief is also more consistent with the principle of the Hindus who collect all the oddities in their religion.

The third saying: The doctrine of the avatar or embodiment is a belief stemming from Hinduism itself:

Another group of scholars believes that the doctrine of Atar or incarnation stems from the development of the Hindu religion itself, and they have mentioned reasons for it(), the most important of which are: that it is the inevitable necessity of Hindu religious thought. personally of his idols; Because man does not like the abstract or the unspecified ().

Just as the Brahman, after having established a transcendent being completely above human perception, there is a danger of it becoming scarce, and of fading out of human consciousness(), and this although it is not necessary as is known to Muslims who worship God who is transcendent above human perception, and they are sincere to Him in Worship, and they do not see this as a danger, nor does their awareness of belief in a God the Most High in rank, status and subjugation fade away, but this saying is the saying of most of the Hindus in their philosophy of worshiping idols, so it is not excluded that this is the same philosophy that led them to say the Atar. God only knows.

Fourth requirement: Discussing the doctrine of the avatars

Atatar's creed is fundamentally invalid in several respects:

First: There is no mention of it in Sruti, it was not mentioned in the Vedas or in the Upanishads, but it came in the books of Pran, books of epics and histories, and the Hindus have decided that everything that contradicts the doctrine of Sruti is invalid, rather it must be returned to Sruti's creed, and perhaps the first mention of this creed was in the book "Bhagavad Gita", a book that is very late even from Mahabhart, and many of the heretics also considered it among the books inserted within the Mahabhart ().

Second: The doctrine of incarnation in Hinduism is a late belief, until some scholars have determined the date of the existence of this doctrine in Hinduism by 500 BC, that is, after Buddhism invaded India ().

Third: The creed of Atatar was attributed by many investigators to

the influence of the Hindus on the beliefs of other nations, whether this was the belief of Jainism, or the belief of the pagans.

Fourth: How does the Lord descend, for whom they have not established any evidence of character, for they contradict this belief, since atatar means: to descend?

Fifth: If we say: He descended into this world, who was the one who looked after the creatures during this entire period? Who is the one who manages the world and manages its affairs, and its Lord, master, and ruler in a person who descended to earth? ().

Sixth: That the claim of the incarnation is necessary to abolish injustice and establish justice is to describe God as incapable and incapable of directing him to the affairs of his creation unless he undertakes that himself. He does this himself, as it is evidence of the weakness of his ability and the weakness of his soldiers.

Seventh: Those people who say that they are the Lord have brought kinds of superstition and corruption in the world, which are not worthy of being the work of the reformer, let alone from the actions of the Lord. With a woman called Radha, as he married more than a thousand, and he did what he did in the war between the sons of cousins Kuro and Pandu of tricks, cunning and deception in favor of Pandu, as well as Ram - according to their sources - he spent nights among women whores, and did what he did of killing innocent people in the war between Children of the apes, etc.

Eighth: The death of some avatars feels that they, assuming their existence, were ordinary people. Krishna died because of a hunter's arrow he thought a deer, and Ram died when he was called by some monks. If they were the gods, this painful end would not have happened to them.

Ninth: The images of some avatars feel that they are artificial, so how can the Lord take images of savage and despicable animals when there is something more honorable than them? And how is God satisfied that he is a fish that lives in the sea? How can he take away power from him after giving it, and who gives him power if he is the Lord?

Tenth: The events that the Hindus claim the incarnation of God in order to end them, and the lifting of grievances occurred in the world and occurs everywhere in it. What is much greater than them, so where is the incarnation to solve those major problems that fall on people? This indicates that the incarnation is a myth from the myths of the Hindus and their likes from the pagans, to justify a claim or to pass an idea or a belief about that, it is not related to the truth.

The fifth requirement: the position of the Hindus on sending messengers ()

Preface: The wisdom of sending messengers

God has many wisdoms regarding the sending of the Messengers. I will mention the most important of them as follows:

1- The prophets and messengers are the elite of creation, and the chosen ones of truth, and the need for them is dire. To inform them of what God loves and is pleased with, and what He hates and rejects.

With the presence of the prophets, peace be upon them, many people have gone astray and fallen into the labyrinths of misery.

The messengers were sent to educate the servants, and bring them out from the worship of the servants to the worship of the Lord of the servants, and free them from the bondage of creatures, to the freedom of worshiping the Lord of the servants who created them from nothingness, and will destroy them after existence, and send them after annihilation, to be either miserable, or happy.

If people were left neglected without warning and intimidation, they would have lived a hard life, in ignorant ignorance, blind misguidance, perverted habits, and corrupt morals. A society in which the strong devour the weak, the honorable humiliates the low, and so on. So the wisdom of God, the Exalted, the Majestic, required that He not create His servants in vain. The Almighty said: Does man think that he will be left in vain (Al-Qiyamah: 36).

And from His mercy - the Almighty - for them is that He bestowed upon them when He sent among them messengers of good tidings and

warners who recite to them the verses of their Lord, teach them what is right for them, and guide them to the source of their happiness in this world and the hereafter, although before they were in clear error.

2- The greatest purpose for which God created the creation is to worship Him, to monotheism, to do what He loves, and to avoid His wrath, the Almighty said: And I did not create the jinn and mankind except that they should worship Me (Al-Dhariyat: 56).

Man cannot know the reality of worship; Whoever does what God loves and is pleased with, and leaves what God hates and refuses, except through the messengers whom God chose from His creation, preferred them over the worlds, and made them free from every shameful defect, and every defective creation, and supported them with miracles, arguments and proofs, and revealed to them clear proofs and guidance and made them known to it. He ordered them to invite people to worship Him alone, the right of worship.

3 The argument on humans send the apostles, as the Almighty said: "The interpretation of the meaning of the meaning of God.) And he said: "And we will be of the believers (Al-Qasas: 47).

God Almighty sent messengers; To cut off the roots of the unbelievers, so that they do not apologize for their disbelief by not having the warner come, and let him know the knowledge of appearance, otherwise He knows with eternal knowledge those who obey Him from those who disobey Him, and He establishes a conclusive argument for His servants, so that he who lives will be revived by clear evidence, and he who perishes will perish through a statement and proof.

4 People do not comprehend with their minds the many unseen matters, so they are in dire need of someone who teaches them these facts, and informs them of these unseen matters.

5- Creations need for good example, whom God has perfected with virtuous morals, and protected from suspicions and sinister desires ().

6- Every religion in the world is from the effects of prophecy, and everything that has occurred in the world or will happen is because of the hidden effects and lessons of prophecy. The world, then, is the spirit

of prophecy, and there is no resurrection of the body without its spirit.

Hence, if the sun of prophecy is eclipsed from the world, and none of its traces remain on the earth at all, then its sky will split open, its planets will be scattered, its sun will be scattered, its moon will be eclipsed, its mountains will be blown up, its land will be shaken, and those on it will perish, then the world will not rise except with the effects of prophecy.

For this reason, every place in which traces of prophecy appeared, its people are better off and better in mind than the place in which traces of prophecy are hidden.

and wholesale; The worlds need for prophethood is greater than their need for sunlight, and greater than their need for water and air, without which there is no life for them . And the message is the soul of the world, its light, and its life, so what goodness for the world if there is no soul, life and light, and the world is oppressed and cursed except for what the sun of the message has risen upon, and likewise the servant as long as the sun of the message does not shine in his heart, and he receives it from her life and soul, he is in darkness, and he is among the dead , The Almighty said: "The days were dead and his eyes and made him a nora walking in people as someone like him in the darkness, not outside of them. He walks with it among the people, and as for the unbeliever, the heart is dead in the darkness ().

The sayings of the people in determining the position of the Hindus regarding the sending of messengers:

Scholars have three sayings regarding the position of the Hindus regarding the sending of messengers :

The first saying: It is the view held by the majority of the theologians of the Muslims who are classified in the sects and the bees, which is that they deny the prophecies and the sending of messengers ().

The second saying: that they do not deny the prophecies, and it is the saying of some of the hadithers (), and Al-Biruni went close to this saying that they call the prophets Attarand they see that they do not

bring the Sharia, but (they see the Sharia and its Sunnah as coming from Rashinthe wise, rather than the Messenger, who is the imagined NarayenWhen he comes with the images of mankind, and he will not come except to resolve an evil matter that overlooks the world or to avoid a reality...)().

The third saying: The Hindus take a negative attitude towards sending messengers, so they neither prove nor deny it.

Dr. Muhammad Ismail al-Nadawy says: (The doctrine of reincarnation or incarnation has replaced the divine message among the Semitic peoples in the Indian religions, whether Aryan or Druidism, since approximately 800 BC. Therefore, Hinduism did not think about the message and prophecy at all. Rather, it added to all Reformers such as Krishna, Ram, Narain, and Buddha - if they are truly reformers - are deity attributes, and I thought that Bishnu... he embodied in these personalities to guide humanity to the path of righteousness. The one who speaks in the form of a human being, and this idea was transmitted to Greece, then to the Romans, those who applied it to the Lord Christ when they believed in him, as well as to the Qarmatians, Ismailis, Bahais and Qadianis...

Thus, the Hindus have dispensed with prophecy and the message, and have never thought about it as long as they found an alternative to it. We do not find in their books that they opposed or invalidated the prophecy; Because this is contrary to the nature of Hinduism, the tolerant and responsive to all ideas ()...

Hence, many Indian Muslim scholars now believe that there is no objection to these being prophets sent by God Almighty (); Because God says in his dear book: And there is not a nation in it but a warner(Fatir: 24), but these personalities and their great messages have distorted their features and distorted later...

That is why we exclude what some Muslim theologians have claimed since ancient times that Hinduism denies prophecy. Rather, it is true that Hinduism took a negative stance towards it and did not express its opinion at all .

This is how Dr. Muhammad Ismail Al-Nadawi said that they have a negative position in this section, but I see that they differ in this, some of them take a negative position, and some of them are based on what Al-Biruni mentioned about them that they added to the wise the role of the messengers, and it is clear from some of their later that they stood in a position of denial of the prophecies, This was among them opposition to Islam after the conquest of India (), and some of them deny the prophecy altogether.

This is what appeared to me in the position of the Hindus regarding the prophecies, which made me say this statement for several reasons:

The text of the great scholars that they deny the messengers.

Scholars' statement of their suspicions and responses to them.

I see the later Hindus responding to the Muslims regarding the issue of sending messengers () and mentioning the same suspicions that Muslim scholars mentioned sometimes, and sometimes adding other suspicions to them.

Why did some Hindus deny sending messengers?

The Hindus have gone astray in the issue of divinity and lordship, and they strayed in the matter of sending the Messenger from a first, because this is linked to lordship and divinity.

The Hindus claimed that God incarnates and descends and does actions on earth that support his claim, or their claim, and the Hindus decide the legislation they see for that incarnate on the grounds that he is God.

They also have a special position on revelation; For them, he is an inner inspiration that he obtains from his character, his good work, and his striving multitudes (), and they are called: Al-Risheen (the Wise), so they do not know anything other than him from the types of revelation such as speaking from behind a veil, or sending a messenger from him who transmits his revelation to his prophets, for this they do not know, and they have Some of them deny it or deny it, hence this was a motive and confirmed their lack of knowledge of the messengers and prophets, as it is a motive for their denial of that.

The existence of the doctrine of sending messengers in some Hindu books:

This, and when I conclude this demand, it is advisable to mention the issue of sending messengers from the heart of the sacred book of Hindus, which is the Vedas, as evidence came in this book that they believed that messengers were sent in the time of the Vedas, and that many of their gods mentioned in the Vedas were nothing but messengers Or prophets, - although this is not proven to us by infallible news - and we have already mentioned that Al-Biruni mentions their Akhtars that they are messengers (), and this saying has been turned to by some of the modern investigators; Where he saw in the issue of the avatars a tendency similar to the message and prophecy after they knew the impossibility of God descending to earth in the form of human beings, and these began to study the « Vedas » and wrote the Pranasand other Hindu books with a new theory.

Among these texts are the following:

It came in the Rig Veed, Chapter One, (first mandolin) Soket (collection) twelfth, first poetry, what he feels that Agni is a messenger, where he says:

"Agnen Doten and Rene Mahe"means: We elect Agni as a messenger.

Agnan means: sing, doten, meaning: messenger, and show me what is, i.e., we elect.

Dr. Al-Azami says: Hindu scholars are confused about the interpretation of this text, so they interpret it according to their desires to satisfy the common Hindus and oppose the belief of Islam .

Chiasso Akmenmen"means: I am only human...().

It also came in Indra: He is a messenger, as it came in the Rig Veed in Bashfa Karma Suket:

Where was his place and headquarters at the time of creation? From where and how did he begin to create creatures? This Pashakarma(creator of the world), and the God who looks at the world,

how did He create the lands and then spread the sky over them?

He is one Lord, in each side he has an eye, a face, a hand and a foot (), and he moved his hands and his sides, thus establishing the higher and lower kingdoms...

O "Bishfa Karma", offer sacrifices to yourself, whether in heaven or on earth, and let happiness and joy enter you. Most of the people around me are stupid, so let Indra be sent () to us...().

This, and if we consider the people whom the Hindus consider as infidels that they were nothing but apostles, then we see the confirmation of the messengers from their texts with their distortion of these and their roles. And Narrations, and Jigit Gru and so on from its descriptions ().

These texts indicate that Agni and Indra were messengers, but they made these messengers gods with the passage of time. Al-Azami says: Here the questioner asks: What is the reason for the difference and making the messengers gods? It is answered: The Hindu religion has abandoned the righteous beliefs, as the research has presented. For this reason, the Hindus became free in their actions and beliefs, ... and when miracles and supernatural customs appeared at the hands of the prophets and righteous people, they thought that they were not human beings, but rather they were gods who came down from heaven, so they glorified and worshiped them. Without God! ().

The issue of the presence of the glad tidings of Muhammad in the books of Hindus:

Many of those who took care of the books of the Hindus believe that their books contain many good tidings about the Prophet Muhammad , and many authors have collected it.

Dr. Muhammad Zia ar-Rahman al-Azami says: Sheikh Muhammad Ibrahim al-Sialkuti , one of the leading scholars of hadith in India, composed a treatise under the name: Bisharat Muhammadiyah and it was shortened by the corresponding scholar, Sheikh Praise be to God. Al- Amratsari , who died in the year (1367 AH),

was the head of the Association of Ahl al-Hadith in India with the name: Muhammad Rishi and it was published by Sheikh Muhammad Daoud Raz in the year (1377 AH).

Professor Muhammad Muti` al-Rahman al-Chattar Vedi also composed a letter called The Seal of the Prophets.

A new book by Professor Shams Nuwaid Al -Othmani appeared on the same subject, but he expanded on it with what the books of the people did not approve of. All of these people wanted to establish the argument against the Hindus from their books.

The non-Muslim Hindus and Qadianis also took an interest in this issue. Abd al-Haq al-Wadiyarthi al- Qadiani wrote a book called The Covenant of the Prophets in which he explored all the glad tidings mentioned in the books of non-Muslims, including Jews, Christians, Hindus, Buddhists, and Zoroastrians. This book was printed in 1936 AD, and was translated into several international languages.

Some Hindus wrote on the same subject, including: Dr. Wayd Barkashtwo messages about the good news of the Prophet ﷺ in the books of Hindus.

Also, Dr. Ramesh Bershad wrote an introduction to Professor Salamullah Siddiqui 's book on the same subject, in which he admitted that the meaning of "Narashans" in Arabic is "Muhammad", which is what was mentioned in "Athraba Veed".

The word "Narashans" is a compound of "nar" which means - the human being , and "shans" which means - praised by the people (PRAISED) , which means the person whom people praise a lot. Then he asks and says: Who is this other than "Muhammad"?
?.

The Qadianis in their translations of the meanings and interpretation of the Noble Quran referred to this subject at length.

He was famous in the scientific community in India, Mr.

"Adyaar"(ADDIYAR) , born in 1935 AH in the Tamil Nadu region , editor-in-chief of the daily newspaper "Nrutam", with his book "The Islam I Adore"and in which there is a complete chapter on the good news in Hindu books () () .

There are many books that dealt with the subject, and I will mention their names and authors as follows:

1 Allah and Muhammad in Vid and Puran: Chushant Petrasarza, in Bengali.

2- Muhammad Hindu Kitaboon Maine: Ibn Akbar Al-Azami (Safi Ar-Rahman Al-Mubarakpuri), in Urdu.

3- Muhammad in Vid and Baibel: Muhammad Tahir, in Bengali.

4- Hazrat Muhammad in the books of the Persian religion, Hinduism and Buddhism: Eis, Idarhi, and U Ali, in the Bengali language.

5- The Seal of the Prophets in the books of the religion of others: Muhammad Abu al-Qasim Bahunian. In Bengali.

6- Kalki Awtar Ur Hazrat Muhammad : Ismail Hussain Dinaghi, in Bengali.

7- Allah and Muhammad in Baidh and Pran: Wade Prakash Obadai, translated into Bengali.

8- Muhammed Qutb al-Din's article, in "Al-Madina"newspaper, fourth issue, Rabi' al-Awwal, 1998 AD, entitled: News about the seal of the prophets in religious books for non-Muslims, in the Bengali language.

9- Article by Professor Mufideh Sarkar, in Al-Madina newspaper, fourth issue, RabiAl-Awwal, 1998 AD, entitled: News about the seal of the prophets in the ancient religious books of non-Muslims, in the Bengali language.

10 Dr. Muhammad Qudrat Allahs article entitled: The seal of the prophets in Baidh and Bran, in Al-Madina newspaper, issue four, zero, year 1996 AD, in the Bengali language.

These are some of the books that dealt with the good tidings found in the books of the people. Most of them were mentioned by Dr. Muhammad Zia ar-Rahman al-Azami in the conclusion of his valuable book: Studies in Judaism, Christianity and the Religions of India.

The second topic: the doctrine of karma (penal law)

It has four requirements

The first requirement: the meaning of the word karma

The meaning of the word karma in the language:

(Karma) is a Sanskrit word meaning: work, and it is also in Bengali and Hindi ().

The meaning of the word karma in idiomatic:

the word karma in the idiomatic way to denote: the law of reward for deeds, which is that if a person is righteous in one of the cycles of his life, he will be rewarded for that in the next cycle, and if he is bad, he will be rewarded in the cycle after it as well ().

Karma in a nutshell means two things:

The first matter: that every action has a reward either in this world or in a subsequent cycle of life for them, and it is the reincarnation that they claim - as will be explained -

The second matter: that the laws of the universe are fixed and do not change, and that means the immortality of the world and the non-resurrection.

The second requirement: Detailing the doctrine of karma

Karma reason:

The cause of the Law of Karma is our actions, whether they are good or bad.

One of the Hindus says: Lust is the most powerful factor in our lives, but our lusts affect others. In our actions that are imposed by lusts, we do good to others or do wrong, so the penalty law that controls the lives of all free living things in the

universe must apply to us ().

And it came in the book Yoga Fashishitha: There is no place in the universe - not the mountains, nor the heavens, nor the seas, nor the gardens - to which a person flees from the reward of his deeds, whether good or bad ().

Will Durant says: Life for the Hindus can only be understood on the assumption that each stage of the souls existence suffers torment or enjoys reward, as a recompense in accordance with what happened to the soul in a past life of vice or virtue; For it is impossible for a deed, small or great, good or evil, to pass without a trace; Everything must have an effect that will appear one day. This is the law of Karma- its meaning: the law of action - or the law of causation in the realm of the soul; ... If a person establishes justice and is merciful without committing a sin, it is impossible for his reward to come in one mortal stage of life, but rather extends its scope to many lives in which he is born to have a higher status and more luck, if he remains on his first virtue; But if he lived his life living a vice, he would be reborn in the next life as an outcast or a weasel or a dog () ().

Shri Raj Gopal Ashrir (Explaining the Doctrine of Karma) says:

Actions are in the body, speech, and mind. Every action has its natural effect. The law of the cause and effect does not change. The effect is in the cause, as the tree is in the seed. The water dries up when exposed to the sun. There is no change for this year. If heat meets water, it must happen. Its effect, the cause carries its influence with it, and if we look closely, we will find the entire universe is subject to unchanging laws. This is the philosophy of Karma that Vedant teaches... A person waits only for the fruit of his work. and survive the outcome.

But if we say: that personality is based on the soul, and the soul is immortal, how can we apply this saying to the cosmic laws, if we do not adhere to the Karmatheory? The personality of man is formed by his actions that originate from the soul, and since the soul is immortal and death does not occur to it, but the body alone dies and dissolves, this means that the personality also does not die with the death of the body, but rather remains present and responsible for its past life.

It is up to a person to free himself from the fruit of his previous actions that bind him, or to increase his chains that bind him, this depends on the way of his life that he chooses for himself .

Karma has: the cosmic laws, as he stated at the end of the article by saying: We obtain salvation according to the cosmic laws, not by violating them, and they cannot be violated in any case ().

Karma Status:

Hindu scholars state that karma has three states:

The first case: Barramba Karma . (previous deeds), and what is meant by it: the reward for the deeds that were from the previous birth, for which the soul took this body.

The second case: Sangeet Karma , (stored works), and it means: works that have not yet been permitted.

The third case: Keraman Karma , or sangyuman karma (the current actions that meet him) and what is meant by it: the current actions in this birth, and it can be rewarded in this life, and it can be gathered for him to be rewarded in the upcoming births, it affects immediately and in future ().

Nevertheless, some Hindu scholars believe that karma may not perform its usual role, and that works may end without a noticeable effect, and they resorted to finding types of religious worship and rituals, and claimed that it is the only way to escape from the wandering of the soul ().

Karma Relationship with God:

All Hindus agree that God cannot change anything from the law of karma, but rather has the direction and empowerment of the meeting.

Indian philosophies differed on the issue of considering karma under the control of God or outside his control, with two sayings:

The first saying: What the people of the Nyaya and Vaishishka philosophy held: that the actions of good or evil are in a place called Adarshta and it is under the control of God, and he is the one who makes these darshta work correctly.

The second saying: What the Sankhya and Mimansa philosophy, Buddhism, and Jainism held, which is that God does not control human actions, whether good or evil, as they are outside his scope, and accordingly karma works alone without the intervention of a god over him.

Someone says: The law of karma for them includes both gods and men; Since the gods cannot change the ways of karma, the gods are also subject to the laws of karma, and for this you find books of the Hindus full of mentioning their gods who went out to this world to taste the evil of their deeds that they committed in previous lives, and the books of pranas do not spare any effort in explaining this principle, and examples of that are: They mention the reasons for the revelation of the Akhtars of Chishnu tales of the deeds of Chishnu and the call of the righteous over them so that they may give birth to a human life ().

How does Karma work:

They said: Man does good and evil in this life, and he cannot taste the reward

of all his deeds in one life, so if this dense body becomes spoiled, then there is a pleasant body that bears the reward of deeds, and this gentle body is the one who takes according to his deeds the dense body suitable for his deeds ().

The third requirement: the source of the doctrine of karma

The origin of this belief:

The researchers differed on the origin of the doctrine of karma to sayings (); Of which:

Some scholars attribute it to the influence of Hinduism on neighboring religions and philosophies. It has been said that the Hindus took it from the genetic religion. And some of them refer it to the Hindu religion itself, and they differed regarding the statement of its origin on two sayings:

It was said: It is a deviation from the issue of punishment and punishment found in other religions.

And it was said: This belief is from what has happened to people from the different conditions of people of wealth, poverty, health, disease, etc., so the Hindu sages studied and concluded that it is the reward for their deeds.

And it was said: This belief is a perverted doctrine from the doctrine of reward for actions resulting from human activity and deeds.

The Doctrine of Karma as Conceived by Hindu Sources:

The doctrine of karma, or the reward of deeds, as depicted by the later ones, did not appear once in the Hindu faith. It went through many stages, and the explanation of this is as follows:

Doctrine of Karma in the Vedas:

As for the source of this belief from Hindu books; We find the word karma in the Vedas, which refers to action, and the Vedic man was asking God to give him the reward for his deeds, and not waste them, meaning: he was optimistic about his deeds, not afraid of them, as it came in some places:

Rig Vede (1/158/6) Dhīratma bin Mamta () became emaciated after the tenth age, and he is the chief of those who want to find the reward for his deeds .

Rig vid (3/13/3): Clever, this god is richer! ...and it is He who gives the reward and reward of deeds, and it is He who gives money...

Reg video (3/15/3): O Giver of our question, sing! You see all people, you are shining in the darkness of the night, ... Give us the reward for our deeds, and repel our sins.

These are some places from the Rig Ved from which it is explicitly understood that they wanted their gods to give them a reward for their good deeds, and to repel their evil from them, and this is the concept of their supplications to their gods as well, and from here we say: The Vedic man did not have this conception that the late Hindu imagines From the punishment of deeds or karma being a strict law, controlling man, and causing him to have frequent births.

However, there are Hindus who say (): What is stated in the Vedas that everything is related to the law of *rit* () (the eternal law of the universe) (), which later developed into the doctrine of *karma* ; The god *Boron* was portrayed as the guardian of the law *rit* ().

What appears to me is that *rit* (i.e.: this law) meant that everything is in proportion, and this is not what the Hindus portrayed in *Karma* in later times.

The Doctrine of Karma in the Upanishads Books:

As for the Upanishads, we notice a change in the concept of *karma* or the law of reward for deeds in some Upanishads, it came in some places:

As a person works, and as a person's behavior is, so will his second life ()

Parmatma created all kinds of creatures from gods, man and woman, animals, insects, and more! All of these are imprisoned according to their works, and it is He who spreads these things and He is the one who destroys them and restores them .

..as a person does, so will his result, he is good with good deeds, and bad with bad deeds, as people wish he does as he wishes, whoever does something must find his reward ()

These are some of the Upanishadic conceptions of *Karma* , but they were not to that degree of the basic strict rule, but rather it is understood from them that man must receive the reward for his deeds.

The Doctrine of Karma in the Later Books:

The doctrine of *karma* is central to the doctrines in all later Hindu scriptures; It is as if the books of *Al-Baranat* were written to consolidate this belief in the minds of the Hindu reader (), just as *Mahabhart* mentions this belief and links it to stories (), and the *Gita* refers to this belief in many places and commands action without linking to the reward or the fruit (), except that the *Book of Manu Smrti* More than one elaborated this doctrine in minute detail, and for this reason I will mention here some texts indicating *Karma* from *Manu Samrti*, Chapter Twelve:

3- The actions that emanate from the heart, from the tongue, and from the body are either good or bad, and the classes of people are high, middle and low,

and they are nothing but the results of actions.

4 Know that the heart is the impetus to every action, even to bodily actions, and these actions are of three types, emanating from three places and comprising ten divisions.

5- Three of them stem from the mind: greed for the money of others, bad thinking and atheism.

6 And four of them emanate from the tongue: cursing, lying, underestimating people, and idle talk.

7 and three emanating from the body, namely: raping people's money, harming creatures with no legal justification, and intercourse with another woman.

8- A person is rewarded for his good and bad deeds, the mental ones with his intellect, the verbal ones with his words and the physical ones with his body.

9- A person becomes the reward for the bad deeds that he committed with his body, in his second creation, inanimate, which he committed with his tongue, a bird or an animal, and he is degraded in the lower groups as a result of committing an evil with his mind.

11- He who has control over these three, towards all creatures, and controls his desires and anger, will attain complete prosperity.

16- He creates for the wicked strong bodies composed of the parts of the five elements that can suffer torment after death.

17- After the abusers suffer with this body () the punishment, the recompense of their sins, the parts of its elements return to wherever they were taken and each one of them unites with what is like it.

18- Then, after he receives the punishment for his bad deeds that he committed because of his association and contact with these psychological things that are the cause of misery and misery, he approaches, pure and pure from all evil, from these two greats ().

19- These two watch tirelessly the good and the bad of the single souls united by what causes them to be blessed or tormented, in this life and in the second life ().

20- The soul who always does good deeds and commits a little of the bad will attain bliss in the higher kingdom, possessing these same elements.

21- Or if he often commits evil deeds and brings few good deeds, then he will receive his punishment after death from the yam.

22- After the souls receive their punishment from Yam and become pure and pure, each of them returns to what suits him of the five elements.

23- A person should always strive for good deeds, after knowing the effect of

good and bad deeds on reincarnation.

24- Know that the Greatest Spirit enters the creatures with the three attributes of the soul, which are: Sit, Raj, and Tam .

25 The characteristic that prevails among these three is the adaptation of the body to its quality.

26- These attributes surround all creatures, the good ones being with knowledge, darkness by ignorance, and the active ones with love and hate.

27- If a person feels in his soul bliss, stillness, tranquility, and pure light, then let him know that the quality of righteousness prevails over him.

28- But if he feels pain and disorder, then the characteristic of activity, which is indomitable and which leads the soul to psychological desires, will prevail over him.

29- As for darkness, it is every feeling that is confused about it, or the truth of which is unknown, or the mind cannot fathom it, or it is not possible to know it completely.

These are some of what came in the book of Manu Samruti on the authority of Karma .

Fourth requirement: Discussing the creed of karma, and clarifying what it entails for the Hindus

This belief is corrupt for many reasons, including:

First: For violating the beliefs of the Vedas:

We have previously reviewed the texts indicating that the Vedas do not include this belief as depicted in the later books, so they were not afraid of the reward of deeds, rather they were asking for them, and all this indicates that this belief is not based on the Vedas, and from the Hindu rules that what contradicts the Vedas is not a lesson by the Hindus (), let this belief be unacceptable.

Second: To corrupt perception:

As for the corruption of perception, there are two faces:

1 It is one of the complex beliefs that does not have a sound conception, as it is shrouded in extreme ambiguity in its application (), one of the Hindu scholars says: The doctrine of karma made life and death, happiness and misery, man, animals and insects a sequential thing. This belief is a mirage that has no evidence as Reincarnation has no evidence, and it has given a kind of cheap comfort and naive tranquility in the heart of the Hindus .

2 This belief is against common sense. One of the facts of psychological education is that man makes mistakes, and that the error is concentrated in his veins with blood, that man was created and instilled in himself the love of worldly

pleasures, the desire to collect money, anger, brutality, and revenge, and Satan has imposed upon him the adornment of immoralities, and endearing him to sins. And he put in it a soul bent on evil, and one of the results of that was that it falls into disobedience, except for those who are infallible, so what does a person do to escape the punishment of disobedience and the consequences of sins? In fact, the soul of man, like his body, both need to be cleansed permanently. The body is exposed to dirt and filth. For the health of the body, it was necessary to remove all of these dirt and filths. The human soul as well is exposed to mistakes, sins, and bad deeds, and tends to evil. His whole life - as they say - is not free from committing sins?

Thirdly, due to the contradiction in its report. that:

Their claim that it is the law of karma that operates in man cannot be accepted by them; Because karma is a law, and the law does not implement itself, rather it must have an outlet that implements it, so it is rewarded for it, and if they do not prove a Lord, Creator, Able, Disposable in His creation as He wills according to His wisdom and knowledge, then it is not possible to prove the punishment and account that they call Karma , and a claim is not possible. its application or implementation.

Fourth: Because of the great evil that it entails:

Among the great evils of this doctrine: that it affirmed the unjust caste system; And that:

The lower classes have to be satisfied with their situation, so they do not turn to the higher classes except as the criminal turns to the one who has committed his crime, and he has fallen into the hands of justice, so the owners of the lower classes have to be satisfied, accepted and pleased with the situation in which they are; Because the reward for his actions they committed and they do not feel.

The doctrine of karma is rooted in the denial of Gods actions and his obstruction from His works:

They claim - as mentioned above - that God cannot change karma either. This is corrupt speech; Because if he can't change it, who put it? How can he be a god when he is unable to act in what he created and made? The doctrine of karma is rooted in denial of deity and atheism; This doctrine opened the door of atheism to Buddhism and Jainism; where they found no work for God; The gods are subordinate to Karma , so what is the need for a god who does not benefit?

This belief changed the purpose of life for Hindus:

And that: what is understood from reading the Vedas books: that the supreme goal at that time was to win heaven and deliver fire, but after the introduction of

the law of karma it became the supreme goal and the great goal of the Hindu: to obtain salvation expressed in nirvana.

The doctrine of karma resulted in laziness and laziness in work and diligence:

This is because when a person believes that what befalls him of calamities, such as poverty or disease for example, is a fruit of his old (karma) work, he throws sadness, despair and despair in his heart from everything, so he does not think about work and diligence to advance his life and livelihood, and he does not think about medication and treatment to cure his disease. Because poverty or disease, he claims, is a punishment for him from the bad karma he committed in the previous life, so he has nothing but to surrender, and let karma control him, and drive him to wherever you want, and say the same in every calamity that afflicts man.

Thus, we see this belief that causes people to accept injustice and be patient with grievances, and deceives them about their right to life by impressing them with weakness and surrender.

There is no doubt that the corruption of belief and thinking has a great impact on the corruption of behavior and behavior, and the corruption of the society in which these behaviors and behaviors prevailed.

On the other hand: the doctrine of karma may lead a person to arrogance and arrogance:

This is because if a person is blessed with abundant blessings, he begins to be arrogant and proud of the blessings he receives, such as money, life, position, and so on, because he believes that these blessings are the fruit of his previous work, and a reward for his old work, so he is proud of him with pride that causes him to fall into arrogance and arrogance.

Among the evils of the creed of karma is the denial of repentance and atonement for sins:

This is because the law of karma records everything that a person commits, small and large, and then inevitably punishes him in the future. There is no forgiveness and religious forgiveness, and there is no repentance or atonement for sins, which makes people live their whole life in distress, and they find no meaning for their lives if they make a mistake. For example, the law of karma does not show mercy to anyone, and this leads some people to think that birth in this world is a calamity, and marriage is the greatest sin.

Among the drawbacks to the doctrine of "Karma" is that it makes him a prisoner of a corrupt idea, which is that he found a punishment for him for actions he does not know what they are, and from here he lives a miserable life; Because he sees that he is being punished for felonies and crimes of which he does not know

anything, but what he knows is that he was a criminal, so his life is spoiled and his chest is narrowed, and he finds no escape from the punishment of actions he does not know.

The doctrine of "karma" disturbs people's lives, and makes them flee from life:

Karma people are not happy, they are anxious, boredom eats their lives, and they are immersed in a very perverted material life; Because they feel that they are being punished by karma in this life, and they feel their need to escape, to flee from themselves, and from misery that has no apparent reason from the facilities of life, so many of them flee, either by suicide, insanity, or perversion, so their belief in karma made them. They are unable to stay away from evil, crime and corruption, as well as push them to good, or resurrect them on the truth, and that is why corruption spread widely in their society ().

The greatest evils of the doctrine of karma are that it led to the doctrine of reincarnation:

Where they said: The oppressor may end without tasting the punishment of his wrongdoing, so the Hindus resorted to this to find the doctrine of reincarnation so that one does not flee from the reward of his deeds, and there is no doubt that the doctrine of reincarnation is invalid, and the statement of this doctrine and its invalidity in the following topic, God willing.

The third topic: the doctrine of the transmigration of souls or
the Golan of the soul (Vonurjanum or Frujanm)

And under it demands

The first requirement: the meaning of reincarnation

Linguistically meaning of reincarnation:

The word reincarnation is known in the language of the people as Punur Janm, which literally means: to be born again, and it is said in Hindi: AWAGAMAN as it is also said: PUNAR JANM and the same in Bengali.

Which is expressed in the Arabic language by reincarnation, which is an interaction of transcription ().

What is meant by "reincarnation" in Hinduism:

The expressions differed in explaining what is meant by reincarnation in Hinduism; Its effect: that the soul of the dead is transferred to an animal of higher or lower status to be blessed or tormented, as a punishment for the behavior of its owner who died .

Dr. Muhammad Zia al-Rahman al-Adhami says: Reincarnation is the return of the soul after its departure from one body to another body according to actions. The soul of a person moves from his body to the body of animals and insects, and vice versa .

Some researchers call this belief other idiomatic expressions such as reincarnation, soul wandering, and rebirth, and it may be called reincarnation only, and its general meaning is the return of the soul after leaving one body to the earthly world in another body .

Those who believe in reincarnation in general say: The one who is born from the parents is the material, earthly body. As for what manages and directs its affairs, then another being is composed of a gentle body, which includes the senses, the mind, and the mechanical forces, and that this being is what is called the soul.

They also say: If the phenomenon of death occurs to a person, the soul separates from the dense earthly body, and goes to another world, where it remains, then this being returns to the world by self-inclinations and previous actions (karma) to reincarnate a new body for a new born, and begins a new cycle. From the cycles of life in a human or animal, so he is happy or miserable according to the work he did in his previous life .

The doctrine of reincarnation is a dangerous Indian doctrine, believed by all sects of the Indian religion and what has emerged from it.

However, those who believe in reincarnation differ in how it is done. For example, the owners of the Nyaya say: One of the most important characteristics of the soul is invisibility, as it embodies a new body with it, after the end of its inevitable fate, the soul obtains salvation expressed in moksha .

As for the Sankhya and the Yoga, they say: Reincarnation is a temporal stage before obtaining knowledge, knowledge, and enlightened

minds, as it can be for bad deeds, and if the soul becomes conscious, then it attains moksha, and does not reincarnate.

As for the companions of Mimansa, they say: Every soul finds its body according to its appointed time, as it lives in different bodies according to its actions .

The second requirement: the source of the doctrine of transmigration of souls

Who are the first to transmigrate lives?

The doctrine of transmigration of souls has been found among many nations since ancient times, such as the ancient Egyptians , the Sabian philosophers , Greek philosophers , and the Persians who embraced Manichaeism , and from here they differed in determining the source of this belief among people. Its origin is from Greece , and some say that its origin is from the Egyptians , and some say: its origin is from the Sabeans . and its spiritual and bodily sports. This major aspect is devoted to addressing this issue, the issue after life, and it is found that the doctrine of transmigration of souls is one of the most important and oldest beliefs in Hinduism history Doctrine from India to neighboring nations, through trade caravans, and missionary missions that King "Ahoka", one of the kings of India in the third century BC, was interested in, as well as migration - when the Hindus prevailed in their struggle with the Buddhists - to East and Southeast Asia Where the Buddhists set out, with them, the doctrine of reincarnation, which is one of the Their philosophy, which found a wide range in these countries, died and was also plagiarized by some misguided Islamic sects in the Abbasid era, when the Indian and Arab cultures met - as will be explained later -

Indian religions, including Hinduism, Jainism, and Buddhism, agree on the transmigration of souls and their roaming between bodies within the penal code called Karma for them , between the fifteenth and tenth centuries BC , and we have no news older than this date of a

people embracing the doctrine of reincarnation .

One of the scholars says: Reincarnation is a belief that has stuck in the minds of the Hindus, since ancient times, and India is its original land... .

Reincarnation is a basic belief of the Hindus, from which all Indian religions, before and after Buddhism, were taken, as were taken from it by some other nations. Al-Biruni says:

sabbaths – respecting the Sabbath – are a sign of the Jews, likewise reincarnation is the science of the Indian .

When did the Hindu doctrine of reincarnation begin?

We do not have what determines the time of the emergence of this belief among the Hindus, but we see that the Vedas are free from such beliefs (), the Creator and his creation are one thing, and every image of beings was once another image, and that he does not distinguish this image from that and makes them real except deceived sense, otherwise time would separate them; This view had not yet appeared in the days of the Vedas as part of the popular belief. The Aryan, instead of believing in the transmigration of souls in successive forms, believed in a simpler doctrine, as he believed in personal immortality; The soul after death encounters either torment or bliss; Either Boroncasts it into a deep, dark abyss, or into Hell with a blazing fire, or Yamareceives it and raises it to Heaven, where all kinds of earthly pleasures are perfected and lasted for ever and ever .

Dr. Muhammad Ismail al-Nadawy says: When the Aryans fled their country around 1800 BC, they arrived in India, passing through the Middle East... The doctrine of reincarnation has not yet appeared in the Aryan religion... the doctrine of reincarnation, which is the transfer of the soul from one body to another. Another, after its separation from human life - according to human good and bad deeds - has not yet appeared in the Aryan belief, and it is very late in relation to their belief .

This saying also indicates that the doctrine of reincarnation was not brought by the Aryans from their original homeland, but they believed

and said it after they became able in India, and the source of this saying is not known to them.

Here, scholars differed in determining the source of this belief on several opinions:

Some of them attribute it to the Gnostic doctrines that appeared in the Greco-Roman era, as they saw salvation for the soul captured in the world of matter, the tragedy of the world in the eyes of the Gnostics is the entry of souls into matter since the beginning of the world and the issue of their liberation at the end of times.

But we see that this form of universal salvation is totally alien to the thought of India, as it accepts the advent of a liberating personality, the coming of a savior, and there is no such thought and it did not appear in India until after the birth of Buddha, so the Greek doctrine cannot be the origin of reincarnation.

And the Greeks, even if they said reincarnation, but they did not say reincarnation for the sake of purification, as the thinkers of India said. Some of them attribute its origin to the indigenous people by the Aryans , but other studies prove otherwise.

There are some historical monuments that were found in the civilizations of the Indus River Valley, which frankly indicate that they believed the afterlife was tainted by some types of primitive works. ; As they used to dig a long and wide pit, and bury the corpse in it with the tools necessary in life such as utensils, personal tools, and things related to adornment and bathroom, and no one has yet explained to us the reason for this phenomenon, and it is very possible that they believed in another life after death .

And if they have a belief in the afterlife, then this means that the belief in reincarnation did not come before them, but rather occurred later, and perhaps this also supports the reason I mentioned earlier.

Mircea Eliade says: The phrase samsara (i.e.: reincarnation) appears only in the Upanishads, but the origin of the theory is unknown, and an attempt was made in vain to explain the doctrine of reincarnation on the basis of pre-Aryan elements .

The doctrine of reincarnation is either from what has been distorted from the doctrine of the Last Day and the Reckoning and Recompense, as mentioned above, or it was received from Greece with a modification of it at the hands of Indian thinkers in accordance with their mentality and moods, or it originated in them through their philosophers who thought about the fate of people after death. Their minds were guided to this complex belief ().

The doctrine of the transmigration of souls as depicted in the Hindu scriptures

The beginnings of the texts in the doctrine of reincarnation:

The search for the first texts on reincarnation in the books of the Hindus is very difficult, and the researchers differed in that:

Will Durant says: The first time this doctrine appears, it appears in Stebt Brahmana .

What Will Durant referred to was not this belief on which the Hindu belief in reincarnation finally settled. Rather, that belief was much simpler than the last doctrine of reincarnation, for in the Brahmans the issue of a second death is raised that the blessed who have reached this happiness can be exposed to after a certain period of time. But the texts leave us ignorant of the nature of this second death and the relationships that exist between the concept of this future life and the doctrine of reincarnation.

Many Hindus point out that the first texts about reincarnation frankly came in the Upanishad of Chandwega (), and perhaps this saying is closer to the truth.

This belief is found in some Upanishad books, the most prominent of which are the Chanduga Upanishad (5/10), Prihadarnak Upanishad (4/4/6), (6/2-3). The Katch Upanishad (1/2/6), (2/2/7) and the Koshetki Upanishad (1/2).

It came in Upanishad Chandwega (5/10/401-402): The text of which is:

Those who teach the five gifts of fire (), and those who worship in the forest with remembrance and glorification, they go after their death to Arcelukor the way of the gods, (Luke means: a scholar, and Arsilok: the name of one of their worlds), and from here to days, and from days to The white part of the moon, and from the white part they begin their journey to the months in six months, then they reach the year, and from the year to the sun, and from the sun to the moon, and from the moon to lightning, and in lightning a non-human person helps him to obtain the kingdom of Brahman.

And those who work to achieve the purpose, and give and take, and celebrate them, so they go to smoke after death, and from smoke to night, and from night to the black part of the moon, and from the moon do not go to the year, but go directly to the realms of the fathers, and from here to heaven. And from heaven to the world of the moon, and this moon is the king of the soma, and by this, after his return to this world, he becomes somathe food of the gods.

They remain there until their deeds are finished, and after this they return as they went, from the realm of the moon to the sky, from the sky to the air, and from the air to smoke, and from smoke they become dew, and from dew they become clouds, and from clouds they rain, and they are born again in The land is wheat, barley, medicine trees, grains, etc. It is difficult to get out of it, and after this they become in the bodies of animals that eat sustenance, and animals that give birth.

The same was mentioned in the Upanishad of Prihadannica (6/2-3/383-390) with a slight difference.

And it came in the Upanishad Kattah: (1/2/6): The mortal perishes as the fruits perish, and comes back to life in a new birth as the fruits return.

And the same in (2/2/7): According to the actions and descriptions of some individual souls, they get birth in the womb, sometimes in a human soul, and sometimes in a vegetable soul.

Likewise in (2/3/4): If a person does not acquire the knowledge of Brahman, then he is born with a new body, either on this earth, or in

other worlds.

In these texts we see reincarnation, but explain its reason in the end, which is the lack of knowledge of Brahman. Reincarnation was not a reason when writing these Upanishads for the sake of karma, or the reward of deeds as depicted in later books.

The doctrine of reincarnation is originally related to a legend that narrates the guiding of the dead towards a heavenly abode. The souls coming from the earth to go to heaven pass according to this legend by the moon and reside there. Souls, and when they depart with a decrease, in this legend the doctrine of reincarnation appears in its first form.

In Kushitki Upanishada (1/2): (All those who leave this earth go to the moon, their souls fill the full moon, and the diminishing crescent makes them reborn, the moon is the gate of heaven, and when one knows how to respond to it, he leaves you passing, and whoever does not know the answer sends him into water and rain brings it back to the earth, and there it is born again in the form of a worm, a sunnah, a fish, a bird, a lion, a pig, a jackal, a tiger, a human being, or any other creature, according to what his hands have presented and according to what he possesses of knowledge... The truth is that when you reach the moon, and it asks you: Who are you? Then you must answer: I am you. And whoever gives this answer, the moon will let him pass .

It is clear that the legend in its original text simply means that the moon allows passage in the way of heaven for those who have done the necessary good deeds and offered the required sacrifices, but that the moon allows passage only for him who knows immediately to answer according to the principle of "Tat Tatfam Asi"(You are that This constitutes a secondary text in which the Brahmins merged the doctrine of union with Brahman with supreme knowledge.

As for the texts that have passed with us from Chandwega Upanishada and Prihadarneka, not all the dead reach the moon, but only those who have vowed either to eternal happiness or to reincarnation in a human body.

According to these texts: Men who should be born a second time in

an animal form are reincarnated immediately after death, either immediately or after their residence in a place of atonement and seeking forgiveness, and there is no accuracy in these texts on this subject, and the moon is originally considered only a place of residence for temporary happiness.

The doctrine of reincarnation is similar to the Brahmanical doctrine in that this teaches that the souls of humans, animals and plants are of the same essence, but there is a clear difference between them in that the reincarnation doctrine in Brahmanism relates to victory over the world, while the late reincarnation doctrine thinks of getting rid of the world more of victory over him. It proceeds from the premise that souls are captives of the material world, and from here raises the question of their return to the universal soul, that it is in need of liberation.

The issue of getting rid of life and the universe was not originally seen in the Upanishad texts.

And on all: the doctrine of transmigration of souls was established at the time of writing the book Gita (2/13), (6/41-47), and (8/6), and in Bahkabet Pran (7/7/18), and in pranas in general. Romain and Mahabharat are full of this belief, and perhaps the most detailed books of Hinduism on the doctrine of transmigration are: The Book of Menu Smṛti. It singled out a separate chapter, which is the twelfth and final chapter to explain in detail how to transmigrate and its causes. I will quote some of what was mentioned in this chapter as follows:

9- A person becomes the reward for the bad deeds that he committed with his body, in his second creation, inanimate, which he committed with his tongue, a bird or an animal, and he is degraded in the lower groups as a result of committing an evil with his mind.

23- A person should always strive for good deeds, after knowing the effect of good and bad deeds on reincarnation.

24- Know that the Greater Spirit enters the creatures with the three attributes of the soul, which are: set, raj, tam .

25 The characteristic that prevails among these three is the adaptation of the body to its quality.

26- These attributes surround all creatures, the good ones being with knowledge, darkness by ignorance, and the active ones with love and hate.

27- If a person feels in his soul bliss, stillness, tranquility, and pure light, then let him know that the quality of righteousness prevails over him.

28- But if he feels pain and disorder, then the characteristic of activity, which is indomitable and which leads the soul to psychological desires, will prevail over him.

29- As for darkness, it is every feeling that is confused about it, or the truth of which is unknown, or the mind cannot fathom it, or it is not possible to know it completely.

39 Here we briefly mention the types of reincarnation in which a person fluctuates in this life because of these three characteristics.

40- He who enjoys the attribute of righteousness reaches the level of gods, and he who enjoys the attribute of determination attains the degree of humanity, and he whose attribute of darkness prevails over him remains an animal.

41- Know that these three states of reincarnation, which are based on the three qualities, make a person low, middle, or high, are only a reflection of the results of one's actions and sciences.

42- The lowest degree of darkness makes creatures inanimate and insects, small and large, fish, snakes, turtles, domestic animals and other predators.

43- The average degree of darkness makes of the creatures elephants, horses, people of chowder or lower layers, or lions, tigers, or pigs.

44- The high degree of the degrees of darkness makes of the creatures people of the Jurn sect, and Subarn (the hypocrite), Rakshas and Bashaj.

45- The lowest degree of activity makes of the creatures people from one of these three sects, namely: ignorance, boredom, and reticence, or makes them people who live by reprehensible deeds, gamblers, or

drinkers of wine.

46- The average degree of activity makes of creatures kings, shepherds, scholars who make offerings to kings, and people who take pleasure in engaging in (verbal) wars .

47- The highest degree of activity makes of creatures like darb, kohak, baks, servants of the gods, and absurah.

48- The lowest degree of righteousness makes of creatures worshipers, ascetics, Brahmins, or one of the gods of your faith, and one of the gods of the positions of the moon (or stars Ditas).

49- The intermediate degree of righteousness makes of the creatures scholars who offer offerings and worship, rabbis, deities of the union, stars and years , forefathers, and the gods of Siddhia.

50- The highest degree of righteousness is the one from which Brahma was created, and the gods are the creators of the world, from which He created the Law (or meaning: religion/dharma), the Great Self, and the Power that cannot be known (or meaning: which cannot be expressed).

51 Here I have mentioned in detail the results of the triple action and the system of reincarnation with the three main degrees and the sub-degrees that follow under which all creatures enter.

52- Fools and lowly people reach degenerate births as a result of following their psychological whims and neglecting religious obligations.

53- Now we will mention in detail and in order the wombs that these individual souls enter into this world, with an explanation of the work that caused their entry.

54- The perpetrators of fatal sins create, as will come, many years in painful hells, after they have endured torment as a recompense for their sins.

55- The slayer of the Brahman creates in the womb of a dog, a sow, a she-ass, a she-camel, a cow, a goat, a sheep, a gazelle, or a bird.

56- And the Brahman creates a broken wine drinker, or an insect, big or small, or a butterfly or a bird whose food is dirt, or he creates a predatory beast (or we say: he is created in the womb of predatory

beasts).

57- The Brahman who steals the money of the Brahman enters a thousand times into the wombs of spiders, serpents, chameleons, aquatic animals, and Bashaj.

58. Whoever defiles Crow's bed a hundred times enters the herbs, shrubs, climbers, the wombs of fierce, carnivorous beasts, the wombs of clawed animals, and the wombs of hard-hearted women.

59- He who takes pleasure in harming others, in his second creation, creates carnivores, and he who eats forbidden food creates a worm, and thieves create animals that eat each other, and he creates from the britsect he who tramples on a woman from a lower group.

60. Whoever deals with inferiors, or tramples on the wife of another, or steals the money of the Brahman, becomes a slave.

61- At the time of goldsmithing, someone precious stones, pearls, coral, or similar things, for greed.

62- The thief of grain creates a mouse, the copper thief creates a stork, the thief of water creates a blue , the thief of honey creates a stinging insect, the thief of milk creates a raven, the thief of spices creates a dog, and the thief of ghee creates a mongoose.

63- The thief of meat creates an eagle, the thief of fat creates a bird of fish meat, the thief of oil creates 'tilbeak' and the thief of salt creates a cockroach (correct: a small insect), and the thief of curd creates a plaque .

64- The thief of silk creates a partridge, the thief of yarn creates a frog, the thief of cotton clothes creates a crane, the thief of cows creates a lizard, and the thief of sweets creates a bat.

65- The thief of perfume creates a musk mouse, the thief of leafy vegetables creates a peacock, the thief of various kinds of food creates pampering, and the thief of uncooked food creates a hedgehog.

66- The thief of fire creates a toad, the thief of a worker's tools creates a cat, and the thief of dyed clothes creates a cyclist.

67- The thief of deer or elephant creates a wolf, the thief of a horse creates a tiger, the thief of fruits and roots creates a monkey, the thief of a woman creates a bear, the thief of water creates a bird, the thief of a

chariot creates a camel, and the thief of cattle creates a goat.

68 As for usurping the money of others and eating the food of the offering without having offered a part of it to the gods, then he creates an animal.

69- Women who commit such thefts create females for these aforementioned animals as a punishment for them.

70- Whoever is one of the four groups and neglects his work for his group, without an excuse (in the original book: When disaster strikes), becomes a servant to Desio (in the original book: to the enemy) after he passes through the wombs of a despicable one.

71- The Brahman who deviates from his actions becomes completely britnourished by vomiting, and the Kushtari who deviates from his actions becomes completely britnourished by impurities and carrion.

72- A witch who deviates from his deeds becomes a meatrakish britthat is fed with pus, and a chowder who deviates from his deeds becomes a jellyfish brit that is fed with worms.

73 Psychological desires grow in the soul to the extent that one is devoted to them.

74- The fools who repeatedly commit sins suffer the types of torment that we will mention (and that) in a variety of creation.

75- They shackle, tear, and pray the torment of Hell Tamiserand other infernos, and they throw in the forests the leaves of its trees like swords and spears.

76- They suffer various kinds of torment; They are eaten by rookeries and owls, and they pray the heat of the desert and the unbearable torment of Hell.

77- They are created in despised wombs that cause them constant misery and are affected by cold and heat, and they are afflicted with all kinds of fears.

78- And they suffer torment by entering many wombs and degrading manners, bound with unbearable chains, and they suffer the misery of slavery and the misery of slavery.

79- And they are separated from their relatives and loved ones, and they suffer the misery of their dwelling with the wicked, and the torment of toil and toil to gain money, as they suffer the pain of losing it from them, and they have no friends, but all those who show them friendship turn against them enemies.

80. They suffer the aging that has no cure, they suffer the pain of diseases and other pains, and in the end they suffer the pain of indomitable death.

81- A person will be rewarded for his deeds in the second life according to the intention with which he committed his actions in this life and with a body that has the characteristics of his body .

These are the details of the reincarnation of the Hindus as mentioned in the Book of Menu Smṛti.

An important text about reincarnation came in the Gita book, which is what Krishna said:

Just as a person gets rid of his clothes and puts on new clothes, so the united soul disposes of bodies and enters new bodies .

The third requirement: the reasons for reincarnation among Hindus

Reincarnation - according to their claim - is the only way to be rewarded for the good or evil that a person has done, and there is no other way for them to hold the individual accountable for what he does in his life except for the repetition of his return to this life in successive cycles of reincarnation, and this means that they do not believe in a single earthly life that man lives. Then there will be resurrection and reckoning, and entry to heaven and hell according to his work in this world, and in the form proclaimed by the heavenly religions .

This belief is based on the belief of the Hindus that the Lord, the soul, and the substance of creation are eternal, for the soul does not perish completely, for if it comes out of one body, it dissolves into another body, and this is how it moves from one body to another. nor water to choke it nor wind to dry it .

Al-Azami says: It came in some of the arguments: that if a person

misses the goal of his life, which is the worship of God, then his soul chooses seventy-four hundred thousand (7,400,000 or seven million and four hundred thousand) bodies from the bodies of livestock, birds and insects, then it moves to the human body .

The reasons that Hindus mention for reincarnation are as follows :

First: If the soul leaves the body, it still has whims and desires related to the material world that have not yet been fulfilled.

The reason for this, as they say, is that the soul has three characteristics:

1- Possessive traits or true traits (Stoukun):

It is his sign that the soul is interested in science and knowledge.

2- Human traits, or lustful traits (hopefully):

One of its signs is that the soul is desirous of good at one time, and repels it at another time.

3- Animal traits or ignorant traits (enabling):

It is his sign that the soul is far from knowledge and knowledge, and is dominated by stupidity and ignorance.

achieve deliverance from its lowest attributes to reach its highest. The surviving soul is the one that aims for its existence in it will be , otherwise it moves from body to body until it finds its purpose .

Secondly: If it comes out of the body, and it owes many debts in its relations with others, then it must be paid, so it is inevitable that it will fulfill its desires in another life, and the soul will taste the fruits of its actions that it performed in the previous life.

For inclination entails a will, and the will entails action in this body, and if this does not work, it is in another .

By this mixture or union with the Brahman (that is, the whole), the soul is spared the torment that is manifested in the repeated new birth.

And between the union with the whole that is Brahman and man, there is an absolute power, which is the spirit of souls, and the soul of all souls is called Atman. If the human soul is described, it returns to its origin Atman and then mixes with the whole that is Brahman.

It seems that this Atman is similar to the universal soul for the

Greek philosophers. There is no annihilation for the same creatures; Because it is either renewed through reincarnation, or it merges with the inexhaustible whole .

Reincarnation or the recurrence of births according to this concept among the Hindus is nothing but a punishment for those who were unable to integrate into the god Parmatma(Atman), which is the highest degree of happiness for Hindus, and they call this degree Moksha meaning final salvation, and starting from the successive cycles of reincarnation, and integration in "atman" and then in "brahman".

This is what they claim and say, which appears, according to the words of some writers: that the reason for transmigration is that the Aryans who said about transmigration wanted to preserve the authenticity of their lineage, and to prevent their blood from melting into the overwhelming majority, just as they wanted to maintain their sovereignty and authority over the people of the country, so with their ingenuity and deep thinking they divided the society into India into classes, - if it is true that they did not mean business by classes but rather races and races - and they made the people of the country enter from the lower classes, but they did not close the door in the face of the lower classes to ascend to the upper class. His class ascends to the upper class at the height of life after death.

If servants and slaves want to rise to a higher class, then they must perform righteous deeds, primarily serving the higher class Brahmins. But if they deviate from righteous deeds, their souls still move to one of the lower, lower classes, or to some animal and insect.

And they made this theory a rule that governs and controls it, which is the law of karma i.e. the penalty for deeds. Thus, the Aryans ensured their race and their supremacy for survival. The Hindus in the lower class today are still serving the Brahmins, hoping for advancement in their next life.

Thus, the doctrine of reincarnation arose in Hinduism, as a political means for the benefit of a certain class of Aryans and not others .

Then the concept of this theory developed in the seventh century

BC, when the Hindus believed that the soul must be purified from the wastes of the material world and purified before it joins the higher spirit atman or paramatma from which all souls emanated, and accordingly the soul moves from One object to another and each time it rises or descends according to the actions of its owner .

Fourth requirement: Discussing the doctrine of transmigration of souls, the wandering of the soul

The origin of this creed is based on another important creed, which is their belief in the spirit, matter and deity. The Hindus, despite their differences and sects, agree on the eternity of spirit, matter and God, and when they said the eternity of the spirit, they were confused about the matter of the spirit. We have previously discussed the issue of the soul in detail and proved its occurrence, and I will suffice here to discuss this doctrine from other aspects.

First: This doctrine is not found in the Vedas, even as their scholars acknowledge:

Many of their scholars denied Dyanand and his followers - the companion of Brahma Samaj, for he believed in this belief despite his claim to adhere to the teachings of the Vedas - including a great Hindu scholar named Rahul Sankartayan , who is considered one of the most famous modern authors in India. He says: Those who said by saying Reincarnation were in the time of the Upanishads , and perhaps they did not know that this issue would be doubtful and suspicious later on, and sound mind would not accept it.

And Styra Prakash says : I challenge those who say of reincarnation, as this belief is not found in the Vedas .

And its absence in the Vedas and then its presence in the appendices - the later books - indicates that it is a doctrine invented by the later ones and adopted by it; Because reincarnation for them is one of the most important beliefs, it is not reasonable for the vedas to neglect it and then only appear in the appendices, commentaries and later books.

Second: Proving the doctrine of transmigration of souls has been a subject of contention among their scholars since ancient times:

The doctrine of reincarnation among the masses of Hindus was not the subject of agreement at the beginning, as the dispute began in their ranks again over the impossibility of the mind accepting such myths and nonsense.

In the book *Berluk Ur Bungim* means the hereafter and the issue of reincarnation a story in which the author *Kobind Kaji* infers the issue of reincarnation, but in the story itself is a clear indication that this issue was a subject of intense disagreement between the angels and those close to them.

The story goes: *Bagh Shurush* () used to give alms to cows that were not fit for dairy production. And he hopes that he will be rewarded for that, but his son *Nasikita* () objected to him . The father got angry and sent him to the realm of the dead. The angel of death welcomed him and was pleased with the coming of this intelligent son and said to him: Ask what you want. The son said: People differ on earth about what happens to a person after death? Some of them say: The soul of the dead remains after death, and some deny that, so what is the truth of this saying? The angel of death said: O clever child: this issue is one of the most difficult issues to understand and comprehend, even the angels and those close to them fall into great confusion about knowing the fate of souls. So ask another question, but the son insisted on that, and the angel of death answered him...

This story explicitly indicates that the issue of reincarnation was not the subject of agreement among the Hindu philosophers at the beginning. Otherwise, that scholar would not have run away from their scholars, who put this story as an example to benefit from the principle he wants to explain, and did not say to the son that angels and those close to them cannot understand this issue .

One of the Hindu writers says: The Aryan sages wanted to link the worlds with one bond, so they invented this belief, which is a way to escape from life. It has done a lot of harm, its harms due to its

abundance are not comparable to the benefits they obtained from it .

Third: This belief is invalid from the point of view of its conception. Where they differ widely, including:

Their difference is in the origin of creatures, is the human form the origin of souls, so they are the animal form of punishment and punishment? Or do they get the human form of punishment and reward? , some of them went to the view that the human mold is the origin, and the other templates are for torment and punishment, and others said that the human mold happens to them so that they taste the torment.

And according to the first saying - meaning that the human form is the principle and the other forms are only to taste the torment - they encounter objections, which are:

1 - If the human form is the origin of the soul, - as the people of reincarnation say - then the world will be filled with human races only when it was created, so it is not seen to the right or to the left unless you find humans there and you do not find any other type of creation of animals and others, so whenever a person begins to sin Whenever spirits find animal mold. What it means: that people were employed in the jobs in which we use animals in this age for a long time, for example, in plowing instead of an ox, and in bringing out water and taking shoes from leather (such as taking shoes from human skin?) and other other jobs, so was a person doing it himself? A man was taken and plowed the land, and another drove the plow instead of the ox?? And another dies, so people take their shoes from his skin??

2 And if the human template is not to bear the penalty of any kind, then the question remains about the reincarnation that you set for this purpose, meaning why this difference in the forms of human beings? Where the gender was divided into the poor and the rich and to other sections? And the belief put them that this is because of their actions in the previous life, and what he committed there will be borne here, and what he does here will be borne in another life, but they say: the human form is not set for metaphors, but rather is the origin of the soul. Us: Why did he create the lame? And the leper are lepers? Is the blind blind?

If it is said: This is the recompense of previous deeds, then it is a mistake. Because the human form was not created for reward, so why was he punished in this life for the sins of a previous life? The proverb is true for them: He fled from the rain and rose under the gutter.

3- It is known: that the number of righteous people is much less than the deviants and the sinners, for obedience is one and disobedience is of many types, and this means that the sinners will transmigrate to lowly people from the lower class - according to their opinion - and others to animals. They become extinct to turn into animals, and this is not said by a sane person who knows what he is saying. How can the number of the worlds population be upright even though the number of the worlds population is increasing day by day with this belief??

4- Here is a question for the people of reincarnation: How can someone who has become a dog or a donkey be righteous in order to become a human in a second cycle? It is known that dogs and donkeys have no brains and have no law, so how can they be righteous? When can it be valid? .

5- If the human mold is the original, then what is required of you is to thank the Muslims who slaughter some animals by slaughtering such as cows, as they get these animals out of torment and save them from punishment and help them return to the human mold, but you do not accept the slaughter of animals, especially cows.

This is a muezzin that killing all animals is a great help to those who are tormented in their sins, so that they may return to human life.

6- If the human form is the origin of souls, and you say: The souls desire progress and progress and it is the origin of reincarnation, so what about many Brahmins who are at the top of your homes? The dumb and the deaf, why do they not rise and do not progress? What did they gain from reincarnation?

7- One of the perplexing questions for them to say that the non-human form is to taste torment and punishment is that the Hindus say: that plants existed before man (), here we ask them: How did plants come and where did they come from, and man has not yet existed until

it is said that they came as a result of transmigration spirits?

As for the second saying - that is, if the human form is also to taste punishment and torment, then it addresses questions that the Hindus cannot answer, which are:

1 "When the two parts combined matter and spirit in the beginning, and created man, by what works did the soul find this human form?". ie: Because of what works and what crime did the soul find the human mold? And what was his crime?

2- Hindus and non-Hindus who believe in reincarnation admit that the soul is the old one other than the body, and the soul alone does not have any ability to do evil or do good, but the act of evil or good action occurs by the merging of the soul with the body. It is the soul, so the ancients become four instead of three, and this is not said by any of the Hindus, and this problem was admitted by one of the Hindus when he said in his explanation of the philosophy of Sankhya: Physical captivity cannot be from works, for works do not occur until after the soul joins the body. The soul alone does not work... The body must take precedence over actions, and the body is a type of family, for the family that exists before the body (physical bondage) cannot be generated from actions.

If it is said: Every body has a cause for previous actions, we say to them: This requires sequence, and it is forbidden to you and to us all. He admitted that it is a sequence of one of the Hindus who are close to them, as he says: Pain does not occur from work, whether the work is in accordance with the biomass or in opposition to them, for work is the result of the soul joining the body, and other actions are from the body. ... That is why physical captivity is never possible from work..

Thus it has been proven to us that the body that they suppose to be a reward for all good or evil deeds must be a precursor to this matter, not originally conceived, just as the existence of the Son before the Father cannot be imagined.

This Hindu scholar also admitted this fact in his explanation of the Sankhya philosophy when he said: "Actions are not a cause of bodily

captivity".

He also said: Physical captivity and freedom from it is not the result of

3- There is a text in Manu Samartithat prevents us from recognizing that the human form also tastes torment, as it came in it: Therefore, every creature, upon its appearance, turned to the world of existence, to what it was created for, and to its work, which the Brahman has singled out for it since eternity and it is said to a person other than the mold of punishment and torment .

What is meant: that man is not a template for punishment and torment, but animals, inanimate objects, plants, and so on are forms of punishment for man. If the human mold is not of punishment and torment, but of work, then what makes the blind blind, and the lame lame? And the lunatic is a lunatic, and if it is said: His previous deeds, we say: I made a mistake, because Munjisays: The human being is not a template for punishment and torment.

4 - Menu says in "Manu Samrti":

By the meeting of the spouses, on the double days, the males are born, and by their meeting on the single days, the females are born. Whoever wants the males, he must come to his wife, on a double day, from the obligatory days.

If a man goes to his wife, and his sperm is more than her sperm count; The newborn was male, even if he came to her on the odd days. If it is her sperm; more than his sperm, so the newborn is female, even if he comes to her on the double days, and if the two sperms are equal; Either the newborn is hermaphrodite, or twins, a male and a female, or if the sperms are few; It will never be an action .

This text contradicts the principle of reincarnation in terms of its explicit meaning that the spouses have a hand in choosing the type and gender of children. .

Fourth: The presence of repentance and seeking forgiveness in their books contradicts this belief.

What came in the books of the Hindus mentioned repentance and seeking forgiveness and the prayers that remove sins, if a person must return to the world again in order to be rewarded for his work, what is the benefit of repentance and forgiveness?

Evidence for the existence of repentance and seeking forgiveness is abundant in their Vedic books, including :

What was stated in the Rig Veed (7/86/2-7):

"O Burun! Desiring to know my sin, I ask you: What is my main sin? I went around to all the poets and wise men and asked them, but they said: "Boron" is very angry with you.

"O Boron! What is this sin for which you want to destroy someone who praises and glorifies you? Tell me, O power, subjugation and might, that I may come to you with praises and salutations quickly.

"O Burun! Save us from the mistakes of our fathers, (or meaning: save our fathers from the mistakes) and save us from our mistakes that we committed ourselves, O King! Save me from my sins as you saved the thief of cattle and calves from the ties tied."

Oh, Boron! This sin which I have committed is not of my will, it is a delusion caused by drinking, anger, gambling, short-thinking, the young one can be led astray by the old, and even a dream casts people into sins.

Make me your servant, O judge of needs, Lord Boron, and make me without sin, that I may worship you as I ought, O God of the Aryans: we are ignorant, teach us, and lead us to riches with acceptable praises.

"Oh, sustainer Burun! These praises that I have formulated for you will be in your heart, and may he bring us success and victory, and give us always psychological comfort ().

And he says in another place:

I do not wish, O King Boron, to go down to the mud-house, have mercy, O mighty Lord, be merciful.

As long as I move like a staggering cloud and like a blown bag (or like a blown bag), O slanderer, have mercy, O mighty Lord Boron, and have mercy.

Whatever the weakness of my will, I have wandered into error, O

shining One, be merciful, O mighty Lord, and be merciful.

You chant thirsty even when he was standing in the midst of the waters, have mercy, O mighty Lord Boron, and have mercy.

No matter how many mistakes we humans commit against the gods, and no matter how much there is a violation of our ignorance of your laws and your actions and our indiscretion, do not envy us for these sins, for that crime does not punish us, O God .

We find such a text by Boron(5/85/6):

Give praise to Boron with strong praise and great and deep glory, which the luminous Boron loves, just as the killer of cattle spreads the skin of cattle.

And it is He who made vacant places above the trees, and gave the horses strength, and the cows milk, and hearts willpower, and put fire in the water (sing), and in the empty place the sun, and in the mountains are some bushes.

And it is He who made there a hole under the clouds for the benefit of heaven, earth and empty places, just as water irrigates wheat and plants, so is the owner of all worlds, Boron wets the lands.

When he wants milk, which is like rain, then he wets the earth, the desert, and the gardens. After that he covers the tops of the mountains with snow, and gives the Mruts() for the clouds to come out.

I confess and proclaim the wisdom of this god Boron that he set the sun in the emptiness and esteemed it.

No one can break this system established by Boron, the wise and all-knowing, who sends the rivers into the seas, but with that the rivers cannot fill the seas, and this is also from his wise judgment.

O Burun! If we ever sinned against a giver, a friend, a colleague, a brother, a neighbour, or a dumb, may our sins be forgiven for us.

Oh God of Boron! If we commit a sin like the one who gambles in which he is deceived, then dictate to us and free us from these sins, whether we do this knowingly or ignorantly, so that we may enjoy your love and compassion .

It was mentioned in the Rig Veed (2/27/4):

"O Adites! Let us have refuge with you, and let us have the happiness of your refuge in fear, O Arzma! O Mitro! O Borun! I want to follow you until I receive atonement for sins like laurel."

And similarly on (2/27/14):

"O Aditi, O Mitro, O Burun! If we commit any sin against you, forgive us this sin by your mercy. (See also in (2/27/16))."

And the same in (2/28/3):

"O Lord of the world, Boron! You are of great courage, many praise you. May you dwell in your house, O Adite sons who are not envious: Forgive us our sins for being our friends."

And the same in (2/28/5):

"O Burun! My sins have bound me like ropes, so forgive me these."

And the same in (2/28/6):

"O Burun! Keep fear away from me, O king, and the one who is truthful! Have mercy on me, as the rope with which children are tied, so that my sins will be forgiven me like this, because no one decides to stay away and separate from you"(.).

And the same in (2/29/1):

"Oh, O Adites! The former, hermit, and called to all, I cast my sins to an area far from me, as the woman in secret labor throws her illegitimate children"(.).

There is also a request for forgiveness in the Athrba Ved as well, as it came in (the first kand, Anuwak IV, the second sukt, the first and second poetry): Oh God, remove from me all the signs of misery on my forehead, so that the reward of deeds goes away from me, and all things go away from me. Bad thing, I get all kinds of good that leads to heaven, with my children and grandchildren....

Oh man, the sins that are in your heart, and all that is hidden from your sins and what is revealed, and all that is ignorant and all that is known, and all the sins you have done with your mind and eyes, let these sins be removed by the grace of God and by the grace of Gods words .

These texts are explicit in asking for repentance and seeking

forgiveness, and they indicate that their owners believe that their gods will forgive them their sins, and were it not for that, they would not have called these supplications and did not include them in their sacred books, and asking for forgiveness contradicts the doctrine of reincarnation that makes reincarnation a means to expiate sins, and this is clear.

Fifth: Many of their scholars have proven the doctrine of the Resurrection and the Last Day from the books of the Hindus themselves.

Many modern Hindu scholars who deny the doctrine of reincarnation have extracted some texts from the Vedas to denote resurrection and not the doctrine of reincarnation.

In Rig Veed there are many texts that indicate the doctrine of the Last Day () ; Of which:

What came in Rig Veed (1/164/38): What is eternal dwells (soul) with the non-eternal, (body) and takes the body that is nourished, so it goes sometimes to the bottom, and sometimes to the top, and they are together, it goes in this world in Every place, as it goes in the afterlife everywhere, people know one of them (the body) and do not know the second (the soul) .

Rig Veed (5/44/12): Al-Rishi (the fearful scholar who sees) attains his desires in this world and the hereafter and is luminous and illuminating; Because he praises Shafa Dib (the god of the world) with the praises and offers him sacrifices .

Rig Veed (6/9/2): Who can bring news and sayings of the second world by order of his father, while he lives in this world ?.

Rig Vede (9/113/7): Take me to that place of eternal light and the world in which is heaven, ... Take me to that place that is eternal and where is immortal ...

Reg Veed (9/113/9): Take me to that third world above the planetary world, which is always luminous, and in which he can live as he pleases and revel in it as he pleases, and make me immortal... .

And Rig Veed (9/113/10): Make me immortal in that place where everyone's hopes end and are complete without any hindrance or

interruption of their blessings, and where he can be fed as he pleases, make me there immortal .

Rig Feed (9/113/11): Make me immortal in the place where there are all kinds of pleasures, and in which is given what the soul desires...

Rig Veed (10/14/6-7): [A prayer for the dead] Go by the way our forefathers went to the place they went, ... and dwell with the fathers in that paradise , you join them because you used to make offerings.

Reg vid (10/16/3-4) : O sing ! The immortal part of this man sent him pictured with happy pictures to the abode of the righteous, and carried him there.

Reg vid (10/61/17) : O sing ! You are our guardian in this world and the hereafter...

Reg vid (10/61/20): sing ! You have to trust me in this world and the hereafter...

Strive to reach the sun so that you know the value of the fire, for our messengers have been dazzled , and they are prey , and what they have seen, they all believe in the two lives . (i.e. the life of this world and the hereafter).

the eternal food, then you will be among those who strive to attain eternal

These are some of the Vedic texts that I could find in a hurry in the Rig Veed indicating that the doctrine of reincarnation is contrary to what the Vedic scriptures confirm the doctrine of the afterlife and eternal heaven.

Sheikh Muhammad Zia Rahman Al-Azami quotes one of the Hindu scholars, Durga Shankar , in disagreement on this issue, as this Hindu scholar tries to prove the teachings of the Noble Quran in the Vedas to reduce the hostility between Hindus and Muslims, and he succeeded in some of these attempts. How many Hindu youths began to read the Qur'an - this scholar says: One of the Western questions that were directed to me: Are there in the Vedas the question of the Last Day? He says: This question is like someone asking: Is there a soul in the body? The Vedas are filled with issues of the Last Day ().

It appears from his words that he sees: that the Last Day is decided in the Vedas, but it is not clear, just as the soul in the body is confirmed but not visible, and we take from this that the doctrine of the Last Day is incompatible with the claim of reincarnation.

Fifth: The person does not remember his previous life:

It is well known: that if the criminal is punished by entering prison, he remembers his crime, and if he wants not to repeat the same, then he begins to resolve and arrange his affairs so that he does not fall into what he committed, even if he entered prison without a reason or a crime he did; If he thinks, he will not find a reason to change his life if he gets out of prison, and this is an example of their claim of reincarnation; The criminal among them does not mention after reincarnation what he did that necessitated the punishment that he will be punished with in the event of his reincarnation. Hence, he will not be able to improve his behavior or change it; Because it doesn't mention anything at all.

Not remembering invalidates the doctrine of reincarnation, which they claim: that if a person does good in the next life, he will rise in his condition and be resurrected in a better life.

As for the claim of some Hindus that not remembering is like a persons childhood, he does not remember anything of it ; This is a false statement. Because a person when he is a child does not know anything, and he is not punished in that state until he needs to be remembered. Rather, the mistake is removed from him, so there is no sin for him, and this is in contrast to those who transmigrate, as they must know their sins until they correct their path.

As for the claim of some people to remember the previous life, it is a false and false claim, which is intended to deceive, deceive, try to deceive people, influence them, and gain their money falsely.

Rather, remembering the previous life is contrary to what the Hindu books are. Where the Hindu books indicate that a person does not remember his previous life .

Sixth: The existence of a contradiction in the claim of reincarnation:

There are contradictions in the Hindu doctrine of reincarnation, including:

1 - The doctrine of reincarnation has not yet succeeded in explaining in a satisfactory way the liberation of man. It affirms that man is punished for his bad behavior by reincarnation into vile and despised animals, but it does not show us how these lower animals can work to rise to a higher life. The doctrine here is contradictory to itself, as it is forced to accept that the access to higher lives is achieved through moral behavior, but it cannot explain how a fallen soul embodied in the body of an animal can acquire moral virtues .

2 - The claim that souls emanate from the essence and essence of God contradicts the idea of reincarnation, which aims to purify and purify them from the impurities of the body, because these souls, by virtue of their divine nature and sacred entity, are far from worldly evils and material desires, and are too strong to be weak in resisting the earthly demands of the body. That she was subject to the tendencies of the body and its tendencies without being able to repel these tendencies was therefore responsible for this weakness that led to the deviation, and by virtue of her divinity she is free from responsibility .

3 that reincarnation contradicts the Hindu caste system; Because the caste system preserves race, blood, and the supremacy of sex, and is linked by sacred texts that cannot be removed or changed. As for reincarnation, the soul moves from one class to another, but from a person to an animal sometimes, and that is why some of them were forced to say that reincarnation takes place within the limits of the class on which it is located. Man, i.e., souls move to the type of their bodies that have departed, so the souls of Brahmins move to Brahmins, and the souls of slaves move to slaves, and so on, and this saying does not preclude objection; Because reincarnation in this concept loses its value, so what is meant by reincarnation is to achieve the penalty for what the soul committed in the previous life, and this does not happen as long as the slave will remain a slave and the master will remain a master .

4 The claim that people in general live an illusory life, as claimed by

some of their major sects, is incompatible with the claim of reincarnation. Because illusion is something unreal, and reincarnation is real, they cannot meet in one place .

5- The doctrine of reincarnation is contradictory in terms of their philosophy:

And that: that the Hindus see the eternity of matter, spirit and deity, for these three, so the question is directed to them: Is the existence of the part and the whole one thing or two different things?

They must answer that the existence of the part is one thing and the existence of the whole is another thing, meaning that both of them are separate from the other, and they are not by one existence, but rather they are two independent existences; The part has an existence, and the whole is several parts, if it is combined with one another, it will have another existence.

If all of God, matter and spirit are ancient to the Hindus in their Muslim origins, there is no fourth in antiquity, otherwise it is necessary to prove four ancient things.

The question now is precisely: Why did the two parts combine matter and soul in the beginning and create man from them, so in what works did the soul find this human form that is the body?. ie: Because of what works and what crime did the soul find the human mold? Some of them answered that the synthesis occurred between the soul and matter and they are old, so the problem does not arise for us, but we say that the problem still remains, which is: Are matter and the body one thing? And you will not be able to say by their union, for the body is accidental, and if the body is accidental, and you have installed the soul upon it, then you have clothed the hadith with the old, so did the old remain on its feet or change? And if it changes, what are these changing descriptions? What is the primary reason for this change ? ().

Seventh: This belief resulted in great evils, including:

1- Saying that it is forbidden to kill and harm animals, even if they are for a valid intent, such as eating or to ward off harm, because they

are reincarnated in the soul of a human being, who may be a father or a mother, or a relative of a human being.

2 The saying of transmigration of souls results in disrespect for the body of the dead, for the Hindus burn the bodies of their dead because they believe that the soul is reincarnated into a new body, so death for them is only if the soul replaces its dress and wears a new one, and for this belief they do not honor the body of the dead, but treat it badly, in which it is humiliating. Cruelty is incompatible with human dignity.

This custom was not generally widespread during the time of the Vedas, or before it, but rather came later, and there is no doubt that burning the body is a sight from which the skins shiver, and the souls are disgusted by it.

3- Among the evils of believing in reincarnation: it is the dismantling of the family and portraying it as a scattering of people with no ties between them. On his family ties, not on the scattering, as he sees the principle of reincarnation .

4- Among the evils also: that it increases the deviant in deviation and the corrupter in corruption. Because it places in front of people many opportunities for righteousness in future life cycles that have no number, and accordingly the individual does not see anything wrong with him to go after his desires because he will not lose much by doing so except by delaying one or two cycles of his long life cycles, and perhaps very long from reaching Nirvana or Union with the highest spirit, according to their claim. The doctrine of reincarnation in this way does not prevent corruption; Rather, it increases the deviant deviation, and thus creates a wide gap in reincarnation that cannot be denied ().

5 - Saying about reincarnation disturbs a persons life, and the fear of returning to life is similar to a pathological fear of a powerful fear of souls, and preventing reincarnation by getting rid of his merciless neck, there is no value for existence; He is ephemeral, man has no need for life; It is pain and misery, and this undoubtedly makes people pessimistic about life itself. This is in contrast to life in the heavenly religions .

6- The claim that a person creates and is tormented in life because

of previous sins that he does not know or remember in any case affects the souls of people afflicted with diseases or calamities, despair and severe despair of life; Because he imagines that his punishment and affliction are permanent; Because it is a recompense for previous deeds, so he does not see a way out of this affliction in which he is, and he becomes despair, so to get out of this despair and despondency, they legislate for them to abolish the desires of the soul, destroy it and torture it with what is called for them yoga, or nirvana and the like.

Eighth: Many questions that the owners of reincarnation do not find answers to:

1 If reincarnation is a reward, what do they say about a child who dies immediately after birth? The soul in him did not enjoy and was not punished, then his birth and the resurrection of another persons soul through him is only in vain.

2 Reincarnation does not explain to us the steady increase in the population, and the wide decline sometimes during wars, epidemics and general disasters that befall countries, claiming the lives of their inhabitants by the thousands and millions. Where did these new spirits come from? And where do the souls of the dead in wars go? Likewise, the souls that have been lost in epidemics and disasters, where the births are less than the dead? .

3 - If the spirit of animals had been reincarnated from a human being - as they say - the animal would have been able to modify its life patterns as humans do, and it would also have been able to establish a civilization, and to invent what would guarantee it to improve its life and raise its level as man did, but how do animals do that! .

4- We see many of the wise, the Rich, and the Avatar suffer various kinds of pains in the life of this world, and on the other hand, we see many of the sinners enjoying various kinds of blessings. Were these disobedient faithful to God? .

5- If a person is only according to the works of previous birth, should we do good to the afflicted, the sick, and the insane? For if they were to taste the torment because of their previous deeds, then if we

treat them well, it is as if we have violated the command of the Lord, and we did not give them the opportunity to atone for their previous lives, and is this acceptable to a sound mind? .

6 If reincarnation is true, the number of the mortals must be equal to the number of the two beings, and the necessary is void. The obligatory is similar to the statement that, according to the estimation of reincarnation, if the soul leaves the body, it must be attached to the body of another accident. In epidemics, floods, and accidents such as general killing, what is not formed in a single batch, but rather in long hurricanes, and for long periods of time, so the creatures are more than the corrupt ones .

7- A nice body of ten yards in length and width is impossible to create from a very small and nice body of sperm, just as the air covering an area of fifty square yards is impossible to accommodate a plastic balloon of only one inch. Take the example of steam.

It is a given that if a person does righteous deeds, his soul increases with happiness and contentment, worries and problems are relieved from him, and his healthy and sensitive emotions are completed in him. On the contrary, if a person commits bad deeds, he loses - that is, his soul - this tranquility, joy and vitality, or destroys it completely. As a punishment for him, it increases his worries and problems and hits him to the core, thus disturbing him as punishment and torture.

And based on acceptance - and this is the case as before - with the principle of the doctrine of reincarnation, how will the punishment of a person who is blasphemous, disabled and helpless, or sick with an incurable disease, or hungry or blind, or a person afflicted with all kinds of worries, if his soul is transferred to the body of a bird or animal from the forest, desert or watery ??

The truth is that if you contemplate one of the above-mentioned persons and their lives, you will find that the life of that free animal in its walk and flight and the ways of acquiring its strength and sustenance, while it is healthy in its body, is thousands of times better than the life of that human being.

Is it correct, then, to say: unfairness and slander and under the cover of this law and the unjust reincarnation belief about the bodies of these innocent birds and animals that they are tormented bodies??

This indicates that the authors of the doctrine of reincarnation did not think carefully about its reality and its dire consequences, and did not know that the life and existence of this bird or animal is much better than the life or existence of that human being, which we referred to above.

A king who lives under the torture of the heinous acts committed by his hands in the past is not equal to a mustard seed in virtue and tranquility, that of that bird that flies into space free and free. The complex and haunting, and their apprehension is always afraid of attack and external raids ().

8- The Hindu Aryans say: Men and women came out or were found from inside the earth while they were in the prime of their youth, and we ask: When men and women came out of the earth, did the races of the rest of the predatory, flying, poisonous and aquatic animals also come out with them?? If they said: Yes, we said to them: What prevents these species from coming out of the elephant, mare, cow and the like now?? Why do you now make these races souls tormented by man?? And if they said: No, we asked them: So how were these animals and birds and others created in this world??

And if the work is neither compulsory nor limited, then why was the presence of thousands of these animals necessary and necessary? And why was she created at the beginning of the world?? ().

9- It is well-known and accepted: that if a person is afflicted with frustration, despair and complete despair about a matter, he does not turn to it again, does not take care of it, and does not make any effort and effort behind it, especially when the teachings of his religion and beliefs stipulate that this matter will not be completed for him. The Aryans believe that the Lord does not forgive a person his sins and sins, or is not able to pardon and forgive, and they are in complete and complete despair: that their sins will not be forgiven them, which means

that they do not repent to the Lord who helps the servant in his despair and despondency, and they are not reproached - therefore As for forgiveness and generosity, there is any interest and they do not care about it, and the famous saying says: A person is compounded by error and forgetfulness, and if a person is like that, he must commit sins and sins according to the nature on which he was created. It is inevitable, and believes that there is no cure for it except death, or in other words: This guilt has no remedy except that the offender continues to taste the torment.

And if it is astonishing, then wonder what they say what they do not do, and their belief in what they do not apply, for they - daily or something similar - ask forgiveness for them before their parents, friends, dear ones, rulers, teachers, and even to the general public, and they ask them to transgress, pardon and forgive their sins and shortcomings, so do they not apply here the principles of their faith that forbid They have to seek forgiveness, and they are subjected to permanent punishment and constant punishment, but they - violating the teachings of their religion - seek forgiveness for them to the people and they ask forgiveness for them and thank those who forgive them for their slips and mistakes, and they do not accuse him of injustice or lack of reason and understanding at all, and they themselves if they are told: Ask forgiveness of your Lord and repent to Him, Who is the greatest who pardons and forgives at all, and who owns everything black and white and what comes and bear, and the one who is not asked about what he does while they are asked, they said - unjustly and slanderously -: The Lord does not possess that, and if he forgives and pardons, then he is unjust, not neutral (Exalted be God Almighty) above what the wrongdoers say.

What is this people!? Are you swallowing camels and sifting mosquitoes?

If your belief is that forgiveness is a crime and an aggression, then why do you people demand this injustice and aggression?? Or how do you judge! You are wronged and not treated justly, as you ask them to

forgive you!, or when you forgive and pardon them, this is the manifest injustice where you force them to injustice and tyranny, what is this contradiction, my people? What is his punishment in light of the doctrine of reincarnation? And what is this corrupt belief for which you describe the Lord as blindness - patting your mouths - and impotence?? ().

10. Indeed, from the rules and laws, worms and germs are born in rotten, rotten bodies, so if we leave food and drink in a situation that spoils and rots them, and God Almighty creates in them worms and germs, and the same is the case / or say the same in animal wounds, if we neglect the treatment and treatment according to the methods and laws that you have provided us Natural instinct cannot accommodate rags, and worms and thunderbolts are created in it. So tell me - Lord for you - is God Almighty in need and waiting for our heedlessness and indifference to spoil these foods and drinks, and then to complete the process of worms originating and creating them in it?? Is God Almighty bound by our actions and deeds?? ().

Also: If the soul of an animal, as soon as it leaves one body, enters another body instantly, how can thousands upon thousands of these souls that have just left their bodies and have not yet completed their punishment for their actions, enter the bodies of those worms immediately after the spoilage of those foods and drinks And rot??

Thus, it becomes clear that if the soul separates from a body, it does not enter another body, rather it is God Almighty who by His power creates every soul in accordance with His laws and will, and He is the one who, if He wills, annihilates it with His will and will, and that the will of God Almighty is never linked to our actions ().

11- The process of a donkey and a donkey only produces a donkey, but if it occurs between a donkey and a prey, then it will produce another type of animal, which is known as the mule.

So he told me - by your Lord - that the germs of the donkey's sperm into which Permeshore put souls that can only transform into a donkey or an ass - as the principle of reincarnation says - how did the human

mind and wisdom transform it from the soul of a donkey to the soul of a mule?? Is it not necessary - as the Hindu religion states - that God is powerless before human wisdom and reason??()

12- Do the souls, after they have tasted their woes and what they have gained of sin, rid themselves of torment separately and at separate times, or do they have a specific specific time during which they all rid themselves of torment at once??

If it is the first, then where is the stable of those souls during this article? And what business do you do in it?

And if the second is rationally not possible, because human actions are continuous and will remain so, just as different souls cannot perform similar actions, but each has his own work. This indicates the invalidity of this belief and the inability to accept and embrace it ().

13 How do souls know which bodies they are compatible with? Who is managing this? If it is said: It is managed by Permashore, then we say to them: So you affirmed for Permashore, and you are fleeing from it. And judges Have you seen the unreasonable act in the sane? Glory This is a great falsehood.

Among the amazing facts about this: that the leader of the Arya Smaj band, Dianand Sarsutti, claimed before his death that he would return in the next birth explaining to the remaining pieces of it. He assures us that he was lost among the lost, and that his soul did not know a body to dwell in, according to his belief ().

Even stranger than what some Indian brothers told us, he said: One of the people, after his father died, went to Barhami and asked him about his father, where did his soul dwell? So he pointed to a dog, so the man believed him and brought him to his house, and he honored him a lot, but in the days of the outburst (the month of Katk) the man lost his father the dog, so he cried days, so on another day he looks at the side of his house his father the dog and with him his mother the dog, the man said just what He looked at them, so dad, I found the mother too!!!

This is how myths play with the minds of nations that have no sound mind.

The suspicions on which they rely in proving their belief and the responses to them:

The first suspicion: their inference from the sensible, so they say:

The nature of the universe proves the theory of reincarnation, for the sun, moon and planets each rise and set, appear and disappear, and the planets are once in this sign, and once in that, so the souls must move.

Reply:

This reasoning is erroneous and weak; Because the sun was never a moon, nor was the moon a sun, nor the planets a sea, but all in an orbit glorify the command of the Creator, unlike your souls O Hindus - as you claim - they are once in the body of a human being, and once in the body of a dog, and once in the body of a pig and so on (). This is different from that, and the measurement is not correct for them.

The second suspicion: their inference of the differences between people in the event of birth

This is because they are healthy and sick at birth. This one is born blind, and that one is lame, and the third is dumb, and the fourth is healthy...and so on. If we do not say by reincarnation and that these sick children are children, this is a punishment for them for a previous life, which necessitates describing God as unjust.

Reply:

This suspicion is as fallible as her sister; Because the way in which a person is born is similar to the calamities and pains that befall a person in his life, which are a natural result of the reality of human life, just as the Sunnah of a person is that he is born weak, then becomes young and strong, then becomes weak and suffers blindness, deafness and weak organs while he is still alive and does not die. It is said that this is a punishment for him. Because it is a condition that affects all human beings; valid and invalid; If a persons phases are not evidence of transmigration, then what is born with health and disease is not evidence of transmigration. Rather, it is a affliction that afflicts a person for reasons that God has decreed such as inheritance or the disposal of

the mother during pregnancy or the like, and God has great judgment in that.

The third suspicion: The statement that there is no reincarnation leads to the disruption of souls, even though they are eternal.

Reply:

This evidence is based on their corrupt belief, which is: the eternity of spirit and matter, because it leads to the Creator's need for spirit and matter in creation. He is beyond everything, and is omnipotent even in the belief of Hindus: ((SruushktiMan)) i.e. the Absolute One (Al-Qadir). They have to show a fixed reality of the soul and what it will be after death, and it is known that the reality of the soul and what it is and what it will be after death is a closed door closed to the face of man, so no one can talk about that with knowledge except what was reported by the Creator, so it is from knowledge Which is not taken except from revelation, God has spoken the truth when He says: {And they ask you about the Spirit. Say: The Spirit is from the command of my Lord. After this: God told about the soul after death true news that indicates that the soul is immortal and is contingent on its previous work; If it is righteous, then it is in bliss, and if it is corrupt, it is in torment, until God authorizes the resurrection, then He restores the bodies and every soul enters its previous body, so He sends people to account. .

Fourth suspicion: Reincarnation must be done so that it is not unjust to the permanent reward and punishment for limited actions in a limited life.

They say: Those who deny reincarnation and affirm permanent reward and punishment in Heaven and Hell in return for a small limited action, it leads to unfairness from God, so belief in reincarnation is required ((so that they negate it)) injustice.

Reply:

This is from comparing the Creator to the creature, for the Creators generosity and giving, nor His anger and revenge is not like the generosity of the creature or His anger and revenge, so it is a false analogy.

—earthly world .

The fifth suspicion: the presence of some human traits in animals and vice versa

They said: We see in some animals some of the characteristics of man, and in some people some of the characteristics of the animal. For example, the animal has the ability to learn, and it has knowledge of the necessities of life, and performing the actions of some of these necessities in a perfect manner without a teacher or guide, so they claimed that these qualities and what is similar to them signify However, the spirit that is possessed by an animal, the spirit of a human being, responds to the body in which its experiences and experiences, which it collected when it was in the body of an animal, resided in it.

As for the human being, there are those who tend to alienate and isolate, predation and assassination, and he hates types of animals, plants or minerals, and that is only through the influence of the spirit that comes to him from an animal without its structure .

To answer this suspicion, we say:

1 Saying that an animal has the ability to learn as a result of the transfer of the soul of a sane human being to it is incorrect. A person does not know that he has an apparent wisdom, and God has a ruling on that which He knows, the Exalted, the Most High .

2 In addition to that, when an animal performs any of the necessities of life, it does it well, without having the ability to change and modify its style as a human does. Neither individualism nor the ability to change his ways of living, because he works on one pattern that he does not deviate from, because he does this as dictated by the mountains on which he was created. about what others of his kind do in front of a similar problem .

The claim of some Hindus that the Quran includes the doctrine of transmigration of souls:

Some Hindus the doctrine of transmigration of souls with some verses and some hadiths.

1 And you knew of those who transgressed among you on the

Sabbath, so We said to them: Be apes, unjust.(Al-Baqarah: 65)

2 So when they became disdainful of that which they were forbidden, We said to them, Be unjust apes(Al-Araf: 166).

3-Say: Shall I inform you of evil of that, rewarded by God: He whom God has cursed, and who is angry with him, and who is wrath: 60

4 And when your Lord took from the children of Adam from their backs their offspring, and made them bear witness against themselves: 17

5 - And do not think that those who were killed in the way of God are dead, rather they are alive with their Lord, being provided with sustenance.(Al Imran: 169)

6 It was We who created them and strengthened their families, and if We wished, We would alternate the likes of them in exchange.(Al-Insan: 28)

7- The day when it will be blown into images, and you will come in crowds.(Al-Naba: 18)

8) Whenever their skins are cooked, We shall replace them with other skins, that they may taste the torment.(An-Nisa: 56)

9 - So come out, for you are among the humble.(Al-Araf: 13)

10 - And they say seven and the eighth of them is their dog.(Al-Kahf: 22)

11- How can you disbelieve in God when you were dead?(Al-Baqarah: 28)

12 - And there is not a living creature on the earth, nor a bird that flies with its wings, but nations like you.(Al-Anam: 38)

Responses to this suspicion:

Total answer:

The definition that the Hindus mention of reincarnation, which was previously mentioned, does not apply to the verses they mentioned, as it has been settled by the wise that every art is referred to by the specialists, and since the Quran was revealed in a clear Arabic tongue, we ask the

language people about the meanings of these verses, do they understand them Reincarnation from near or far? The claim is one thing and the truth is another thing, as we have not seen any of the Arabs whom the Most Merciful addressed in the Quran understood from these verses what these Hindus understood of reincarnation.

The detailed answer:

So the first, second and third verse does not contain it that these sinners died and then gave birth to apes and pigs, rather all that it contains is that they transformed into apes and pigs, so metamorphosis is one thing and reincarnation is another thing, just as they did not die before metamorphosis, which is a prerequisite for Hindus, for the soul in reincarnation must be In the mothers womb or inside the egg, so where is the evidence for this thing in the verses?

The Fourth verse: The verse :): (Among them is the recognition of his lordship, and this acknowledgment is deposited in their nature, so if no one from creation changes it, the instinct remains intact, recognizing the lordship of God.

As for the fifth verse: It is the Almighty saying: And do not think that those who were killed in the way of God are dead. They are told that they are dead, but they are alive with their Lord. Where in this verse the doctrine of reincarnation that they claim?

The verse of the sixth, seven and eight is the meaning of the verse:) We created them and stressed their families and if we want us to replace them ((Human: 28), and say: "lashes others, that they may taste torment(An-Nisa: 56).

As for the ninth verse, which is the Almighty saying: So come out, for you are among the humble(Al-Araf: 13), and it is about expelling the damned Satan from Paradise. What is meant by his expulsion is humiliating and humiliating, so where is the meaning of reincarnation in the verse?

As for the tenth verse, which is the Almighty saying: Some of them said: They were seven, and they had a dog, and he was the eighth.

Where in this verse mentioned reincarnation? .

As for the eleventh verse, which is the Almighty saying: And there is not an animal on the earth, nor a bird that flies with its wings, but nations like you (Al-Anam: 38). How does this relate to reincarnation? If you were deceived by the presence of the word We revived you, then know that God Almighty used this word for the dead land as well, as the Almighty said: And We revived through it a dead city (Q:11). The word "dead", so you should know that God Almighty did not mean the dead here except that they were a "sperm", as the Almighty said: "Did We not create you from a humiliating water" (Al-Mursalat: 20), so what is the relationship of this verse with reincarnation?

As for the twelfth verse, which is the Almighty saying: And there is not an animal on the earth, nor a bird that flies with its wings, but nations like you (Al-Anam: 38). God created them, and they are nations, just as you are nations. And nothing in the verse indicates that these animals were once people.

It is strange that some Hindus even agree with the meaning of the verse when they call it its distortion by saying: Except for nations like you, and this is an apparent lie that does not avail anything of its companions. Such treachery is familiar from them at all times and places, and God has exposed them as He preserved His Quran from attempts to distort and diminish despite the plots of the enemies of religion, and praise be to God, Lord of the Worlds. Only those who have no modesty or religion are related to this deliberate distortion, as the Prophet, peace and blessings be upon him, said: ((If you are not ashamed, then do whatever you want)) () .

The position of science on reincarnation:

First: The doctrine of reincarnation is opposed to all scientific studies and ethnology

Scientific studies and ethnology confirm: that a boy is part of his parents and a continuity of them, and it is in accordance with the saying of the Holy Prophet , where he says: ((The best thing a man eats is

from his earnings, and his son is from his earnings)) . A child often resembles his parents in body and has similar talents and abilities. He inherits from them body colour, eyes, hair, stature, health and disease, and often inherits talents and morals. Therefore, reincarnation is an anomaly from scientific and natural thought .

Second: The proponents of reincarnation in general say:

The one who is born of the parents is the material, earthly part. As for what manages and controls its affairs, another part is intertwined in it. It is a transparent and gentle body that includes the senses, mechanical forces, fundamental forces, and the mind. If what we call death occurs, the physical body dies, stops and wears out, but the gentle body does not die, but rather goes out and works for a while in the gentle horizons of the universe that resemble the state of our dreams, then another ball returns to this life in the reincarnation of a new body, and a new cycle begins for this soul, and this will be The cycle is a result of the previous cycle, so the soul is found in a person, animal, or snake, and he is happy or miserable as a result of the work he did in his previous life .

To answer this suspicion, we say:

Modern spiritual studies have indicated that the body of this gentle being is the etheric body that is initially formed with the physical body during its embryonic formation, and that these two bodies grow together cell by cell, and for this reason they develop completely similar in their dimensions in length, width and depth, and upon its separation by death from the physical body. If this ethereal being is allowed to return to the earth, then it returns with its integrated entity in body, mind and spirit, as well as with its fixed dimensions in length, width and depth. This twin organism can be born in the earthly substance of any other living body, whether it is a human or an animal, because its dimensions cannot match the dimensions of the new body .

These spiritual studies I did not mean by mentioning them here except to respond to the Hindus that they believe in them, or similar

ones, because these studies are nothing but false allegations that wear the garb of science and adorn themselves with the garb of the truth, and they are nothing from that.

This is the doctrine of reincarnation among the Hindu masses. I don't know what their position will be after this? And God guides whom He wills to a straight path(Al-Baqarah: 213, An-Nur: 46).

The fourth topic: the doctrine of **Nirvana** or **Moksha** and
the response to it
And under it demands

The first requirement: the meaning of nirvana

The meaning of nirvana:

Nirvanais a Sanskrit word, and it is also said: Nirban as it is in the Bengali language, and the word Nirvana is a compound of two words Nir , which means: completion or non-existence, which means annihilation, and Vana which means lust, and it was said: Nobility, or arrow, because A person is stabbed just as lust stabs him, so the meaning of the word Nirvanais the end of lust or its absence .

Synonyms of the word "Nirvana" in Hindus:

There are synonyms for the meaning of "Nirvana ()" among Hindus, including:

- 1 Moksha (delivery).
- 2 Mukti (rescue).
- 3- Nirpan (extinguishing).
- 4 Maha Andand or sublime bliss (great, high comfort).
- 5 Khalas (the end).
- 6 EKT (Union).
- 7 Nebriti () (extinguishing).

Nirvana Qualities:

For nirvana Hindus have famous qualities; Most notably ():

The first: to live with the higher spirit in his world, and they call it (Salouk Mukti).

The second: Living with the Supreme Spirit or the Brahman in his image and participating in his actions and activities, and they call it Saruph Mukti.

The third: That he perishes in Brahman, or the supreme spirit, so that they do not remain two things, rather they become one thing, and this is the highest rank for them, and they call it (I will marry him to Mukti).

Purpose of Nirvana:

The purpose of Nirvana in Hinduism is twofold; They:

The first: deliverance from lust.

Two: salvation from life.

Nirvana is this or that salvation, but it does not reach the end of its duration unless the two salvations are achieved together. Some of their sages expressed the first salvation, saying:

Everything on earth justifies fear, and the only way to get rid of fear is to completely deny desires. There was a time when my days were long, when the question of kindness from the rich thickened in my heart painful wounds, and then my days seemed short and short when I made my striving towards the realization of all my worldly desires and ends, but now I have philosophized and sat on a hard stone in a cave at the foot of the mountain, and you see me laughing every time I think of my past life .

Gandhi expresses the second image of salvation, saying:

I do not want a return to a new birth().

The second requirement: the source of saying Nirvana among the Hindus

It is not known exactly where the Hindus took the Nirvana doctrine, is it the product of their ideas, or they have precedents in the nations in this belief, but what appears that the Nirvana doctrine came later than

the doctrine of reincarnation, the doctrine of reincarnation made human life in misery and misery, so they thought about getting rid of of life. Perhaps this thinking led them to say Nirvana .

There is no Nirvana doctrine in the Vedas:

Nirvana means lack of life and unwillingness, and they are completely different from what is stated in the Vedas, as the Vedic has always asked for permanence and prosperity and wanted money, family, children and a long life. And permanent prosperity, and long life (), and the request for heaven and immortality in it was one of the prayers of Rig Vedes poems (), and there was nothing that disturbed the life of a Vedic person until he despaired of life and despaired.

Nirvana in the Upanishads:

We note that the first () doctrine of Nirvana or Moksha came in some books of the Upanishads (); Among these texts:

What came in the Katha Upanishad: which is ignorance, and that which is known by knowledge, are at the crossroads,... Ignorance is the cause of restriction, and knowledge is the cause of moksha of restriction ().

And it was stated in the Prihādarna Upanishad: Those who worship ignorance enter into a blind darkness that blocks knowledge, and those who are busy studying the Vedas will enter into a darker darkness more than the ancients ().

And it is stated in the Mandek Upanishad: Moksha cannot be obtained by works ().

This is how we see the Upanishads deeply concerned with the issue of moksha or salvation, and mentioned many aspects of obtaining moksha, among the most important of these methods are: knowledge (), the gestures of Brahman (), sport () and jihad ().

This, and we have already mentioned the Upanishad philosophy in Moksha in detail when talking about the Upanishads, so let him look there ().

The doctrine of Nirvana as stated in the later books:

The creed of Nirvana came in the books of the Pranas in abundance, as it came in Ramin and Mahabharat, and in these books we see it told by stories and narratives, and they are many and varied.

As for the Book of Manu Samrti, it spoke about this doctrine, in places, among the most important of what it said:

88- The works mentioned in the vid are of two parts: a part in which happiness and continuous worldly life are attained and is called barbarett, and a part that guarantees the supreme farmer and with which the worldly life is sealed and is called nepert.

89- The actions that guarantee the attainment of semen in this life and in the second life are called berbert, and by them the chain of life extends.

90. The one who performs the actions of Barbart gets the degree of the gods. As for the one who performs the actions of Nepert, he overcomes the five elements, (ie: gets Nirvana).

92- Even if one neglects the above-mentioned offerings, one should always strive to acquire the knowledge of the soul and exert himself in it, by extinguishing the fire of his desires and by reciting the vids... ().

The importance of this belief in the Gita is as follows : Krishna says :

As water enters the sea, which fills the sea up to the coasts and becomes still and stationary, so enter all desires, he has attained peace and has not crushed desires .

He who abandons all desires, walks without attachments, is free from selfishness and envy that he attains peace

This is the state of Brahman (the state of final liberation) and no one will be led astray by following this, abiding even at the hour of death; He will possess the indwelling of the Supreme Spirit (Brahman) and obtain Nirvana (().

He also says:

He who knows the nature of my appearance and my actions... is not born again when he leaves the body in this material world, but enters

my eternal abode .

This is the creed of Nirvana, which brings together all the Hindu groups, and it is the creed of Arya Samaj as well . Dyanand says :« The soul, after it attained Nirvana and remained basking in the Higher Self, returns to the incarnation (karma) and re-works again, because it is eternal and inexhaustible ») .

The third requirement: the reason for saying Nirvana

Dr. Muhammad Zia Rahman Al-Azami says: The tendency of pessimism in life has prevailed over Indian philosophies, so their scholars needed the doctrine of Nirvana to get rid of this pessimism. The meaning of Nirvana is deliverance. It is the state of the soul that has remained valid in successive cycles of reincarnation and no longer needs a new reincarnation, so that it obtains nirvana (survival) from the Golan and the soul is united with the Creator ().

Based on this: the goal of every Hindu: that man ascend his life to eternal life, which is the life of Brahman. They see that the next step for human life is to move from human life to divine life, and it is not intended to become a god only; Because the gods are not immortal in heaven, but rather they are meant to become Brahman so that they can get rid of reincarnation and get eternal pleasure after which there is no pleasure ().

For this reason, the most valuable thing that the Hindu aspires to be is extinguishing, setting off, and merging into Brahman, whereby he himself becomes Brahman. and that he always appears anxious, fearful and pessimistic, and does not wish for death; Because death transfers him to a new cycle of his life, rather he hopes for himself annihilation in Brahman.

This is what is known as Nirvana , and it is the supreme goal of the Hindu, as he claims to be freed from the bondage of passions and desires. If the soul leaves one body, it moves to another body, and thus it continues to move from one body to another until it attains Nirvana , which is Returning to its origin from which it was issued, and the union

and connection with it, which is ((Brahman »). And in the expression of the mystics (the annihilation).

Among the fruits of Nirvana is the annihilation of personality and union with the supreme spirit (Brahman), which is called Parmatma . Hence, they had the burning of the dead to get rid of the physical body so that the soul could ascend to the upper world. The fire (agni) is one of the manifestations of divinity. And it, in turn, brings it closer to the "Permeshore ", the Higher Self .

In summary: Nirvana is the highest level and highest goal for every Hindu and Buddhist, and no one reaches this stage until he has eliminated all his animal lusts, and his material and bodily desires, and in the end he is in the rank of: Nothing I want . What made them believe in Nirvana is their desire to escape from the abhorrent cycles of reincarnation ().

Fourth requirement: Methods of obtaining Nirvana

Since the attainment of Nirvana is the goal of every Hindu, they strive on how to obtain or attain Nirvana. All the above-mentioned six Indian philosophies have given their ideas of how to obtain it, and we can mention this in general as follows:

Obtaining moksha or salvation through science.

They differed in defining the knowledge that leads them to salvation and nirvana, according to the following sayings:

The first saying: Nirvana or salvation is obtained by mans knowledge of Brahman:

This is the saying that Shankar Ajaria, and those who followed his path among the scholars of Vedant philosophy, which is the philosophy known as Aduit, which is the main philosophy of Hindus in the Nirvana Report, so Nirvana or salvation is achieved on this by mans knowledge of Brahman, and his integration with it, free from everything related to the world the senses, the realm of illusion or "maya"; He denies his individual self and transcends the empirical world, transcends good and evil, and realizes that the truth is in the union of Atman and Brahman,

and here the partial spirit disappears at once; Where it is absorbed into the whole, all-encompassing soul that is indivisible, immortal and unchanging. And then escaping from the wheel of reincarnation that controls those who remain in the world of "Maya", the world of time and space, the world of the senses, the world of illusion ().

The only way to liberation is true knowledge, which can be obtained by moral integrity and study by an able teacher.

The knowledge of Brahman and the connection of the soul with him and the absence from the realm of the senses is the realization for him to obtain Nirvana ().

The second saying: What the people of Mimamsa, among the six philosophies, held, they see that liberation and liberation can only happen through rational knowledge:

They identify five means of knowledge:

1- Sensory perception: It is the knowledge that is achieved by the contact of one of the sense organs with things; It is knowledge that perceives existing things.

2 Conclusion (Anuman).

3 comparison.

4 Pronunciation or speech (shabbed).

5- Suspicion (phobic): It is the assumption of what is invisible based on what is seen or heard, for example: So-and-so is not at his home.

Comarella adds a sixth to these five means; He calls it:

6- Absence (Abhav); A negation is a proof that something does not exist.

They also see: that the salvation that Mimamsa philosophy seeks is not the state of absolute liberation that exists, nor in the complete cessation of what is dharma and its opposite, not dharma, but rather it is life in heaven, that is, ascension to it ().

The third saying: What the people of Vaisheshika held, which is that salvation comes from knowing the nature and arrangement of things in the world:

Moksha in the term of the owners of this philosophy is called

"absolute goodness", and gives the first importance to knowing the order and nature of things in the world, in order to reach the absolute good.

According to this philosophy, recurring births are nothing but the result of ignorance (Ophidia), and anger, envy, malice and other false knowledge of the essences called his "padarth", (padarth), and their properties occur among people, and as a result, the soul is not fully known, and doubt and suspicion arise. On the soul, he does not firmly believe in the soul, so he always remains desirous of life and the world. The soul, and if the soul is known, the action does not remain, and if there is no actions (karma) there will not remain its cause either, and if there is no action or cause left, then he reduces the desire for the world and what is in it, and thus he obtains moksha and nirvana, which they call absolute goodness. ().

Fourth saying: What the people of Nyaya philosophy held, they see salvation in knowing the nature of things in the world:

They call nirvana "the supreme bliss", which is obtained by knowing the nature of the sixteen models previously mentioned (), which achieve the supreme bliss; where salvation comes from pain, vitality (the results of activity or karma, which are the cause of lowly or respectable birth), errors and misunderstandings; From the wrong idea, attachment to the unsuitable and disgust from the fitting, and under the influence of this attachment and disgust, defects appear, such as envy, jealousy, deception and greed. Wrong thoughts, and in their disappearance the shortcomings disappear, and with their disappearance the results of activity, or karma disappear, and when there are no results of activity or karma, there is no birth .

The fifth saying: What the people of Sankhya philosophy held, they see salvation achieved by knowing the analysis and enumeration of the elements, and knowing the ways of their union and separation:

The philosophy of Sankhya is concerned with the analysis and enumeration of the elements, as well as the methods of union and separation of those elements in the process of seeking moksha (), and how to obtain moksha. They have the following:

Since evil in this world is self-existing, and it can only be eradicated by means of good deeds and abandoning all pleasures and contemplation of the secrets of the universe, and in particular with knowledge, which is the ultimate goal of all these advanced attempts.

In order to obtain this desired salvation, they go to extremes in asceticism, to the point that one of them sits on the shore of one of the trenches for several long years without leaving his place, and feeds on herbs and perpetuates contemplation of the secrets of the universe, and he continues to overcome himself until he finally extracts it from the impurity of matter, and the situation may reach him. During this hermitage until his body becomes half petrified, and weeds sprout and branches turn on him.

Nevertheless - they believe - this salvation will not extend to all human souls, but an infinite number of them will remain, fallen into the schemes of evil, imprisoned in the absence of material bodies; Because no matter how many goods are deducted from the infinite to salvation, that deduction does not affect it and does not detract it from the attribute of infinity, especially if it is known that the origin is evil or confinement in the prison of matter, and that liberation is accidental, but the most effective means to this purification is knowledge of the five cosmic forces. Twenty and the time to think about it ().

That is why Pias Ben Brasher says:

Know the twenty-five in detail, definition, and division, knowing with evidence and certainty, not studying with the tongue, then stick to any religion you wish, for your consequence is salvation().

These twenty-five forces are:

(1) The universal soul, and they call it Porscheand it means man because it is the living being in the existent, and they see nothing of it but life, and they describe it as a succession of knowledge and ignorance over it, and that it is ignorant of action and sane by force, accepts knowledge by acquisition, and that its ignorance is the reason for the occurrence of the act, and its knowledge is the reason for its elevation.

(2) And the abstract cytoplasm, or absolute matter, and they call it

You have made anything without form, and it is dead with three powers by force without the verb. Its names are Sit, Raja, and Tamm. The first of them is comfort and goodness, including the universe and growth, and the second is fatigue and hardship. Among them is stability and permanence, and the third is apathy and its generality is corruption and annihilation. This is why the first is attributed to angels, the second to people, and the third to beasts. And these are things that fall into it before and after, and then in terms of rank and the term is distressing, not in terms of time.

(3) And the perceived matter, which is the substance in which it is external to action in the first three forms and powers, for they are beketi.e. the perceived.

((And they call the sum of the abstract cytoplasm and the visual matter "Prakriti"- the aforementioned -)).

(4) The dominant nature, and they call it annihilation and its derivation from dominance, increase, and arrogance, because matter when wearing images takes the growth of beings from them, and growth is nothing but referring to the other, and likening it to the developing, it is as if nature overcomes in that reference and extends over the impossible; It is clear that every compound has modes of which the structure appears and to which the analysis returns.

(5-9) And the main elements or the universal beings in the world, and they are according to their opinion: heaven, wind, fire, water and earth, and they are called: Mahabut (meaning the greatest of natures), and they do not go in Hell to what goes to it from the hot, dry body at the concavity of the ether, but they mean by it These exist on earth from the kindling of smoke. It is in threes: the first: Bartib: it is the usual fire that needs wood and water extinguishes it, the second: Dubt: which is the sun, and the third: Badd: which is lightning, the sun attracts water and lightning passes through the water and in the animal there is a fire in the midst of moisture that nourishes it and does not extinguish it. These elements are complex and have modes:

(10-14) The simple mothers are called ng mater and they describe

them with the five senses. Simple sky is shebdwhich is the audible, simple wind sarchwhich is the tangible, simple fire robwhich is the seeing, simple water raswhich is the taste, and simple earthKand", which is the smell. And each of these simple things has what is attributed to him and all that is attributed to what is above him, the earth has the five qualities, and water is subtracted from it by smell and fire is subtracted from it by it and by taste and wind with them and by color, and the sky by it and by touch.

(15-19) The perceptive senses, or the five senses, are called andrianfor them, and they are hearing with the ear, seeing with the eye, smelling with the nose, tasting with the tongue, and touching with the skin.

(20) And the dispossessed will, which is spent on various speculators, takes its place in the heart, and they called it who.

(21-25) The mechanical necessities, which are animal, are complemented by five necessary actions for him, which they call Karm Andrianthat is, the senses in action. The result of the first is knowledge and knowledge, and from the other is work and craftsmanship. They are: voting according to all kinds of needs and wills, stroking with hands to avoid and avoiding, walking with feet to seek and escape, and shaking off the curiosity of food with all the outlets prepared for it. This is twenty-five ().

Obtaining salvation through worship.

This saying is what the Hindu scholar "Ramanuj", who founded the second great Byzantine school called, the Vishstadvaita, went with his theory of Shankar-Ajaria's theory about Brahman, as he contradicted Shankar-Ajaria's theory, which depicts the divine power "Maya"as unreasonable, and says: Brahman and the souls of people and things Materialism, all real, that Brahman represents realism with independence, while souls and material things are subordinate to Brahman (), he says of oneness, but not unity in the body, he looks at unity through work and offerings, so he strengthened with this explanation the offerings and the movement of religiosity that became

Yet an important component of Hindu devotion ().

Salvation for Ramanuj is not in the merging of the soul in Brahman; Because the essence does not merge into a different essence, then salvation is not in union, but rather in freedom from borders, and permanent intuition with Brahman (), but the imprisoned soul is able to achieve its salvation if it persists in remembering God and continues in it.

Also, devotion to worship develops into the manifestation of the deity immediately to them, which leads to the demise of the law of "karma", that is, the repetition of birth, and thus the worshiper obtains liberation from his "moksha" restrictions, and obtains nirvana ().

Obtaining salvation by divine mercy which is the result of asceticism.

((What) went to this direction (1197-1276) AD.

What confirms dualism in the world? And that there is duality in existence according to the difference between divinity and the soul of humans () This is the third trend in Buddhist philosophy. This philosopher sees that Brahman is distinct and different from the world and things and beings are realities, and Brahman with him has attributes and beautiful names, and has a specific personality, and is not indistinguishable. Just as is the case with Shankar Ajaria, and the names of the Brahman are numerous: Bishnu, Narayan, and other names of other gods; All of them are His names that express the plurality of His perfections, thus making the multiple gods an expression of one God, the Brahman; Rather it has different aspects to him of one God, above all things; That is why neither the soul nor the world can imitate Him. The words of the Vedas express His glorification, sanctification and praise, and it is His mercy that saves man from reincarnation, and He gives salvation by His will; Because only he is truly capable. Every being marked by reincarnation is subject to sin; Because it is restricted by the psychological actions that compose the psychic body associated with its soul. The process of salvation is related to the will of God, but it requires

efforts from the human being, including: getting rid of desires, and worship, and its first stages are reading the sacred texts, then practicing the higher forms of meditation, which puts the person in a position of steadfastness towards the Supreme God, who is the supreme subject of knowledge . .

Obtaining Salvation and Nirvana by Working with the Vedas:

This is what the people of Mimansa philosophy said, as they see salvation happen through the work of the Vedas, the role of God here is secondary, and man can obtain salvation and Nirvana by working with the Vedas, as if the Vedas save man, and make him obtain Nirvana.

Obtaining salvation through adoration and love or bhakti:

This is the method that has been promoted a lot in recent times, and it is the method of the bhaktia sect, and the word bhakti means love or adoration with reverence and respect.

The idea of the love of the god named for the Hindus as Bhaktia was present in the time of the Vedas, but it was not popular (), rather it was not visible, but in the time of the Upanishads we find a slight allusion to it in some Upanishads, including the Mandak (), except that the Upanishad Shevshitra - the last Upanishad The Vedic - We find in it a statement to worship God with love (), but this is the main interface in the books of Mahabharat and Ramin, and all the Prana.

Obtaining salvation and nirvana through striving:

This is the method of the yogis, and this philosophy is based on the Sankhya philosophy in analyzing the various elements of human nature .

According to their expression, a person can achieve through the practice of yoga powers that exceed human energy, and they say: Matter is the root of pain and ignorance; Hence, the purpose of yoga was to liberate the soul from all the phenomena of the senses and all the attachments of the body to its lusts. It is an attempt to reach man the supreme enlightenment and supreme salvation in one life - as they put it

- by atonement in one's existence for all the sins he committed in all his past incarnations of his soul(), by separating the mind from the body, removing all material obstacles from the soul, and if he succeeds The yogi in this, not only unites with the Brahman, but becomes the Brahman himself().

They mention how to separate all physical obstacles from the soul: There are five forces that yoga resists and seeks to stop; Because they are emotions that make the self anxious, fluctuating, and not feeling satisfied or satisfied, and by stopping these forces and what lies behind them, consciousness becomes pure, and it can be distinguished from matter or nature Prakriti, and these five forces are represented in the following:

Ignorance represented in the lack of realization that the self ultimately belongs to spirit (purusha) and not to matter (prakriti).

2 The person incorrectly defines himself through the constant insistence on supporting the ego.

3 Infatuation with pleasure.

4- Hating unpleasant things that threaten the material self (Prakrit /).

5- The will to live forever as a bodily soul and the fear of death.

In order to get rid of these five obstacles, and to reach salvation and liberation, eight steps must be followed ():

First: Ethical controls or brakes (Yama): It includes five controls:

1- Not to harm all living creatures and love them deeply.

2- Telling the truth and avoiding the disadvantages of speaking.

3- Refrain from stealing.

4 Lack of attachment and loss of desire to own.

5- Killing sexual desire and adhering to chastity.

Second: The spiritual obligations (Niyama) : It includes five obligations:

1- Cleanliness or physical and mental purity.

2 Satisfaction with the divisor.

3- Asceticism.

4- Study the sacred texts.

5- Devotion to God.

Third: Postures (Asanas): It means the physical performance of yoga, the purpose of which is to stop all sensations: they are of different types, but the best of them are as mentioned by Patanjali:

Sitting: The lotus session, which takes place by placing the right foot on the left thigh, and the left foot on the right thigh, and crossed the arms by interlacing the hands in such a way that one can grasp the thumbs of the feet, then lower the head on the chest with the intention of looking at the belly button and looking at the tip of the nose.

Fourth: Controlling breathing (Pranayama) : It helps its owner to forget everything, and helps to keep the mind calm and liberate from all external impressions, and it has special methods that teach how to inhale, then hold the breath, and then slowly exhale, and what this process leads to is the ability He must stop breathing for a long time, thus emptying his mind of his concerns in preparation for the accepting emptiness that must precede his thinking in his meditations. .

Fifth: Abstraction (Pratyahara) : It means the complete withdrawal of the mind from the world of sense, so that the mind controls all the senses, and separates itself from all the senses, and thus is confined to itself, freezing all kinds of sensory activity.

Sixth: Focusing or fixing attention on one subject (Dharana): meaning limiting the thought to one thing only, and they advise that the focus should be on one of the six parts of the body or the six bodily spheres, which are: the lower part of the spine, the genital organ, the navel and the heart. larynx, forehead (or between the eyebrows).

Seventh: Constant meditation on the selected thing without any disturbance (Dhyana) : This is so that the duality of subject and object in consciousness is erased, and consciousness confronts itself, and there is nothing that obstructs the light of the soul (Purusha), and its method: to start with the lower part of the spine, In which all bodily forces lie, when this spiritual force is activated through sports, it rises to the top, passing through the roots of the genital organ, the navel, the heart, the throat, the forehead, or between the eyebrows, then it moves to the eighth step.

It is better in this case and the previous one to focus his

contemplation on the sacred passage Aum which was previously referred to in the speech on the Upanishads (), as it is possible to focus on the Brahman or any of the gods (). That is: if it is possible to continue and the sequence in the sixth case is not interrupted; It leads to the seventh state ().

Eighth: Pure consciousness abstracted from any thinking (Samadhi) : It is the last stage in yoga, in which the yogi becomes empty inside and out, and his soul is manifested as a completely free soul, and unites with the absolute soul, and the soul or the individual soul no longer has any existence (such as The salt in the ocean water), as it has melted in the ocean of eternal existence, this is the true salvation according to yoga ().

The yogis see obtaining moksha by striving, as the role of God in this philosophy is not important in obtaining moksha, as if a person reaches nirvana by his own effort, and by his sharp striving.

Obtaining salvation through the Mithuna, the Tantra sect:

They worship female deities in particular, and the cult of the so-called Devi reached its peak during the Tantra period in the seventh century ; Its followers found that salvation can be achieved through the Mithuna, that is: through the male and female spouses .

There are many theories on how to obtain Nirvana, so what are Hindus right and what are they wrong? Do they accept all these statements? Is the road on which everything is good - as they claim - to be so bumpy?

In view of the different views of Hindus on how to obtain Nirvana, Mircea Eliade says: Since every religious or worldly action (karma) confirms or perpetuates reincarnation (samsara), salvation cannot be obtained neither by sacrifice, nor by intimate relations with the gods, nor even by asceticism. Or charity, that the Rishis in their monasticism were looking for other means to be liberated, and that an important discovery had been made about the value related to salvation for the knowledge that came glorified in the Vedas () and the Brahmanas, the authors of Brahmana had returned to the esoteric knowledge of matches

implicit in the ritual process, ignorance By sacrificial mysteries, as the Brahmana says, he had condemned men to a second death, but the Rishis went too far, dissolving the esoteric knowledge from their ritual and theological texts, and spiritual cognition became the one capable of grasping the ultimate truth. ... Thanks to avidia (ignorance) humans lived an irresponsible existence, ignorant of the results of their actions (karma) and after interesting research and hesitation the circle was completed where they said: Avidia (ignorance) created or supported the law of cause and effect Karman, which in turn ruled the continuous series of reincarnations, and fortunately Salvation (moksha) from this tragic cycle was made possible especially thanks to Gnosis (jnana, vidya)...and other groups or schools also proclaimed: the liberating virtues of yoga techniques and mythical devotion.

Hindus from an early age have been simulating various paths (which they call marga) leading to salvation, and the efforts of several centuries have reached the famous structure proclaimed in the Bhagavad Gita (4th century B.C.).

Contemporary Hindu opinion on how to obtain Nirvana:

The Hindus of the present era have limited access to Nirvana in three main ways:

The First Way: The Path of Knowledge and Knowledge (Gyan Marga).

The Second Way: The Path of Action (Karma Marga).

The third way: The path of love and asceticism (Bhakti Marga).

These are the three main ways, and some of them combine these three and make them one way, and the philosophy of Krishna underlined in the Bhagavad Gita is a syncretistic philosophy between these three ways(), and attempts are still being made by the latecomers to integrate them and prove their non-contradiction().

Some contemporaries combined Shankarajara's Buddhism with Bhakti philosophy and advocated a new method for obtaining moksha, and others view the Bishnoha-style Ramanuj method as the ideal

method for obtaining nirvana. This is Rama Krishna, his disciple Vivekanand, and all who follow their path follow one of these two paths to attain Nirvana.

The fifth requirement: Discussing the creed of Nirvana.

This belief is fundamentally invalid, and the following are some important aspects that show the invalidity of this belief, including:

First: There is no mention of this doctrine in the veds:

There is no Nirvana doctrine in the sense that they are termed in the Vedas, for them life was abundant with blessings, and for this they were asking for long life in many of its texts ().

Until we notice in the time of Brahmanism in many Upanishads life was considered to be full of blessings and pleasure (Anand rupam) ().

Yes, there are phrases in some Upanishads that refer to nirvana, but it is possible that it is in the sense of merging with Brahman, (unity with the Creator) and not in the sense of getting rid of life.

Second: Their difference in how to obtain Nirvana:

We have previously reviewed their sayings on the way to obtain Nirvana, and they are contradictory, and cannot be combined at all. It is known that obtaining Nirvana is the most valuable and highest goal of the Hindu, and if the method for obtaining this higher goal and the lofty goal is different in it, this feels invalid and that they do not. They have a valid proof to reach this goal with them, so the path to reach it is invalidated.

Third: Contradictions of this belief:

1 It is contradictory in conception:

They claimed to obtain happiness, by perishing; How can he imagine happiness in nothingness and annihilation? Nothingness as his name is neither happiness nor misery.

What they claim of eternal pleasure after obtaining Nirvana does not

exist, who told them that in Nirvana there is pleasure and happiness, did they obtain that sense? Or can it be rationally obtained? Or did it come to them through Sadiq? They have nothing to infer this illusory happiness except the scum of the ideas of some of their philosophers, which is far from the logic of thought and reason.

2 They are contradictory in terms of obtaining:

They say in Nirvana: It is the disposal of desires and desires, and there is no doubt that it is invalid for several reasons, including:

A- It contradicts the instinct of the human soul, upon which God created people:

It is well known, by necessity and necessity, that the human being is innate in desires, desires, inclinations, emotions, and similar instinctive impulses in the soul.

Love, contentment, anger, hate, sadness, and greed, all of these are but the qualities of human beings that no one abandons, and for this reason their call to strip and suppress them to obtain Nirvana is a strange call for man, because it is a denial of his reality, and opposition to his nature.).

Then the claim to have attained Nirvana is false; Because the mind does not perceive it, there is no human being who does not have psychological feelings, desires, and desires, because if someone reaches the state of Nirvana as a presumption, then he cannot live among people, nor mix with them, because the person in this alleged state is empty of All the psychological feelings, and all the bonds and restrictions that bind him to things, as they claim, so how do we conceive this state in those who claim to have access to Nirvana?

Moreover, a person cannot focus his mind for more than five minutes on one thing, so how can he live for this period - which they claim is without ties and restrictions - empty of everything? There is no doubt that Nirvana is a fictional idea that has no reality in existence. It has not been realized before, and will not be realized after, as long as the human being is the person who consists of the soul and the body.

Fourth: It is impossible to implement:

There is no doubt that the application of nirvana in the way they say is very impossible; Because it contradicts the healthy human nature, and contradicts its reality, and as a presumption, if some souls were able to apply it, then the vast majority of souls fall against it in helplessness and blindness, and if this is the case, what is the benefit of Nirvana that only a few people achieve? And how can such a fit to be a method for the common people when they are unable to achieve it, but rather to understand it?

Fifth: It opposes human progress in all fields:

The belief of Nirvana is one of the greatest obstacles that stand against the renaissance of man and the entire nation, because the person who has been stripped of material desires, and stripped of personal inclinations, this person is not fit to live in the community of people, and cannot manage his affairs; Because in this case he cancels the desire to live, so he does not see around him except what must be avoided, so he isolates people and work, so he becomes a person who has no value and no role.

What would society do if its members were busy with Nirvana, busy with psychological struggle? When will their lives rise? And how can she reach the feelings, ideas and inventions that bring good to humanity? ().

Sixth: This belief is challenged with unanswered questions:

1 - The creed of Nirvana is not a reward, but rather it is annihilation and nothingness. From here, how does one who desires to do good finds the stimulus that encourages doing good deeds and avoiding corruption?

2 If nirvana is what is required for life, then life will be all misery and misery for a person, as he suffers various types of calamities and misfortunes in his life and types of injustice and aggression, but he nevertheless obtains a reward for it except annihilation, and this is not a reward for good deeds nor a reward for patience with calamities and calamities.

Seventh: Belief in Nirvana entails many evils, including:

1) It is a cause of many evils, corruption and moral deviation, and that is; Because nirvana is not an appropriate reward, rather many of them do not want this alleged annihilation, so they do what is contrary to his means of obtaining it.

2) Not asking for the reward of deeds, and not wanting heaven because it is not eternal for them, so they do what they want, so they do not wait for the reward of blessings, so their lives will be full of misery and melancholy.

3) The Nirvana doctrine has caused a lot of corruption and moral deviation in the Hindu society. Nirvana is guaranteed to reach it even after several reincarnation cycles. Accordingly, corruption and deviation abound in their society to ensure the final result.

4) The abuse of the body in various sports, and types of torture, to reach this illusory demand, for his life is all misery and misery.

These are some of the aspects in which it becomes clear to us that the Nirvana belief is a corrupt belief, and a false claim, like their previous claims, and that it is a cause of many evils and reducing the good work of people. Thus, the consequence of false claims is that it promotes evil and prevents good in terms of whether its owners feel or do not feel, and praise be to God who guided us to Islam, the religion that does not reform humanity and the condition of the individual is not correct without him.

The sixth requirement: The belief of the Last Day, Paradise and Hellfire among the Hindus, between their predecessors and their later ones

The Last Day Doctrine:

The Hindu religion does not believe in the last day, but they say that there is a general annihilation after which people return to the world again, with a new mold; The times or phases that the world has gone through in the Hindu religion are called Jog or Yog (Era), and they

divide the ages of one world into four stages:

1- Set (Krita) Yug . The era of honesty and loyalty, and its time: 4800 divine years, a person who loves religion only is born in this role.

2- Treta Yug . The era of knowledge and knowledge, and its time: 3600 divine years, in this role a person who combines his love between religion and this world is born.

3- Dvapara Yug's dreadlocks . The era of chaos, and its time: 2,400 divine years, in this role a person who combines desires and desires with religion and the world is born in this role.

4- Kali Yug . The era of darkness and ignorance, and its time: 12,000 divine years. Only those who pursue desires and desires are born in this role.

Each of these roles takes millions of years.

One divine year equals 360 human years.

The period of ages and dawn is: 12,000 years, and each divine year is equal to 360 human years, meaning 4,320,000. (And at the expense of 365 human years, 4,380,000).

Each era falls short of the era before it and the four eras form what is called Mahayug, and every thousand Mahayug forms a dog, which is one night and day for the Hindu god Brahma, or the equivalent of 4,320,000,000 years of human years!

And they have a term called Maha Paralya, which means the total destruction of the world when the gods (other than the supreme god) vanish with all mankind, and there are other terms for the ages the world is going through, including Jyotish, Satya, Treta, Dvapara and Kali.

This standard unit for Hindus, which amounts to four million three hundred and twenty thousand, is called "Mahayug". And every two thousand years of it is called Kali which is Brahma night and day, or 8,640,000,000, that is, eight billion six hundred and forty million human years.

Brahma, the omniscient creator, recreates the universe at the beginning of each dog, and it does not last more than a day, or one century, to recreate the universe.

We are now in Gali Jog: that is, the fourth era, which began in 3102 BC, and will witness an increase in hunger, fear, and disasters from our stage (which extends from 3102 BC) and will continue for 430,000 years, and it was said: to 427 centuries! .

After all these roles have passed, the world returns to work again from ((Sit .).Jog) goes to Kel Jog millions of times, then there is the general annihilation, and the soul escapes from its transmission and connection with the higher soul, then the world repeats this process again, second and third, to infinity, and so on . Hindus now do not believe in the Last Day and the Resurrection as Muslims believe in, their fire is temporary, and their paradise is temporary.

However, we see another picture they have in some of their sacred books, where we see in it a statement of heaven and hell. Indeed, many scholars from the Hindus and others almost agree: that the doctrine of the Last Day was the prevailing belief in the time of the Buddhas, and we have previously quoted the words of some Hindus when we responded to the doctrine of Reincarnation, and being different in it even among its owners.

Dr. Muhammad Ismail Al-Nadawi says: ((As for the doctrine of the Hereafter in the age of the Vedas, it was similar to the belief of the inhabitants of the Middle East, because the good souls - as stated in the first books of the Bidhat - enjoyed happiness, and the evil ones suffered the most severe forms of torment, and happiness was paradise where souls were blessed This bliss was similar to the bliss of this world in its forms, types, forms and material moods, because the food and drinks in it resemble what is in the world such as milk, butter, ghee, honey, etc., and also there is love, singing, music and the tree of immortality that resembles figs.

As for the sinners and criminals, they enter Hell, which is in the third lowest layer underground, where they are tormented at the hands of the two gods Soma and Indra, who throw the sinners into the depths .

Which is clear to me through my reading of the Vedas and Upanishads, that the doctrine of the Last Day is the constant in the

Vedas, and I have transmitted texts indicating this when responding to the doctrine of reincarnation, but the dispute came in the Upanishads as a hint, then came the later books, and denied the doctrine of the last day, and sanctified the belief of the return of souls , and the repetition of the world after the general annihilation, a belief relatively later than the belief of the early Aryans.

Whatever it is; The Hindus in the current era do not believe in the Last Day.

The Hindu Doctrine of Heaven and Hell:

The Hindu doctrine of Heaven and Hell went through two phases:

The first stage: the pre-Brahmanic stage:

Happiness was paradise where the souls enjoyed various types of pleasures and reasons for comfort and bliss, and this bliss was similar to the bliss of this world in its forms, types, shapes and material mixes, because the food and drinks in it are similar to what is in the world such as milk, butter, ghee, honey, etc., and also there is love in it. And singing and music and the mole tree that resembles figs.

As for the sinners and the criminals, they enter Hell, which is in the third lowest layer underground, where they are tormented at the hands of the two gods Soma and Indra, who throw the sinners into the depths of Hell .

The second stage: Post-Brahmanism:

Their belief in Heaven and Hell has changed. Despite their belief in Heaven and Hell, this belief at this stage differed fundamentally from what Hinduism was before this time. It came in their books about the description of Heaven and Hell as follows:

As for paradise:

Paradise for the Hindus is the Dyotahouse, and it is also called: Deo Lok (), (And the Deota always gives their lovers what they ask of them, and the Deota is like a human being in moral terms). In such a paradise Hindus believe that they live in the period between two lives. So that they can enjoy what they have done of good deeds and what they have

earned of good deeds, and the difference between a person and a diot in Paradise: that Paradise is their home and they do not worship nor are they slanderers. For being born again, they do not receive moksha or salvation.

Heaven is also the abode of Dutta, so is the abode of Nard*, Bishwamtro*, Bishita* and other types of Pragapti*.

Paradise is also the abode of some of the outward creatures - who were mentioned in the brats - such as: Apsara*, Kandharb*, Knorr*, and it is also the seat of some of the animals mentioned in the externals, such as the kurur (Kurud) which is known to be the compound of Chennu and the mouse which is known to be the compound of Ganesha, and others, It is known that both Apsara, Kandarub, and Knorr do not obtain human life, as for Ashura*, Rakshas*, and Dita* (or Duita), they are opposed to the Dyuta, so there is a constant war between them and the Dhuta and the war between them is a debate, and the Dyuta always worship each of the Brahmins. Or Sheb or Bishnu to escape the plots of their enemies. The Books of Al-Bararat are full of these stories .

As for fire:

Fire: It is the place to be visited to taste torment and punishment after death, and fire is caused by disobedience and rebellion against religion.

It came in the book of Bhakbut Bran: Yama - the owner of the punishment - takes the criminals after their death to the southern side of the land under it and above its water, and punishes them according to their sins. For all kinds of hell are found there, and they remain there until their punishment according to their deeds ends.

The Hindus differed in the number of hells:

It was said: They are twenty-one hells, Will Durant says: In their faith - that is, the Hindus - there are twenty-one hells divided into seven sections, and the punishment is not eternal, but it is types. ... Among the colors of torment are: fire, iron, snakes, poisonous insects, predatory animals, and predatory birds. The drink, the poison, and the foul smells passed; in short, every possible means is used to torture those who are

angry with them; some of them have a rope going through their nostrils, with which they are to be driven forever over the blades of very delicate knives, and some of them are condemned to pass through the tailors poison; and some of them are placed between two flat rocks that hold them together and crush them without You kill them; some of them are called hungry eagles, and they keep pecking their eyes incessantly; and millions of them are killed by permanent swimming in a pool full of dog urine or human snot .

Then he said: "It is permissible for these beliefs to be limited to the lowest classes of the Indians and to the puritanical men of theology..."().

There are seven other hells, as stipulated in some of their books, until the total of their hells is twenty-eight .

And it came in Chishnu Bran: The number of hells is eighty-eight thousand, and Al-Biruni quoted him in his book detailing these hells and the perpetrators who enter them, and the torment that he faces in them ().

Al-Biruni spoke about the Hindu doctrine of heaven and hell, and said: ((The complex is called Lukeand the world is divided initially into high, low and intermediate, so the higher world is called Safar Lok,which is heaven, and the lower world is Nakluk,meaning the complex of serpents, which is Hell. It is also called Nazlok, and perhaps they called it Patalmeaning the bottom of the two lands, and as for the middle one in which we are, it is called Matt () Lokand Munch Lokmeaning the peoples gathering is for gain, the highest for reward, and the lowest for punishment. According to the duration of the work and the universe in each of them, the soul has a unity abstract from the body.

And the one who falls short of elevation to heaven or relegation to hell is another lock (complex) called Tarjiluk(or targuk yoni), which is a non-speaking plant and animal. It is in one of two ways: either due to the lack of the amount of reward in the place of reward and punishment, or because of its return from Hell, according to them, the return to this world is human at the beginning of its state, and the return to it from

Hell hesitates in plants and animals until it reaches the level of a human being .

Then he said: And all of these Hellfires are because the request for salvation from the ribat may not be on the straight path that leads to certain knowledge, but on presumed paths and by imitation taken. It attains levels either in the mold it is in, or in the one it moves to, or after it departs from its mold and before it occurs in something else... That is why the author of the book Sanak(Sankhia) did not consider the reward of Paradise as good because of the lapse and the lack of perpetuity and because of the similar situation in it. The world is part of the world from competition and envy for the sake of different ranks and ranks, for hatred and heartbreak do not go away except in equal measure...().

What appears to me is that the doctrine of heaven and hell was also fixed in the Vedas; The request for heaven and immortality in it was one of the most important demands of the Vedic man, and we have already transmitted the texts indicating that, and they believed that heaven is the home of immortality, and they did not believe that heaven or hell is temporary, but the later books starting from some Upanishads to the books of Prana and the book of Ramin and Mahabhart The Gita and others, all of them, spare no effort in explaining that Heaven and Hell are temporary, and that one should not be required to enter Heaven, nor to escape from Hellfire, but rather to obtain moksha or salvation, or to merge with . Accordingly, the Hindu religion remained until now.

The fourth topic: the doctrine of **Nirvana** or **Moksha** and
the response to it
And under it demands

The first requirement: the meaning of nirvana

The meaning of nirvana:

Nirvanais a Sanskrit word, and it is also said: Nirban as it is in the

Bengali language, and the word Nirvana is a compound of two words Nir , which means: completion or non-existence, which means annihilation, and Vana which means lust, and it was said: Nobility, or arrow, because A person is stabbed just as lust stabs him, so the meaning of the word Nirvanais the end of lust or its absence .

Synonyms of the word "Nirvana"in Hindus:

There are synonyms for the meaning of "Nirvana ()"among Hindus, including:

- 1 Moksha (delivery).
- 2 Mukti (rescue).
- 3- Nirpan (extinguishing).
- 4 Maha Andand or sublime bliss (great, high comfort).
- 5 Khalas (the end).
- 6 EKT (Union).
- 7 Nebriti () (extinguishing).

Nirvana Qualities:

For nirvana Hindus have famous qualities; Most notably ():

The first: to live with the higher spirit in his world, and they call it (Salouk Mukti).

The second: Living with the Supreme Spirit or the Brahman in his image and participating in his actions and activities, and they call it Saruph Mukti.

The third: That he perishes in Brahman, or the supreme spirit, so that they do not remain two things, rather they become one thing, and this is the highest rank for them, and they call it (I will marry him to Mukti).

Purpose of Nirvana:

The purpose of Nirvana in Hinduism is twofold; They:

The first: deliverance from lust.

Two: salvation from life.

Nirvana is this or that salvation, but it does not reach the end of its

duration unless the two salvations are achieved together. Some of their sages expressed the first salvation, saying:

Everything on earth justifies fear, and the only way to get rid of fear is to completely deny desires. There was a time when my days were long, when the question of kindness from the rich thickened in my heart painful wounds, and then my days seemed short and short when I made my striving towards the realization of all my worldly desires and ends, but now I have philosophized and sat on a hard stone in a cave at the foot of the mountain, and you see me laughing every time I think of my past life .

Gandhi expresses the second image of salvation, saying:

I do not want a return to a new birth().

The second requirement: the source of saying Nirvana among the Hindus

It is not known exactly where the Hindus took the Nirvana doctrine, is it the product of their ideas, or they have precedents in the nations in this belief, but what appears that the Nirvana doctrine came later than the doctrine of reincarnation, the doctrine of reincarnation made human life in misery and misery, so they thought about getting rid of of life. Perhaps this thinking led them to say Nirvana .

There is no Nirvana doctrine in the Vedas:

Nirvana means lack of life and unwillingness, and they are completely different from what is stated in the Vedas, as the Vedic has always asked for permanence and prosperity and wanted money, family, children and a long life. And permanent prosperity, and long life (), and the request for heaven and immortality in it was one of the prayers of Rig Vedes poems (), and there was nothing that disturbed the life of a Vedic person until he despaired of life and despaired.

Nirvana in the Upanishads:

We note that the first () doctrine of Nirvana or Moksha came in

some books of the Upanishads (); Among these texts:

What came in the Kāthē Upanishad: which is ignorance, and that which is known by knowledge, are at the crossroads,... Ignorance is the cause of restriction, and knowledge is the cause of moksha of restriction ().

And it was stated in the Prihādarna Abanishad: Those who worship ignorance enter into a blind darkness that blocks knowledge, and those who are busy studying the Vedas will enter into a darker darkness more than the ancients ().

And it is stated in the Mandek Upanishad: Moksha cannot be obtained by works ().

This is how we see the Upanishads deeply concerned with the issue of moksha or salvation, and mentioned many aspects of obtaining moksha, among the most important of these methods are: knowledge (), the gestures of Brahman (), sport () and jihad ().

This, and we have already mentioned the Upanishad philosophy in Moksha in detail when talking about the Upanishads, so let him look there ().

The doctrine of Nirvana as stated in the later books:

The creed of Nirvana came in the books of the Pranas in abundance, as it came in Ramin and Mahabharat, and in these books we see it told by stories and narratives, and they are many and varied.

As for the Book of Manu Samrti, it spoke about this doctrine, in places, among the most important of what it said:

88- The works mentioned in the vid are of two parts: a part in which happiness and continuous worldly life are attained and is called barbaret, and a part that guarantees the supreme farmer and with which the worldly life is sealed and is called nepert.

89- The actions that guarantee the attainment of semen in this life and in the second life are called berbert, and by them the chain of life extends.

90. The one who performs the actions of Barbart gets the degree of

the gods. As for the one who performs the actions of Nepert, he overcomes the five elements, (ie: gets Nirvana).

92- Even if one neglects the above-mentioned offerings, one should always strive to acquire the knowledge of the soul and exert himself in it, by extinguishing the fire of his desires and by reciting the vids... ().

The importance of this belief in the Gita is as follows : Krishna says :

As water enters the sea, which fills the sea up to the coasts and becomes still and stationary, so enter all desires, he has attained peace and has not crushed desires .

He who abandons all desires, walks without attachments, is free from selfishness and envy that he attains peace

This is the state of Brahman (the state of final liberation) and no one will be led astray by following this, abiding even at the hour of death; He will possess the indwelling of the Supreme Spirit (Brahman) and obtain Nirvana (().

He also says:

He who knows the nature of my appearance and my actions... is not born again when he leaves the body in this material world, but enters my eternal abode .

This is the creed of Nirvana, which brings together all the Hindu groups, and it is the creed of Arya Samaj as well . Dyanand says :« The soul, after it attained Nirvana and remained basking in the Higher Self, returns to the incarnation (karma) and re-works again, because it is eternal and inexhaustible »).

The third requirement: the reason for saying Nirvana

Dr. Muhammad Zia Rahman Al-Azami says: The tendency of pessimism in life has prevailed over Indian philosophies, so their scholars needed the doctrine of Nirvana to get rid of this pessimism. The meaning of Nirvana is deliverance. It is the state of the soul that has remained valid in successive cycles of reincarnation and no longer needs a new reincarnation, so that it obtains nirvana (survival) from the Golan and the soul is united with the Creator ().

Based on this: the goal of every Hindu: that man ascend his life to eternal life, which is the life of Brahman. They see that the next step for human life is to move from human life to divine life, and it is not intended to become a god only; Because the gods are not immortal in heaven, but rather they are meant to become Brahman so that they can get rid of reincarnation and get eternal pleasure after which there is no pleasure ().

For this reason, the most valuable thing that the Hindu aspires to be is extinguishing, setting off, and merging into Brahman, whereby he himself becomes Brahman. and that he always appears anxious, fearful and pessimistic, and does not wish for death; Because death transfers him to a new cycle of his life, rather he hopes for himself annihilation in Brahman.

This is what is known as Nirvana , and it is the supreme goal of the Hindu, as he claims to be freed from the bondage of passions and desires. If the soul leaves one body, it moves to another body, and thus it continues to move from one body to another until it attains Nirvana , which is Returning to its origin from which it was issued, and the union and connection with it, which is « Brahman ». And in the expression of the mystics (the annihilation).

Among the fruits of Nirvana is the annihilation of personality and union with the supreme spirit (Brahman), which is called Parmatma . Hence, they had the burning of the dead to get rid of the physical body so that the soul could ascend to the upper world. The fire (agni) is one of the manifestations of divinity. And it, in turn, brings it closer to the "Permeshore ", the Higher Self .

In summary: Nirvana is the highest level and highest goal for every Hindu and Buddhist, and no one reaches this stage until he has eliminated all his animal lusts, and his material and bodily desires, and in the end he is in the rank of: Nothing I want . What made them believe in Nirvana is their desire to escape from the abhorrent cycles of reincarnation ().

Fourth requirement: Methods of obtaining Nirvana

Since the attainment of Nirvana is the goal of every Hindu, they strive on how to obtain or attain Nirvana. All the above-mentioned six Indian philosophies have given their ideas of how to obtain it, and we can mention this in general as follows:

Obtaining moksha or salvation through science.

They differed in defining the knowledge that leads them to salvation and nirvana, according to the following sayings:

The first saying: Nirvana or salvation is obtained by mans knowledge of Brahman:

This is the saying that Shankar Ajaria, and those who followed his path among the scholars of Vedant philosophy, which is the philosophy known as Aduit, which is the main philosophy of Hindus in the Nirvana Report, so Nirvana or salvation is achieved on this by mans knowledge of Brahman, and his integration with it, free from everything related to the world the senses, the realm of illusion or "maya"; He denies his individual self and transcends the empirical world, transcends good and evil, and realizes that the truth is in the union of Atman and Brahman, and here the partial spirit disappears at once; Where it is absorbed into the whole, all-encompassing soul that is indivisible, immortal and unchanging. And then escaping from the wheel of reincarnation that controls those who remain in the world of "Maya", the world of time and space, the world of the senses, the world of illusion ().

The only way to liberation is true knowledge, which can be obtained by moral integrity and study by an able teacher.

The knowledge of Brahman and the connection of the soul with him and the absence from the realm of the senses is the realization for him to obtain Nirvana ().

The second saying: What the people of Mimansa, among the six philosophies, held, they see that liberation and liberation can only happen through rational knowledge:

They identify five means of knowledge:

1- Sensory perception: It is the knowledge that is achieved by the

contact of one of the sense organs with things; It is knowledge that perceives existing things.

2 Conclusion (Anuman).

3 comparison.

4 Pronunciation or speech (shabbed).

5- Suspicion (phobic): It is the assumption of what is invisible based on what is seen or heard, for example: So-and-so is not at his home.

Comarella adds a sixth to these five means; He calls it:

6- Absence (Abhav); A negation is a proof that something does not exist.

They also see: that the salvation that Mimamsa philosophy seeks is not the state of absolute liberation that exists, nor in the complete cessation of what is dharma and its opposite, not dharma, but rather it is life in heaven, that is, ascension to it ().

The third saying: What the people of Vaisheshika held, which is that salvation comes from knowing the nature and arrangement of things in the world:

Moksha in the term of the owners of this philosophy is called "absolute goodness", and gives the first importance to knowing the order and nature of things in the world, in order to reach the absolute good.

According to this philosophy, recurring births are nothing but the result of ignorance (Ophidia), and anger, envy, malice and other false knowledge of the essences called his "padarth", (padarth), and their properties occur among people, and as a result, the soul is not fully known, and doubt and suspicion arise. On the soul, he does not firmly believe in the soul, so he always remains desirous of life and the world. The soul, and if the soul is known, the action does not remain, and if there is no actions (karma) there will not remain its cause either, and if there is no action or cause left, then he reduces the desire for the world and what is in it, and thus he obtains moksha and nirvana, which they call absolute goodness. ().

Fourth saying: What the people of Nyaya philosophy held, they see salvation in knowing the nature of things in the world:

They call nirvana "the supreme bliss", which is obtained by knowing the nature of the sixteen models previously mentioned (), which achieve the supreme bliss; where salvation comes from pain, vitality (the results of activity or karma, which are the cause of lowly or respectable birth), errors and misunderstandings; From the wrong idea, attachment to the unsuitable and disgust from the fitting, and under the influence of this attachment and disgust, defects appear, such as envy, jealousy, deception and greed. Wrong thoughts, and in their disappearance the shortcomings disappear, and with their disappearance the results of activity, or karma disappear, and when there are no results of activity or karma, there is no birth .

The fifth saying: What the people of Sankhya philosophy held, they see salvation achieved by knowing the analysis and enumeration of the elements, and knowing the ways of their union and separation:

The philosophy of Sankhya is concerned with the analysis and enumeration of the elements, as well as the methods of union and separation of those elements in the process of seeking moksha (), and how to obtain moksha. They have the following:

Since evil in this world is self-existing, and it can only be eradicated by means of good deeds and abandoning all pleasures and contemplation of the secrets of the universe, and in particular with knowledge, which is the ultimate goal of all these advanced attempts.

In order to obtain this desired salvation, they go to extremes in asceticism, to the point that one of them sits on the shore of one of the trenches for several long years without leaving his place, and feeds on herbs and perpetuates contemplation of the secrets of the universe, and he continues to overcome himself until he finally extracts it from the impurity of matter, and the situation may reach him. During this hermitage until his body becomes half petrified, and weeds sprout and branches turn on him.

Nevertheless - they believe - this salvation will not extend to all human souls, but an infinite number of them will remain, fallen into the schemes of evil, imprisoned in the absence of material bodies; Because

no matter how many golds are deducted from the infinite to salvation, that deduction does not affect it and does not detract it from the attribute of infinity, especially if it is known that the origin is evil or confinement in the prison of matter, and that liberation is accidental, but the most effective means to this purification is knowledge of the five cosmic forces. Twenty and the time to think about it ().

That is why Pias Ben Brasher says:

Know the twenty-five in detail, definition, and division, knowing with evidence and certainty, not studying with the tongue, then stick to any religion you wish, for your consequence is salvation().

These twenty-five forces are:

(1) The universal soul, and they call it Porscheand it means man because it is the living being in the existent, and they see nothing of it but life, and they describe it as a succession of knowledge and ignorance over it, and that it is ignorant of action and sane by force, accepts knowledge by acquisition, and that its ignorance is the reason for the occurrence of the act, and its knowledge is the reason for its elevation.

(2) And the abstract cytoplasm, or absolute matter, and they call it You have made anything without form, and it is dead with three powers by force without the verb.Its names are Sit,Raja,and Tamm.The first of them is comfort and goodness, including the universe and growth, and the second is fatigue and hardship. Among them is stability and permanence, and the third is apathy and its generality is corruption and annihilation.This is why the first is attributed to angels, the second to people, and the third to beasts.And these are things that fall into it before and after, and then in terms of rank and the term is distressing, not in terms of time.

(3) And the perceived matter, which is the substance in which it is external to action in the first three forms and powers, for they are beketi.e. the perceived.

((And they call the sum of the abstract cytoplasm and the visual matter "Prakriti"- the aforementioned -)).

(4) The dominant nature, and they call it annihilationand its

derivation from dominance, increase, and arrogance, because matter when wearing images takes the growth of beings from them, and growth is nothing but referring to the other, and likening it to the developing, it is as if nature overcomes in that reference and extends over the impossible; It is clear that every compound has modes of which the structure appears and to which the analysis returns.

(5-9) And the main elements or the universal beings in the world, and they are according to their opinion: heaven, wind, fire, water and earth, and they are called: Mahabut (meaning the greatest of natures), and they do not go in Hell to what goes to it from the hot, dry body at the concavity of the ether, but they mean by it These exist on earth from the kindling of smoke. It is in threes: the first: Bartib: it is the usual fire that needs wood and water extinguishes it, the second: Dubt: which is the sun, and the third: Baddd: which is lightning, the sun attracts water and lightning passes through the water and in the animal there is a fire in the midst of moisture that nourishes it and does not extinguish it. These elements are complex and have modes:

(10-14) The simple mothers are called ng materand they describe them with the five senses. Simple sky is shebdwhich is the audible, simple wind sarchwhich is the tangible, simple fire robwhich is the seeing, simple water raswhich is the taste, and simple earthKand", which is the smell. And each of these simple things has what is attributed to him and all that is attributed to what is above him, the earth has the five qualities, and water is subtracted from it by smell and fire is subtracted from it by it and by taste and wind with them and by color, and the sky by it and by touch.

(15-19) The perceptive senses, or the five senses, are called andrianfor them, and they are hearing with the ear, seeing with the eye, smelling with the nose, tasting with the tongue, and touching with the skin.

(20) And the dispossessed will, which is spent on various speculators, takes its place in the heart, and they called it who.

(21-25) The mechanical necessities, which are animal, are complemented by five necessary actions for him, which they call Karm

Andrianthat is, the senses in action. The result of the first is knowledge and knowledge, and from the other is work and craftsmanship. They are: voting according to all kinds of needs and wills, stroking with hands to avoid and avoiding, walking with feet to seek and escape, and shaking off the curiosity of food with all the outlets prepared for it. This is twenty-five ().

Obtaining salvation through worship.

This saying is what the Hindu scholar "Ramanuj", who founded the second great Byzantine school called, the Vishstadvaita, went with his theory of Shankar-Ajaria's theory about Brahman, as he contradicted Shankar-Ajaria's theory, which depicts the divine power "Maya" as unreasonable, and says: Brahman and the souls of people and things Materialism, all real, that Brahman represents realism with independence, while souls and material things are subordinate to Brahman (), he says of oneness, but not unity in the body, he looks at unity through work and offerings, so he strengthened with this explanation the offerings and the movement of religiosity that became Yet an important component of Hindu devotion ().

Salvation for Ramanuj is not in the merging of the soul in Brahman; Because the essence does not merge into a different essence, then salvation is not in union, but rather in freedom from borders, and permanent intuition with Brahman (), but the imprisoned soul is able to achieve its salvation if it persists in remembering God and continues in it.

Also, devotion to worship develops into the manifestation of the deity immediately to them, which leads to the demise of the law of "karma", that is, the repetition of birth, and thus the worshiper obtains liberation from his "moksha" restrictions, and obtains nirvana ().

Obtaining salvation by divine mercy which is the result of asceticism.

((What) went to this direction (1197-1276) AD.

What confirms dualism in the world? And that there is duality in existence according to the difference between divinity and the soul of humans () This is the third trend in Buddhist philosophy. This philosopher sees that Brahman is distinct and different from the world and things and beings are realities, and Brahman with him has attributes and beautiful names, and has a specific personality, and is not indistinguishable. Just as is the case with Shankar Acharia, and the names of the Brahmins are numerous: Vishnu, Narayan, and other names of other gods; All of them are His names that express the plurality of His perfections, thus making the multiple gods an expression of one God, the Brahman; Rather it has different aspects to him of one God, above all things; That is why neither the soul nor the world can imitate Him. The words of the Vedas express His glorification, sanctification and praise, and it is His mercy that saves man from reincarnation, and He gives salvation by His will; Because only he is truly capable. Every being marked by reincarnation is subject to sin; Because it is restricted by the psychological actions that compose the psychic body associated with its soul. The process of salvation is related to the will of God, but it requires efforts from the human being, including: getting rid of desires, and worship, and its first stages are reading the sacred texts, then practicing the higher forms of meditation, which puts the person in a position of steadfastness towards the Supreme God, who is the supreme subject of knowledge . .

Obtaining Salvation and Nirvana by Working with the Vedas:

This is what the people of Mimamsa philosophy said, as they see salvation happen through the work of the Vedas, the role of God here is secondary, and man can obtain salvation and Nirvana by working with the Vedas, as if the Vedas save man, and make him obtain Nirvana.

Obtaining salvation through adoration and love or bhakti:

This is the method that has been promoted a lot in recent times, and it is the method of the bhaktia sect, and the word bhakti means love or

adoration with reverence and respect.

The idea of the love of the god named for the Hindus as Bhaktia was present in the time of the Vedas, but it was not popular (), rather it was not visible, but in the time of the Upanishads we find a slight allusion to it in some Upanishads, including the Mandak (), except that the Upanishad Shevshitra - the last Upanishad The Vedic - We find in it a statement to worship God with love (), but this is the main interface in the books of Mahabharat and Ramin, and all the Prana.

Obtaining salvation and nirvana through striving:

This is the method of the yogis, and this philosophy is based on the Sankhya philosophy in analyzing the various elements of human nature .

According to their expression, a person can achieve through the practice of yoga powers that exceed human energy, and they say: Matter is the root of pain and ignorance; Hence, the purpose of yoga was to liberate the soul from all the phenomena of the senses and all the attachments of the body to its lusts. It is an attempt to reach man the supreme enlightenment and supreme salvation in one life - as they put it - by atonement in one's existence for all the sins he committed in all his past incarnations of his soul(), by separating the mind from the body, removing all material obstacles from the soul, and if he succeeds The yogi in this, not only unites with the Brahman, but becomes the Brahman himself ().

They mention how to separate all physical obstacles from the soul: There are five forces that yoga resists and seeks to stop; Because they are emotions that make the self anxious, fluctuating, and not feeling satisfied or satisfied, and by stopping these forces and what lies behind them, consciousness becomes pure, and it can be distinguished from matter or nature Prakriti, and these five forces are represented in the following:

Ignorance represented in the lack of realization that the self ultimately belongs to spirit (purusha) and not to matter (prakriti).

2 The person incorrectly defines himself through the constant insistence on supporting the ego.

3 Infatuation with pleasure.

4- Hating unpleasant things that threaten the material self (Prakrit /).

5- The will to live forever as a bodily soul and the fear of death.

In order to get rid of these five obstacles, and to reach salvation and liberation, eight steps must be followed ():

First: Ethical controls or brakes (Yama): It includes five controls:

1- Not to harm all living creatures and love them deeply.

2- Telling the truth and avoiding the disadvantages of speaking.

3- Refrain from stealing.

4 Lack of attachment and loss of desire to own.

5- Killing sexual desire and adhering to chastity.

Second: The spiritual obligations (Niyama) : It includes five obligations:

1- Cleanliness or physical and mental purity.

2 Satisfaction with the divisor.

3- Asceticism.

4- Study the sacred texts.

5- Devotion to God.

Third: Postures (Asanas): It means the physical performance of yoga, the purpose of which is to stop all sensations: they are of different types, but the best of them are as mentioned by Patanjali:

Sitting: The lotus session, which takes place by placing the right foot on the left thigh, and the left foot on the right thigh, and crossed the arms by interlacing the hands in such a way that one can grasp the thumbs of the feet, then lower the head on the chest with the intention of looking at the belly button and looking at the tip of the nose.

Fourth: Controlling breathing (Paranyama) : It helps its owner to forget everything, and helps to keep the mind calm and liberate from all external impressions, and it has special methods that teach how to inhale, then hold the breath, and then slowly exhale, and what this process leads to is the ability He must stop breathing for a long time, thus emptying his mind of his concerns in preparation for the accepting emptiness that must precede his thinking in his meditations. .

Fifth: Abstraction (Pratyahara): It means the complete withdrawal of the mind from the world of sense, so that the mind controls all the senses, and separates itself from all the senses, and thus is confined to itself, freezing all kinds of sensory activity.

Sixth: Focusing or fixing attention on one subject (Dharana): meaning limiting the thought to one thing only, and they advise that the focus should be on one of the six parts of the body or the six bodily spheres, which are: the lower part of the spine, the genital organ, the navel and the heart. larynx, forehead (or between the eyebrows).

Seventh: Constant meditation on the selected thing without any disturbance (Dhyan) : This is so that the duality of subject and object in consciousness is erased, and consciousness confronts itself, and there is nothing that obstructs the light of the soul (Purusha), and its method: to start with the lower part of the spine, In which all bodily forces lie, when this spiritual force is activated through sports, it rises to the top, passing through the roots of the genital organ, the navel, the heart, the throat, the forehead, or between the eyebrows, then it moves to the eighth step.

It is better in this case and the previous one to focus his contemplation on the sacred passage Aum which was previously referred to in the speech on the Upanishads (), as it is possible to focus on the Brahman or any of the gods (). That is: if it is possible to continue and the sequence in the sixth case is not interrupted; It leads to the seventh state ().

Eighth: Pure consciousness abstracted from any thinking (Samadhi) : It is the last stage in yoga, in which the yogi becomes empty inside and out, and his soul is manifested as a completely free soul, and unites with the absolute soul, and the soul or the individual soul no longer has any existence (such as The salt in the ocean water), as it has melted in the ocean of eternal existence, this is the true salvation according to yoga ().

The yogis see obtaining moksha by striving, as the role of God in this philosophy is not important in obtaining moksha, as if a person reaches nirvana by his own effort, and by his sharp striving.

Obtaining salvation through the Mithuna, the Tantra sect:

They worship female deities in particular, and the cult of the so-called Devi reached its peak during the Tantra period in the seventh century ; Its followers found that salvation can be achieved through the Mithuna, that is: through the male and female spouses .

There are many theories on how to obtain Nirvana, so what are Hindus right and what are they wrong? Do they accept all these statements? Is the road on which everything is good - as they claim - to be so bumpy?

In view of the different views of Hindus on how to obtain Nirvana, Mircea Eliade says: Since every religious or worldly action (karma) confirms or perpetuates reincarnation (samsara), salvation cannot be obtained neither by sacrifice, nor by intimate relations with the gods, nor even by asceticism. Or charity, that the Rishis in their monasticism were looking for other means to be liberated, and that an important discovery had been made about the value related to salvation for the knowledge that came glorified in the Vedas () and the Brahmanas, the authors of Brahmana had returned to the esoteric knowledge of matches implicit in the ritual process, ignorance By sacrificial mysteries, as the Brahmana says, he had condemned men to a second death, but the Rishis went too far, dissolving the esoteric knowledge from their ritual and theological texts, and spiritual cognition became the one capable of grasping the ultimate truth. ... Thanks to avidia (ignorance) humans lived an irresponsible existence, ignorant of the results of their actions (karma) and after interesting research and hesitation the circle was completed where they said: Avidia (ignorance) created or supported the law of cause and effect Karman, which in turn ruled the continuous series of reincarnations, and fortunately Salvation (moksha) from this tragic cycle was made possible especially thanks to Gnosis (jnana, vidya)...and other groups or schools also proclaimed: the liberating virtues of yoga techniques and mythical devotion.

Hindus from an early age have been simulating various paths (which

they call marga) leading to salvation, and the efforts of several centuries have reached the famous structure proclaimed in the Bhagavad Gita (4th century B.C.).

Contemporary Hindu opinion on how to obtain Nirvana:

The Hindus of the present era have limited access to Nirvana in three main ways:

The First Way: The Path of Knowledge and Knowledge (Gyan Marga).

The Second Way: The Path of Action (Karma Marga).

The third way: The path of love and asceticism (Bhakti Marga).

These are the three main ways, and some of them combine these three and make them one way, and the philosophy of Krishna underlined in the Bhagavad Gita is a syncretistic philosophy between these three ways(), and attempts are still being made by the latecomers to integrate them and prove their non-contradiction().

Some contemporaries combined Shankarajara's Buddhism with Bhakti philosophy and advocated a new method for obtaining moksha, and others view the Bishnoha-style Ramanuj method as the ideal method for obtaining nirvana. This is Rama Krishna, his disciple Vivekanand, and all who follow their path follow one of these two paths to attain Nirvana.

The fifth requirement: Discussing the creed of Nirvana.

This belief is fundamentally invalid, and the following are some important aspects that show the invalidity of this belief, including:

First: There is no mention of this doctrine in the veds:

There is no Nirvana doctrine in the sense that they are termed in the Vedas, for them life was abundant with blessings, and for this they were asking for long life in many of its texts ().

Until we notice in the time of Brahmanism in many Upanishads life was considered to be full of blessings and pleasure (Anand rupam) ().

Yes, there are phrases in some Upanishads that refer to nirvana, but it is possible that it is in the sense of merging with Brahman, (unity with the Creator) and not in the sense of getting rid of life.

Second: Their difference in how to obtain Nirvana:

We have previously reviewed their sayings on the way to obtain Nirvana, and they are contradictory, and cannot be combined at all. It is known that obtaining Nirvana is the most valuable and highest goal of the Hindu, and if the method for obtaining this higher goal and the lofty goal is different in it, this feels invalid and that they do not. They have a valid proof to reach this goal with them, so the path to reach it is invalidated.

Third: Contradictions of this belief:

1 It is contradictory in conception:

They claimed to obtain happiness, by perishing; How can he imagine happiness in nothingness and annihilation? Nothingness as his name is neither happiness nor misery.

What they claim of eternal pleasure after obtaining Nirvana does not exist, who told them that in Nirvana there is pleasure and happiness, did they obtain that sense? Or can it be rationally obtained? Or did it come to them through Sadiq? They have nothing to infer this illusory happiness except the scum of the ideas of some of their philosophers, which is far from the logic of thought and reason.

2 They are contradictory in terms of obtaining:

They say in Nirvana: It is the disposal of desires and desires, and there is no doubt that it is invalid for several reasons, including:

A- It contradicts the instinct of the human soul, upon which God created people:

It is well known, by necessity and necessity, that the human being is innate in desires, desires, inclinations, emotions, and similar instinctive impulses in the soul.

Love, contentment, anger, hate, sadness, and greed, all of these are

but the qualities of human beings that no one abandons, and for this reason their call to strip and suppress them to obtain Nirvana is a strange call for man, because it is a denial of his reality, and opposition to his nature.).

Then the claim to have attained Nirvana is false; Because the mind does not perceive it, there is no human being who does not have psychological feelings, desires, and desires, because if someone reaches the state of Nirvana as a presumption, then he cannot live among people, nor mix with them, because the person in this alleged state is empty of All the psychological feelings, and all the bonds and restrictions that bind him to things, as they claim, so how do we conceive this state in those who claim to have access to Nirvana?

Moreover, a person cannot focus his mind for more than five minutes on one thing, so how can he live for this period - which they claim is without ties and restrictions - empty of everything? There is no doubt that Nirvana is a fictional idea that has no reality in existence. It has not been realized before, and will not be realized after, as long as the human being is the person who consists of the soul and the body.

Fourth: It is impossible to implement:

There is no doubt that the application of nirvana in the way they say is very impossible; Because it contradicts the healthy human nature, and contradicts its reality, and as a presumption, if some souls were able to apply it, then the vast majority of souls fall against it in helplessness and blindness, and if this is the case, what is the benefit of Nirvana that only a few people achieve? And how can such a fit to be a method for the common people when they are unable to achieve it, but rather to understand it?

Fifth: It opposes human progress in all fields:

The belief of Nirvana is one of the greatest obstacles that stand against the renaissance of man and the entire nation, because the person who has been stripped of material desires, and stripped of personal

inclinations, this person is not fit to live in the community of people, and cannot manage his affairs; Because in this case he cancels the desire to live, so he does not see around him except what must be avoided, so he isolates people and work, so he becomes a person who has no value and no role.

What would society do if its members were busy with Nirvana, busy with psychological struggle? When will their lives rise? And how can she reach the feelings, ideas and inventions that bring good to humanity? ().

Sixth: This belief is challenged with unanswered questions:

1 - The creed of Nirvana is not a reward, but rather it is annihilation and nothingness. From here, how does one who desires to do good finds the stimulus that encourages doing good deeds and avoiding corruption?

2 If nirvana is what is required for life, then life will be all misery and misery for a person, as he suffers various types of calamities and misfortunes in his life and types of injustice and aggression, but he nevertheless obtains a reward for it except annihilation, and this is not a reward for good deeds nor a reward for patience with calamities and calamities.

Seventh: Belief in Nirvana entails many evils, including:

1) It is a cause of many evils, corruption and moral deviation, and that is; Because nirvana is not an appropriate reward, rather many of them do not want this alleged annihilation, so they do what is contrary to his means of obtaining it.

2) Not asking for the reward of deeds, and not wanting heaven because it is not eternal for them, so they do what they want, so they do not wait for the reward of blessings, so their lives will be full of misery and melancholy.

3) The Nirvana doctrine has caused a lot of corruption and moral deviation in the Hindu society. Nirvana is guaranteed to reach it even after several reincarnation cycles. Accordingly, corruption and deviation abound in their society to ensure the final result.

4) The abuse of the body in various sports, and types of torture, to reach this illusory demand, for his life is all misery and misery.

These are some of the aspects in which it becomes clear to us that the Nirvana belief is a corrupt belief, and a false claim, like their previous claims, and that it is a cause of many evils and reducing the good work of people. Thus, the consequence of false claims is that it promotes evil and prevents good in terms of whether its owners feel or do not feel, and praise be to God who guided us to Islam, the religion that does not reform humanity and the condition of the individual is not correct without him.

The sixth requirement: The belief of the Last Day, Paradise and Hellfire among the Hindus, between their predecessors and their later ones

The Last Day Doctrine:

The Hindu religion does not believe in the last day, but they say that there is a general annihilation after which people return to the world again, with a new mold; The times or phases that the world has gone through in the Hindu religion are called Jog or Yog (Era), and they divide the ages of one world into four stages:

1- Set (Krita) Jug . The era of honesty and loyalty, and its time: 4800 divine years, a person who loves religion only is born in this role.

2- Trita Jug . The era of knowledge and knowledge, and its time: 3600 divine years, in this role a person who combines his love between religion and this world is born.

3- Jug's dreadlocks . The era of chaos, and its time: 2,400 divine years, in this role a person who combines desires and desires with religion and the world is born in this role.

4- Every jog . The era of darkness and ignorance, and its time: 12,000 divine years. Only those who pursue desires and desires are born in this role.

Each of these roles takes millions of years.

One divine year equals 360 human years.

The period of ages and dawn is: 12,000 years, and each divine year

is equal to 360 human years, meaning 4,320,000. (And at the expense of 365 human years, 4,380,000).

Each era falls short of the era before it and the four eras form what is called Mahajug, and every thousand Mahajug forms a dog, which is one night and day for the Hindu god Brahma, or the equivalent of 4,320,000,000 years of human years!

And they have a term called Maha Paralay, which means the total destruction of the world when the gods (other than the supreme god) vanish with all mankind, and there are other terms for the ages the world is going through, including JahanakaKahita and Sanhara.

This standard unit for Hindus, which amounts to four million three hundred and twenty thousand, is called "Mahajug". And every two thousand years of it is called Kelb which is Brahma night and day, or 8,640,000,000, that is, eight billion six hundred and forty million human years.

Brahma, the omniscient creator, recreates the universe at the beginning of each dog, and it does not last more than a bar, or one century, to recreate the universe.

We are now in Gali Jog: that is, the fourth era, which began in 3102 BC, and will witness an increase in hunger, fear, and disasters from our stage (which extends from 3102 BC) and will continue for 430,000 years, and it was said: to 427 centuries! .

After all these roles have passed, the world returns to work again from ((Sit .).Jog) goes to Kel Jog millions of times, then there is the general annihilation, and the soul escapes from its transmission and connection with the higher soul, then the world repeats this process again, second and third, to infinity, and so on . Hindus now do not believe in the Last Day and the Resurrection as Muslims believe in, their fire is temporary, and their paradise is temporary.

However, we see another picture they have in some of their sacred books, where we see in it a statement of heaven and hell. Indeed, many scholars from the Hindus and others almost agree: that the doctrine of the Last Day was the prevailing belief in the time of the Buddhas, and

we have previously quoted the words of some Hindus when we responded to the doctrine of Reincarnation, and being different in it even among its owners.

Dr. Muhammad Ismail Al-Nadawi says: ((As for the doctrine of the Hereafter in the age of the Vedas, it was similar to the belief of the inhabitants of the Middle East, because the good souls - as stated in the first books of the Bidhat - enjoyed happiness, and the evil ones suffered the most severe forms of torment, and happiness was paradise where souls were blessed This bliss was similar to the bliss of this world in its forms, types, forms and material moods, because the food and drinks in it resemble what is in the world such as milk, butter, ghee, honey, etc., and also there is love, singing, music and the tree of immortality that resembles figs.

As for the sinners and criminals, they enter Hell, which is in the third lowest layer underground, where they are tormented at the hands of the two gods Soma and Indra, who throw the sinners into the depths .

Which is clear to me through my reading of the Vedas and Upanishads, that the doctrine of the Last Day is the constant in the Vedas, and I have transmitted texts indicating this when responding to the doctrine of reincarnation, but the dispute came in the Upanishads as a hint, then came the later books, and denied the doctrine of the last day, and sanctified the belief of the return of souls , and the repetition of the world after the general annihilation, a belief relatively later than the belief of the early Aryans.

Whatever it is; The Hindus in the current era do not believe in the Last Day.

The Hindu Doctrine of Heaven and Hell:

The Hindu doctrine of Heaven and Hell went through two phases:

The first stage: the pre-Brahmanic stage:

Happiness was paradise where the souls enjoyed various types of pleasures and reasons for comfort and bliss, and this bliss was similar to the bliss of this world in its forms, types, shapes and material mixes,

because the food and drinks in it are similar to what is in the world such as milk, butter, ghee, honey, etc., and also there is love in it. And singing and music and the mole tree that resembles figs.

As for the sinners and the criminals, they enter Hell, which is in the third lowest layer underground, where they are tormented at the hands of the two gods Soma and Indra, who throw the sinners into the depths of Hell .

The second stage: Post-Brahmanism:

Their belief in Heaven and Hell has changed. Despite their belief in Heaven and Hell, this belief at this stage differed fundamentally from what Hinduism was before this time. It came in their books about the description of Heaven and Hell as follows:

As for paradise:

Paradise for the Hindus is the Dyotahouse, and it is also called: Deo Lok (), (And the Deota always gives their lovers what they ask of them, and the Deota is like a human being in moral terms). In such a paradise Hindus believe that they live in the period between two lives. So that they can enjoy what they have done of good deeds and what they have earned of good deeds, and the difference between a person and a diot in Paradise: that Paradise is their home and they do not worship nor are they slanderers. For being born again, they do not receive moksha or salvation.

Heaven is also the abode of Dutta, so is the abode of Nard*, Bishwamtro*, Bishita* and other types of Pragapti*.

Paradise is also the abode of some of the outward creatures - who were mentioned in the brats - such as: Apsara*, Kandharb*, Knorr*, and it is also the seat of some of the animals mentioned in the externals, such as the kurur (Kurud) which is known to be the compound of Chennu and the mouse which is known to be the compound of Ganesha, and others, It is known that both Apsara, Kandarub, and Knorr do not obtain human life, as for Ashura*, Rakshas*, and Dita* (or Duita), they are opposed to the Dyuta, so there is a constant war between them and the Dhuta and the war between them is a debate, and the Dyuta always

worship each of the Brahmins. Or Sheb or Bishnu to escape the plots of their enemies. The Books of Al-Bararat are full of these stories .

As for fire:

Fire: It is the place to be visited to taste torment and punishment after death, and fire is caused by disobedience and rebellion against religion.

It came in the book of Bhakbut Bran: Yama - the owner of the punishment - takes the criminals after their death to the southern side of the land under it and above its water, and punishes them according to their sins. For all kinds of hell are found there, and they remain there until their punishment according to their deeds ends.

The Hindus differed in the number of hells:

It was said: They are twenty-one hells, Will Durant says: In their faith - that is, the Hindus - there are twenty-one hells divided into seven sections, and the punishment is not eternal, but it is types. ... Among the colors of torment are: fire, iron, snakes, poisonous insects, predatory animals, and predatory birds. The drink, the poison, and the foul smells passed; in short, every possible means is used to torture those who are angry with them; some of them have a rope going through their nostrils, with which they are to be driven forever over the blades of very delicate knives, and some of them are condemned to pass through the tailors poison; and some of them are placed between two flat rocks that hold them together and crush them without You kill them; some of them are called hungry eagles, and they keep pecking their eyes incessantly; and millions of them are killed by permanent swimming in a pool full of dog urine or human snot .

Then he said: "It is permissible for these beliefs to be limited to the lowest classes of the Indians and to the puritanical men of theology..."().

There are seven other hells, as stipulated in some of their books, until the total of their hells is twenty-eight .

And it came in Chishnu Bran: The number of hells is eighty-eight thousand, and Al-Biruni quoted him in his book detailing these hells and the perpetrators who enter them, and the torment that he faces in them

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Al-Biruni spoke about the Hindu doctrine of heaven and hell, and said: ((The complex is called Luke and the world is divided initially into high, low and intermediate, so the higher world is called Safar Lok, which is heaven, and the lower world is Nakluk, meaning the complex of serpents, which is Hell. It is also called Nazlok, and perhaps they called it Patal meaning the bottom of the two lands, and as for the middle one in which we are, it is called Matt () Lok and Munch Lok meaning the peoples gathering is for gain, the highest for reward, and the lowest for punishment. According to the duration of the work and the universe in each of them, the soul has a unity abstract from the body.

And the one who falls short of elevation to heaven or relegation to hell is another lock (complex) called Tarjiluk (or targuk yoni), which is a non-speaking plant and animal. It is in one of two ways: either due to the lack of the amount of reward in the place of reward and punishment, or because of its return from Hell, according to them, the return to this world is human at the beginning of its state, and the return to it from Hell hesitates in plants and animals until it reaches the level of a human being .

Then he said: And all of these Hellfires are because the request for salvation from the ribat may not be on the straight path that leads to certain knowledge, but on presumed paths and by imitation taken. It attains levels either in the mold it is in, or in the one it moves to, or after it departs from its mold and before it occurs in something else... That is why the author of the book Sanak (Sankhia) did not consider the reward of Paradise as good because of the lapse and the lack of perpetuity and because of the similar situation in it. The world is part of the world from competition and envy for the sake of different ranks and ranks, for hatred and heartbreak do not go away except in equal measure... ().

What appears to me is that the doctrine of heaven and hell was also fixed in the Vedas; The request for heaven and immortality in it was one of the most important demands of the Vedic man, and we have already

transmitted the texts indicating that, and they believed that heaven is the home of immortality, and they did not believe that heaven or hell is temporary, but the later books starting from some Upanishads to the books of Prana and the book of Ramin and Mahabhart The Gita and others, all of them, spare no effort in explaining that Heaven and Hell are temporary, and that one should not be required to enter Heaven, nor to escape from Hellfire, but rather to obtain moksha or salvation, or to merge with . Accordingly, the Hindu religion remained until now.

The first topic: the most important worship of the Hindus

It has three requirements

The first requirement: the most important acts of worship according to Hindu scriptures

Worships in the Hindu religion, the prominent feature of which is the tremendous disturbance in its methods, curricula, traditions and rulings in different states and regions, times and eras, sects and sects. Situations and forms lack formal unity and belief in universality, so the researcher rarely finds a clear and complete picture of them in a book or research by a Hindu writer from the masters of philosophy and Sharia .

Perhaps the reason for this is that Hindu worship went through many stages in its history, starting from the Vedic stage, passing through the Brahmanical stage, and ending with the last stage of Hinduism. Another area other than worship, all of which do not need to be based on the texts of the sacred books, although it is preferred. Perhaps it is appropriate to review the most important roles that Hindu worship has gone through so that it becomes clear to us the worship that they practice now of which types are:

First: The rituals of worship in the time of the vids

In the time of the Vedas, most of their worship was praise, hymns and hymns to the gods, supplications and supplications to the gods, and offerings to obtain types of demands in this life ().

Reason for offering sacrifices and offerings:

It appears from the Vedas that the reasons for the offerings are as follows ():

That the gods need to offer sacrifices to them, celebrate them with the help of fire, and pour them the immortal liquid soma, for their joy.

Sacrifice in the Vedic faith also repays the gods, and increases them in strength.

Sacrifice creates gods, just as the sacrifice that created gods and established gods, makes these gods satisfy human desires, and fulfill human demands for longevity, wealth and male procreation.

The souls of the dead need to be fed with funeral sacrifices.

The elements of sacrifice in the Vedic tradition are united with the parts of the universe.

Sacrifice was seen as representing the act of creating again.

It plays an indispensable role in maintaining the cosmic order; Which means that the universe, including the moral system, depends on the ritual sacrifice ().

How to make offerings:

It appears through the Vedic texts that the Hindu religion in its early stages did not have temples and idols, and the main worship in the Vedas is the offering of sacrifices; Where the rituals of worship and sacrifices were practiced in the family home, or in the open land, and in this rite, vegetable and animal offerings were presented, as for the vegetable, it included grain and cake, and as for the animal, it was the horse, goat and bull. The sacred drink of Soma is the most important form of worship and sacrifice .

The altars of offerings were set up anew for each sacrifice to be offered, and the sacred fire was entrusted to them to raise the sacrifice to heaven, and there was a fire in the Aryan house that had been burning since the beginning of its establishment, I mean during the marriage ceremony, and it is not an ordinary fire, so it should not be used in preparing food. , or other household purposes, as well as igniting it with special types of wood, and in a certain way, is to rub the sticks against each other, and it should not be left until it has subsided, and the head of the family must present daily sacrifices to the gods for this fire, but he is obliged to do three times a day The so-called (the Five Great Sacrifices): the worship of Brahman, the spirit of the world, and its basis is the teaching or recitation of the Vedas... the worship of fathers, by offering food and water to nourish them... and the worship of the gods, by burning offerings... and the worship of (Bhutas) living beings, or spirits. To scatter grain in the four directions, the center, and in the air, and upon the utensils of the house, and put food on the threshold of the house for the outcasts, animals, birds, and insects, and the worship of men, by offering hospitality to the Aryans, preferably the Brahman who knows the Vedas.

When the sacrifice is properly accomplished, the deities descend disguised in

the field of sacrifice, sit on the sacred straw, take part in the sacrifice process, as guests of honor, and are fed with the offerings burned by the god Agni .

Sections of Worship by Sacrifice in the Vedic Testament:

Sacrifice worship in the Vedic religion is divided into three types:

The first type: home

It is practiced within the family by the father and the help of his wife, and it is a sacrifice that depends on the size of the family, and it has no ritual complications compared to the second type practiced by priests or the third type practiced by priests and royal authority.

The second type: collective:

It was practiced in the open by the priests, and their number was not fixed; It was increased when the rituals were more complex, and in a non-binding text in the Rig Veda their number is eight, including the person with the sacrifice ().

The priests team includes:

Brahmi: He is at the head of the team; He sits pure and fragrant in the middle, intervening only when infringements in weather techniques are committed, and receiving, due to his importance and prestige, half the sacrifice.

Aldedario (Odwirzo) and his assistants: those who do the material work.

The Ugtar and his band: those who perform the hymns.

The Hotar: He who sheds the sacred liquid, and recites passages from the Rig Veda.

And part of the sacrifice that was thrown into the fire reached the gods by means of the fire god Agni, while half of the rest went to the Brahman, and the rest went to the sacrificer and the priests who would receive a suitable wage from the sacrificer, as if everyone shared in the divine food and drink.

The third type: royal:

This type is, of course, the largest form of sacrifice in the Vedic era, and there are three types of offerings:

Raj Sui: Rajasuya is a sacred ceremony for the inauguration of the king, and includes intricate details that end in its last stage to the sprinkling of water with a group of sacred liquids on the head of the king.

Vajapeya means the power drink used to rejuvenate in a sacred ceremony that includes chariot racing and the artificially representative ascent of the king and his

wife to heaven by a ladder.

Ashvamedha : It is the horse sacrifice, which is one of the most famous and important sacrifices, and is made for the victorious king according to special rituals, and this sacrifice aims to transfer the latent horse power to the queen, which brings her health and strength and the rest of the royal family ().

This is in short and very simplified a range of worship by sacrifice in the Vedic era of the Hindu religion, and there are many other types, including human sacrifice, and there is a great disagreement among the Hindus themselves, as the Western scholars studying the Hindu religion differed about whether human sacrifice was promoted in the Vedic era or not.

Second: Worships in the Brahmanical Stage:

Worships in the Brahmanical stage were directed to one goal; It is annihilation in the Brahman, and integration into the Supreme Being. At that time, they were urging their followers to perform types of acts of worship by which integration with the Supreme Being - as they claim - would take place, among the most important of which are:

- 1- Obtaining the sciences of Brahman.
- 2- Thinking or observing Brahman.
- 3 piety and austerity in life.
- 4 Neglecting the demands of the body in order to purify the soul, which is a gift from the Creator - as they claimed -.

As for their attitude towards the worship that was practiced in the Vedic era, the praise and glorification of the gods became unfamiliar in this era, and the supplication to the gods and supplication for them became almost non-existent, as there is no prominent god in this covenant and therefore there is no supplication or praise.

Yes, the sacred word *um* was even mentioned in yoga.

As for their attitude towards offerings; Its beginning witnessed an important development in explaining the modalities of the sacrificial rituals, as we see this in the books of Brahmana, while the Arnak group and the Upanishads group apparently underestimated the importance of the Vedic ceremonies and doctrinal duties.

Although in various places of the Upanishads there are passages demanding sacrifice, the predominant tendency in the Upanishads is against it.

The Upanishads spoke of the way in which the individual reaches the ultimate truth in their claim through an inner journey, that is, an inner ascent, and we talked about the stages of this ascent.

This ascension requires a strict moral preparation, says Mundak Upanishad: "No one can reach the soul without firmness and order" and for man to see the soul must become "quiet, in control of himself, still, patiently enduring, and contented."

The purpose of worship in this way in Brahmanism is two things, the first of which is negative, aiming at liberation from material existence, i.e. the law of karma, and second: positive, aiming at union in one being with the Supreme Being; According to Brahmanism, man remains in a state of reincarnation, that is, the process of evolution, until he gets rid of the law of karma, in order to reach moksha, which means salvation .

Third: The worship of Hinduism in the last stage

In its last phase, Hinduism took on many of the Vedic rituals of worship; Where we find in it worship with praise and praises to the gods, and there is worship in it with supplication and supplication to the gods, but it has abandoned many types of offerings related to sacrifices, influenced by the genetic religion that prohibits the killing of animals.

It also has the rituals of worship that were promoted in the Brahmanical stage; From observing and contemplating about Brahman, and this comes to everyone who is able to do it, but the last stage was characterized by three main things: It became the obligatory worship of the upper class Brahmins only, and there is no objection to the other classes to practice worship or rituals if they have the capacity ().

The meeting of the Aryan worship methods with the ways of worshipping the indigenous Druids, until the worship became complex, varied, conflicting and different from one region to another, and it has a strong connection with other religions, and determining the types of worship that they offer to the gods is very difficult, but I will mention here some types of known and famous worship in the requirement The following is a quote from some reliable sources.

Idol worship: The methods used in worshipping idols are many. As there is a specific method for worshipping each idol, and there are minute details in the books of the Hindus, and in general: the Hindu receives his god in his home as a generous guest, and he leads the temple, carrying fruits and flowers with him, to present them to the king of kings(his idol) as a symbol of his love and reverence. The system of worship is in fact an imitation of the traditions that a person performs for his honorable guest, or his great king, who welcomes his god, assigns a place for him to sit, washes his feet, and offers him sandals and rice, as a symbol of loyalty and appreciation. He offers him the two rays, incense the lute, lights a saddle for him, turns it around him, puts food in front of him, then offers him betel

, burns camphor, presents gold to him as a gift, and is called a flower of gold, and in the end he bids farewell to the god or gods.

The god deals in the temples, as he treats the kings, so they wake him up with music and songs, and after the traditional washing, the royal dress is covered, and ornaments and winds are adorned, and elegant lights are turned around him, and food is served to him at certain times. He embraces them with his kindness and grace, and goes out in a royal procession, on feasts and seasons .

Sheikh Abul-Hassan Ali Al-Nadawi says:

The observer of the curricula and traditions of worship in the various regions of India and their environments notes two units that combine these curricula, ancient and modern, east and west, north and south.

The first: the extra care in singing and music. Worship in temples and homes rarely detaches itself from singing, playing, and clapping in a special way. Songs and music have entered the core of the Brahmin religion, and have become an essential pillar of its pillars, and many of their scholars, philosophers, and priests have resorted to it; To provoke tenderness, affection, and longing in the hearts of worshipers, male and female, and all religions that depended on human experiences and tampered with them by the hand of distortion, entered into polytheism, and God Almighty said about the people of the Arab pre-Islamic era: (Al-Anfal: 35). And if these singing songs, resonant musical instruments, and exciting applause, benefited in terms of tenderness and tenderness, as some people say, they did much harm in terms of reverence, serenity and calmness, which is required by worship to God Almighty.

The second unit that combines these different approaches in place and time: is adherence to idolatry, and the insistence of Indian philosophy and its various religions about its value and benefits, and its effects on the soul, to the extent that Shankar Ajaria, with his statement of the unity of existence, was defending the worship of idols and statues, and considered it a natural and necessary stage in The progress of religious thought. Another says: Paganism is one of our innate needs in a special stage of development, when the religious spirit attains its maturity and completeness, and reaches the age of adulthood, and man dispenses with paganism, so signs and symbols must be rejected.

This idolatry - no matter how much philosophers and scholars of pagan religion viewed it as a symbol and a passing stage - gained the belief of monotheism, supplication to God, and secrets to Him. to it in their needs and their anguish, which crosses this stage and ends with the final truth, and the purpose in these worships, as these philosophers imagined, and devotion to God Almighty is

worship and supplication, dearer than red sulfur, in these nations and countries, their number may not exceed the heads of the fingertips in a large nation, The country is filled, so what God Almighty narrated about Abraham, of sayings and complaints, was true and applicable to all idol worshipers, idols and natural manifestations: Lord, they have led many astray(Ibrahim:36). A religious call, but it took possession of the minds of its worshipers, controlled it, and distracted them from the worship of the One, the Almighty, so they preoccupied Him with it, and deprived the happiness and pleasure of worshiping God, and that was the clear error .

The second requirement: Hindu temples

Among the things that distinguished Hinduism in the last stage (): the presence of temples, and Hinduism builds its temples in a manner similar to the cosmic building in their belief, and the dome of the temple is formed in an oval shape so that the dome depicts the mountain in which the gods live in the sky, and it is called Merumountain. Most Hindus sculpt prominent images of the gods on this dome. One of the most striking domes is that of the Khajurah temple; Where it has a sculpture representing their gods and every god has intercourse with his wife.

Below the dome is the altar, which connects to a corridor with a low ceiling, at the end of which is a small room with two statues; One of them belongs to the god and the other to his wife, and entering this room is conditional on washing for the sake of complete purification; Only those who have purified themselves will enter it, and it is forbidden for non-Hindus to enter it.

Around the sacred room, the room of the god and his wife, there are rooms for the rest of the statues of secondary deities. As for the temple courtyard, there is a large washroom in the form of a basin with a ladder to be taken down for washing.

Many Hindu temples are visited by pilgrims from all over India, and the role of temples in Hinduism is mainly to celebrate religious holidays and perform daily rituals for the gods, while individual prayers are often performed in homes.

Hindu temples are of various types and forms, because these temples carry in their shapes and construction the symbols of Hindu teams, as each group has a special form in building its temples, the Hindu is known by simply looking at it as a certain group, and each group has certain idols inside, and the visitor India marvels at its abundance and diversity and hardly finds the reasons for it ().

The third requirement: the most important worship in Hinduism at the present time

The Hindu acts of worship at the present time are many and varied, and they are either daily worship and they call it *neta* , or special acts of worship for special occasions, and they call it *nymitetik* , or worship to achieve a specific purpose and they call it *kam* , or cults to expiate sins, and they call them *ä* . Of these acts of worship, purity is a condition for them, and I will talk about these acts of worship in some detail in the following sections:

Section one: Purity

Purity for Hindus includes what is tangible, which is washing with water, and from it what is intangible: such as purification of the soul with sacred sciences and the heart with worship, and so on, and for this purifying purpose they stipulated the following:

Knowledge, fire, food, earth, heart, water, cow dung, air, religious rituals, the sun and time, all of these purify the human body... The body is purified by water, but the stomach is purified by honesty, and the soul is purified by sacred sciences and worship, and the heart is purified by true knowledge ().

Two things can be inferred from the previous text:

The first: Cow urine is considered a substance for purification, and therefore their priests, in their temples and after the end of their rituals, may sprinkle cow urine on people, thinking that it gives a blessing.

The second: the link between the purity of the body and the purity of the soul and spirit, and this is important to them.

There is sensory purification, and there is moral purification related to the methods of reaching the goals of religion. What concerns us here is to mention sensory purification:

The Hindus relied on water in purification, as they used dirt in it, as they said: Everything is purified with dust and water ().

And their rituals of purification by means of water, we find from them that which is consistent with what came in some other famous religions, and this may be for them benefiting from these heavenly laws.

In their view, *janaabah* is purified by washing with water, as stated in the texts of their book *Menu Samrti*: If semen comes out of a person, it is purified by washing().

As for the woman, she should also wash after menstruation. As for after an abortion and a premature miscarriage, it is necessary to know how many months have passed since her pregnancy so that she performs purification after several days, which is the number of months that have passed since pregnancy. months of pregnancy, and it is purified after menstruation by washing().

A person is purified by washing if he touches a person of the lower body, a woman who is menstruating, or in childbirth, or a dead body, or someone who has touched a dead body.

And whoever dies in a battle or battle, or perishes by a thunderbolt or without a cow or a Brahmin, or is killed by the order of the king, ... no one becomes defiled by his death.

There are different cases that make a person unclean and he must purify, there are cases that require complex and difficult rituals, and there are other cases that require less and easier rituals, and the last cases vary among themselves according to the size of the impurity.

Among the most extreme cases of impurity is the violation of the law of classes, and purification from this impurity requires drinking a mixture of cows secretions consisting of: milk, butter, ghee, dung, and urine! Then banished from India.

Among the less difficult cases of impurity are those cases that result from: a womans menstruation, her postpartum period, touching her during these two periods, touching a corpse, an untouchable, a member of the Shudra caste, or filth, and eating forbidden foods. The most easy type of purification is: Sprinkling the unclean with holy water that is found in sacred basins and rivers, such as the water of temples, or the waters of the Ganga River ().

One of the Western scholars says: In their view, cow urine is the most effective means of purification from any kind of impurity. I have often seen superstitious Indians, following the cows to their pasture, waiting for the moment when they could get this precious liquid in brass vessels, and rushing to their turn while it was still warm, and watching them take it in handfuls, drinking some of it and then They wipe their faces and heads with the rest ().

The second section: Prayer and its meaning

What is meant by prayer here is the acts of worship that are offered to idols directly in front of them, and they have many forms:

First: Puja ():

Its meaning: offering flowers, fruits, and water mixed with saffron to gods and idols, praying with them, worshiping, respecting, glorifying and glorifying them ().

And each of the gods has rituals and a special way to offer flowers, water, and others. Some people offer him water from the palm of their hand, and others offer them water from a large deposit .

And to present . _ _ _ _ On her knees ().

The purpose behind this prayer or worship is the appearance of the deity before the presenters of puja .

Pooja adjective:

The practice of puja rituals has rules arranged by the Hindus, there must be many things in puja, the most of which are sixteen, and the lowest of five, and these five are: aromatic smell, flowers, incense, light or fire, sacrifices ().

ajman , which is that a person sucks water three times, then wipes his mouth twice, then his head: the nose, ears, and eyes (), (and each god has a specific method in the process of) . With the process of Ajmen mentions Chishnu, then the priest recites a verse of the Vedas, then presents flowers, aromatic woods and sandalwood to Chishnu (Narayan), then offers something to the sun, then makes a firm intention that he will complete the puja, then offers something that purifies the water and the idols, and flowers, then he expels evil spirits so that they do not hinder the process of puja, then he practices some types of yoga such as pranayam, which is about self-control in special ways (), then after all this Ganesh is worshiped for the attainment of goals, then Shiva and four other gods are worshiped, and after all this begins In the worship of a specific deity or a specific deity, it is intended to be worshiped, and if the deity is one of the embodied idols, then the soul and the eyes must be established in him by reciting certain passages - as they think -, and after this the way of worship differs for each of them.

After the puja process is over, the priest is presented with some sums in honor of him, and in the last he asks forgiveness from the god and asks him for forgiveness if there is any shortcoming in presenting the puja to him, then he salutes and at the end must be thrown into the water or the running river

So, the puja has three main pillars, and each one of them is performed alone, and it is considered a puja, but the prayer that is performed in the temple accompanied by the priest must combine all these three, which are:

- 1- Ashman: Ashman , and it has been explained a while ago.
- 2- Aarti: The Worship of Light : where symbols of the five elements (earth, water, sky, fire and air) are placed in a large dish and a fire is lit in the middle of the dish and the dish is administered among people and each one puts money in it according to his ability, and the priest distributes dry fruits among the worshipers as a symbol of divine love For them, this sacred food is called prasad .
- 3- Bhajan , by singing poems from the Vedas, and Hinduism dedicates its temples to singing, music and dancing because it is one of the most important aspects of worship .

Types of puja :

It is divided in terms of how it is performed into two parts:

At home alone, a purely individual prayer is performed, as is an individual prayer with family members.

This is as if the family gets up in the house at dawn and sings songs accompanied by the sound of music and the ringing of bells to wake the god from his sleep, then they do the same thing in the evening in order to sleep.

In some prayers, the woman wears a white sari and a white veil. In the early morning, she presents some types of food to the statue of the deity, and stands before him in a state of reverence with her palms folded in front of her chest.

The prayer is performed in this way or that; In the belief of the common people that the gods dissolve themselves in their images and statues, and that they eat, drink and sleep like any human being, and have the ability to grant and prevent, and treat statues as if they are conscious, as the public believes that they smile and raise their hand to bless their subjects and issue invisible commands to those around them.

In the temple, accompanied by the priest, and she has two images:

Prayer accompanied by the priest and follow his hymns.

Pray accompanied by him without following the hymns.

The rituals of prayer in the temples are performed by the priests daily (), before sunrise, the priests sing some songs that call the gods to wake up, then they present to the statues of the god some sweets and cakes . and put on her clothes; Where the priests sit in front of shiny copper plates that reflect the images of the gods, and represent that they clean her teeth, wash her mouths, pour water into copper vessels, then dress the gods in her clothes, and then the public is allowed to enter it to make vows and offerings to her, and then it is time for breakfast, which consists of rice Boiled sugar mixed.

At about ten, the gods eat breakfast again and then change their clothes, and after eating the noon meal, the priests bring the bed in front of the statue of the god to sleep on it for a little while at nap, and in the evening the gods eat dinner, and at midnight they cover their statues with flowers from head to feet, and roses are placed near From her nose to smell her fragrance, and finally, music is played for her, and songs are sung to her, then she is placed on the family to sleep, so that each husband is with his wife ().

Secondly: Yijia or offerings and offerings and what they mean:

The "Hindu" religion used sacrifices in its temples and practiced complex rituals. Then it gradually stopped offering bloody offerings, and turned to other types of offerings, which are called "Yag "or "Yakya ", which is setting fire to a specific place, and reciting chants. Especially from the Vedas and Upanishads to

elicit the love of the gods, to seek atonement for sins, to consolidate lists of authority, to give thanks and to obey the gods, and many modifications have been made to it .

There is a type of offering called yakya in Hinduism, which means that each person presents offerings to the god he worships, or in the name of the ancestors , for example, such as the goddess Kali , for example. Al-Latifah Lakshmi is the goddess of wealth by offering her fruits and flowers. The belief in offerings is to draw near to the God of the beloved by offering the thing that God loves. These offerings are varied, including:

What is offered daily, it is called neta, and it is five things ():

Brahma Yagya: or worship of Brahm ; Her: to teach the vid, to read it.

Petri Yagya : It is: to offer water, according to the spirit of his ancestors, and they call the process of offering water: terpenes , meaning: to quench the body. and how; That a person takes water, in a large container, and transfers it with his hands to another container, while mentioning the names of his ancestors, one by one, and then takes this water, and pours it into the root of a tree, or in a high place that is not trodden by feet, or pours it into a stream of water; Because it becomes holy water.

Dev Yagya: It is to perform the worship of Hom , which is to kindle fires, and throw in them: ghee, sugar, barley, sesame, rice, and some incense, and you recite - at that time - some special spells, and that; Twice a day, morning and evening.

bhut yakya: is to take a loaf of bread, recite some special incantations on it, and then cut it into pieces; Then feed from it: the cow, the birds of the sky, and the earthworms.

Dahnish Yagya: It is the feeding of the wayfarer and the guest () .

Including : what is offered for special occasions, such as Shraddha, which means: the offering that is given to fathers and grandfathers () , and the Hindu religion required that a Brahman scholar be called upon when performing it, and that the Brahman feed the world with vids in particular; Or in other words: it is the ceremony of fixing the dead in the register of the dead, and this shroud must be presented thirteen days after the death of the dead, or one year after his death, otherwise the soul is not recorded in the register of the dead, so it frightens the living near the dead, or harms him () .

offered to achieve a specific purpose, such as: sacrifices to obtain a boy known as .

Including: What is offered to atone for sins, such as Ashvamideh () Yagya .

Moreover, these offerings are of two types: collective and individual: collective offerings are offered for the good of the world, and individual offerings are for the

good of the family, and only the priest is in charge of the affairs of the offerings .

Third: The dhikr and its meaning:

The male is called *javan* , and Hindus see the male in the current age the is the one who brings deliverance , someone from the last century says: There is no way to salvation other than the repetition of the name *hari* (Krishna/*Ġshnu*) in the age of *kali* ().

they have parties for the sake of remembrance, chanting the word: Hare Krishna, Hare Ram .

There are those who say the word *ohm* .

What is meant: One of the most important acts of worship among Hindus is the dhikr, which they call *Jaf* .

Fourth: Reciting the *wird* (it is called *Tap*):

Hindus should begin each day with a ritual ablution, and then recite the *Gyatri Mintra* , asking God for guidance and direction. Every Hindu caste, except for the *Shudra*, is required to recite these verses twice a day:

Early in the morning.

At sunset. And about this, *Meno* says:

(2/100): The worshiper must: In the morning prayer , he recites *Gayatri* in his heart, while he is standing on his feet, from the breaking of dawn until the rising of the sun, and he recites it in the evening prayer, while he is sitting. to the stars.

(2/101): The morning prayer is done in this way. All the sins of the night go away, and the evening prayer; All the sins of the day go away.

(2/102): He who does not perform these two acts of worship, standing in the morning, and sitting in the evening; *Kalchudra* should be expelled, prevented from performing religious duties, and deprived of born-again rights.

(2/103): There is nothing wrong with a person performing acts of worship. Even if by reading *Gayatri* alone, that; By a river or in a forest, he is calm, calm in his mind.

These acts of daily worship, which are called *neta* (), where there is a small room in the house of the *Brahmi*, like a temple for the family, and they recite these verses in front of their personal idol, and this worship is one of the imposed Hindu rituals that the individual performs in his home.

Section Three: Charity or Giving

Charity is a religious duty for the Hindus. *Manu* said: Generation and giving is a duty for everyone. But they restricted those who receive alms and aid to a special class, the *Brahmin* class, and some other well-known hermit sects. The reward of this charity and its reward is based on its amount and quantity.

Thus, the general Hindu ascetics lived dependent on alms, so you find a group of Hindus who do not earn their living by the toil of the oath and the sweat of the forehead, nor are they able to do so. The widespread system of beggary has been inherited by generations in India since an ancient time, and there is no doubt that the burden of this army is from wanderers and beggars. It was a heavy burden on the poor toiling classes of society in any case. ...

These gifts and grants were divided into two types:

The first: Endowing real estate (buildings and houses) and the yields of villages, or paying one tenth of a persons income in charity. Moreover, the Brahmins received a lot of alms on religious holidays and festivals, and social traditions in money and food, and this includes what itinerant beggars take from Baggage and furniture from ignorant villagers because of their superstitious beliefs, and their fear and apprehension, if they prevented these alms, and returned these beggars disappointed and deprived.

The number of alms that were considered the best of MAHA DAN ranged between ten and sixteen types, the most important of which was gold, followed by buildings, village yields, and so on . in gold, then divide that gold among the existing Brahmins. Ten, the Chinese traveler known as Hi VEN TSANG mentioned amazing news to the king of Kannauj (SILADITYA), as he used to give in charity with all his causes and enjoyment after every five years, and they exchanged silver for gold sometimes, and the cow was made of gold, Or the knollflower is an important phenomenon in the tradition called the sash. This cow was broken at the end of a festival special in this tradition, it was broken and distributed among the Brahmins, or it stopped at a temple, and the princes and the rich would give away used gold and silver pots to their guests, as for the endowment on the corners The Brahmins are from the crop of the earth and the like, for it is from the Ancient traditions in India, mentioned in the Ashok excavations, and it is narrated that this king forcibly prevented this extravagance in alms and gifts in the last days of his life, which almost killed himself and his family.

The endowments that are confined to charitable matters are the ones that generate religious institutions in southern India, and undertake their expenses, and sponsor the hermits and servants residing there, as for northern India, this system does not exist in this wide form and with great care.

There is another ancient type of charity, which is giving grants and gifts to animal hospitals. These institutions and hospitals are very old, in some places, where they care for sick and weak, lean cows, so you find in them fodder, water, and shelter, and that is something that the righteous donate generously, and

donate to. Enthusiasm from them daily, and the amount of this kind of charity is very much in this country ().

Sheikh Abu Al-Hasan Al-Nadawi says: The Brahmins were the only axis around which this great system of alms revolves, which extends over a long period in history, and a large area of land, and the Brahmins attend the hermits, and thus a class arose in Hindu society that remained dependent on all things on alms As for the moral ugliness, exploitation and opportunism, dependence and laziness, unemployment, and compulsion to rest, it is a natural thing that cannot be properly understood or appreciated.

On the other hand, the largest part of these alms and gifts were allocated to the cow only, in order to sanctify it, and exorbitant sums were spent on it, underestimating the rights of the needy of the children of Adam, and the members of the human family that God honored ().

Section Four: Fasting and what it means

Fasting is obligatory for religious men, hermits and ascetics. Fasting has many ways, the most famous of which are:

- 1- Leaving food and drink day and night without breakfast for unlimited days.
- 2 Avoiding yields without water and milk as much as needed.
- 3 That they eat only days at noon.
- 4- To eat after sunset only once.

There may be groups of ascetics and hermits in the forests and on the Himalayas, and they fast and do not break their fast except with a special plant that is squeezed in their throats, practicing yoga, so they remain alive almost dead, and they remain in this state until they die ().

As for the common people, for them the days of fasting are limited, such as a person designating himself to fast on such-and-such, the tenth and eleventh days of every lunar month, the birthdays of Krishna , Ram and Prahalad , the time of the eclipse of the sun and the moon, and the day Victory over their enemies is like the day of victory of Ram over Rabin and it is not something that is obligatory for them, but rather it is a voluntary act .

Fasting in Hinduism is either voluntary, or obligatory.

As for volunteering: Al-Biruni mentioned many of its types, including:

Oppas fasting: It is a fast in which a person designates the day to fast, and intends within it the name of the one to fast for him, whether he is a god or an angel or something else, then makes his food on the day before the day of fasting at noon, and cleans his teeth with pickling and toothpicks, and intends to fast tomorrow Then he abstains from food, and when it becomes the day of fasting, he

takes a second time, washes himself and performs the obligatory duties of his day, and takes water in his hand and throws it on his forehead, and shows the name of the one who fasts for him with his tongue, then remains as it is until the next day of fasting. If he wills it at that time, and if he wills it, he will delay it until noon.

Fasting garger: It is to eat at the time of noon, and on the second day at the time of the darkness, and he does not eat on the third day except what is given to him that is not required, then he fasts on the fourth day.

Barak fasting: a person makes his food at noon three days in a row, then turns it into the time of darkness for three consecutive days, then fasts three consecutive days in which he does not break the fast at all.

- Fasting Jindarin: It is to fast on the day of reception (which is a day linked to an astronomical time), and on the next day he eats as much food as a mouthful of chewing, then doubles it on the next day, and makes it three times on the third day, until he reaches the day of the meeting (the day of the meeting) It is linked to an astronomical time for this increase, so he fasts, then regresses from the amount that his food has reached, with the decrease of a lump of fat, until it expires when the reception reaches its destination.

Miswas fasting: It is fasting days in a consecutive month during which he never breaks the fast.

Al-Biruni referred to some rituals that are associated with some types of fasting; Where the fasting person abstains from meat, fish, sweets, and women, and makes eating it once every day, and makes the ground and his floor without bedding or a bed above it.

In some types of fasting: the fasting person becomes contaminated with cow dung and breaks his fast with its milk, urine and dung...().

This is about voluntary fasting. As for the obligatory fast, it is divided into two categories:

Section One: Fasting of the Lower Classes:

It is fasting at the beginning of the autumn, spring, winter and summer seasons, and fasting on the first and fourteenth days of every lunar month, i.e. when the crescent appears and the moon is full, and it is also obligatory to fast during a solar eclipse by abstaining from eating, drinking and sexual intercourse.

The second section: Fasting of the upper classes:

It is the fasting imposed on the Brahmins and the Kahsheria; It is forbidden for them to benefit from any of the foods that were in their homes at the time of the eclipse. They must give it to the lower classes as alms after smashing the vessels in which the food was.

The Mino laws impose fasting on the Sinata sect , the elite of the Brahmins. Where they must refrain from eating, drinking, sleeping and traveling every day from sunset to sunset of the red twilight ().

There are also holidays and days celebrated in the year that are designated for fasting, which is intended to purify the soul. Every Hindu sect allocates for itself days that it spends in supplication and worship, and most of its members fast on them as well, so they stop eating, stay up all night, and spend the night, reciting The holy books and they observe the deity they worship, and one of the most general of this fasting, and the most widespread in the various sects and its denomination is Ikadashi , which is attributed to Chishnu. Not only do the followers of Chishnu fast on that day, but most people fast it, so they fast during the day and stay up during the day.

There are days that women only fast, and they call upon the goddess the manifestation of the feminine attributes of God in her various manifestations, and these days are called because of their special importance or the covenant , and they are dedicated to purifying the soul ().

The Brahmins still fast on the eleventh and twelfth days of every Indian month, and the number of days that the Brahmins fasted is 24 days in each year, if they preserve them, and adhere to them, and some of them fast forty days in a row ().

Section Five: Hajj and what it means

The pilgrimage is called in their language: Yatra (it is travel, journey, or going out to any place).

What is meant by yatra:

meaning of Yatra in Hinduism are two things:

The first: to visit the glorified people, and the aim is to listen to their sermons and enjoy their company.

The second: Visiting the holy places and places for them and the places that they deem to have a great honor and a special sanctity for the worship of idols in those places and places to obtain blessing and proximity or access and knowledge ().

The importance of Hajj or Yatra for Hindus:

Yatra or pilgrimage to the Hindus is one of the optional acts of worship, yet it is considered one of the most important Hindu rituals, as it reflects their belief in the sanctification of some places associated with them either with the

remembrance of an important event, or by the presence of the gods in it, and those sacred places are either above the mountains or in the plains, where there are rocks woven around it legends and myths, or to some rivers; Where there are certain places and structures along the courses of those rivers, at which Hindus stand humble and worshipful, the journey is the lesser pilgrimage, and salvation from sins is the greater pilgrimage - as they claim.

Hajj time:

The Hindu scriptures do not designate any special time for performing the pilgrimage. Rather, a Hindu can perform his pilgrimage at any time he is able.

Hajj places:

There are thousands of holy places in India for pilgrimage, which are divided into two parts:

Natural places: such as rivers, forests, mountains and caves.

Places attributed to their gods or sacred figures.

On the whole: India is their sacred kingdom; It is permissible for a pilgrim to visit any of those places to be a pilgrim. For them, India is the center of the world, and India is for Hindus only, until the proverb says: In order to be a Hindu, you must live in India only .

Hindu pilgrimage sites are divided into three categories:

First: Visiting the holy places, the most important of which are:

1) DWARKA

2) JAGANNATH PURI

3) BADERKA ASRAM , or BRENDABAN.

4) RAMESHWAR _

5) VARANASI .

6) Ayodhya, town of Ram, former with us in the story of Ramin.

7) Mahahoora, the town of Krishna mentioned earlier with us in the story of the Gita.

8) Elahabad: (ELAHABAD) a town where the three holy rivers meet.

9) Hardwar, or the gate of the deity, (the gate of the deity) ().

Second: Visiting the holy rivers, for washing, dying, and burning on their banks, the most important of which are:

Ganga River.

Yamuna River.

These two rivers met in the cities of Banaris and Allahabad , which is called Tari Beni Singham (the Three Rivers Community) . That is why the city of

Benaris has become one of the most important holy places that pilgrims visit, and when they see the domes of the temple From afar they prostrate themselves on the ground, spreading the dust of the earth on their heads as a symbol of spiritual surrender. Then they come forward happily to bathe in the river, and believe that this pilgrimage will forgive all their sins, and if one of them dies in this holy place after purification; It moves, they claim, to the paradise of the god Shiva; Where he lives happily (), and that is why they prefer death in this city, and the bodies are transported to it from far sides, to be burned there or left in the river according to the different beliefs, customs and Hindu sects.

It is worth mentioning: that the city of Banaras has its sanctity since the sixteenth century BC, and it is not only visited by Hindus, but also by Buddhists, and the number of those who make pilgrimage to it annually amounts to millions of pilgrims ().

Among the other sacred rivers that the Hindu pilgrimage to are:
Sindhu River / Sind
Gudauri River.
Narmada River.

Third: Visiting the Holy Temples:

There are famous temples in the Hindu religion they visit, and they circumambulate them to show their respect and love for the god to which the temple belongs, which are many and varied.

There are dozens of important sights, beaches, and temples in the Indian subcontinent, in which customs and traditions differ in different regions and regions, and according to the different sects they owe ().

Steps of Hindu Hajj:

- 1- The visitor must leave his family and relatives, and never contact them during his Hajj or think about them.
- 2- At the meeqaat, which is a kilometer from his house, he gives up his clothes, shaves and washes and chooses the Ihram dress, which is a long shirt and a yellow Izar, or white clothes (depending on the difference and boredom). And he brings out a special rose chant: Hare Krishna Hare Ram ...
- 3- It is better for him to walk on his feet, which is obligatory for Al-Barhami, and it is voluntary for others ().
- 4- Then the Hindu pilgrim enters sacred places for Hajj, and after performing the specific acts of worship, he is considered to have been born a new life, that is, a spiritual life and became sacred.

Section Six: Vows

In Hinduism, vows are among the important acts of worship, and vows vary according to the abilities of those who take them and the desires that they want to fulfill from behind the vow, and vow according to them: obligating the vower himself to perform a certain sacrifice to the gods or to the god if his desire is fulfilled.

The vows made by Hindus may be offering flowers to the gods, money, jewelry, or anything of value. Sometimes the vow is to perform an act of worship such as fasting or remembrance of God, and in some cases the vow obliges himself to withdraw from social life, or to fast from speaking.

vows may take harsh forms; Where the vower ties his feet and hands with a piece of cloth, is hung on a hook, and is left hanging in this way for a period of time as specified in the vow. The most severe of these vows is that he follows the method called the eight-fold lying down, i.e., with eight parts: the head, chest, knees, feet, and hands... Where the vower goes from his home to a temple that may be in a town other than his, perhaps more than five hundred miles away. a mile, and the vower goes to this temple to travel the distance by sleeping successively on the ground; Where he lies asleep on the ground extending his hands and feet and touching the ground with his eight limbs, then he marks a mark with his fingers, then he rises to lie down again putting his feet where the mark was, then he rises to lie down a third time as if he is feeling the ground with his body and so on until he reaches the temple! Among the vows that the Hindu also vows to God if he fulfills his desire to revolve around a sacred tree or temple, a number of turns that may reach tens of thousands of turns, and sometimes these revolutions are not on foot, but by rolling with his body as if it were a piece of rock or part of a tree! ().

Among the Hindu vows; To warn a person to remain throughout his life in the role of discipleship, such as the monasticism of the Christians, and the servants of the Sufi sheikhs ().

The second topic: the most important Hindu legislation

It contains an introduction and four chapters

Introduction

Hindus have sixteen many rituals and rituals that extend with human life from conception to death. There are three rituals offered during pregnancy, which are,

as Al-Biruni tells us:

obligatory upon the Brahman , if he wants to go to women to ask for a child, to make an offering to the fire called Garabadhan , but he does not do that because he needs the presence of the woman in it, and modesty prevents that, so it is delayed and combined to the one who recites it in the fourth month of conception, and it is called Simmentonon . If the woman gives birth to her pregnancy, a third sacrifice is made between birth and breastfeeding, called jat karam , ().

And six rituals after birth, that is, after the birth of the newborn, bringing the total to nine rituals.

The tenth rite is called "Obanian", and when one of the children of the three upper classes imitates the sacred rope, a symbol of the beginning of his formal education.

There are two rites that follow this, the thirteenth rite is marriage, and the most important of its rituals is the seven steps that the spouses take in front of the sacred fire - according to Hindus - upon marriage, the fourteenth rite: the master of the house, the fifteenth: wandering, and the sixteenth: cremation of the dead body. These are the most important rituals that Hindu practiced it throughout his life ().

The clarification of these rituals and legislation will be in the following demands:

The first requirement: Legislation related to marriage and divorce

Under it are two branches

Section one: The system of marriage in Hindu society

Purposes of marriage in Hinduism:

The greatest purpose of marriage in Hinduism is for a man to beget someone who continues to worship the ancestors and offers Penda ()*to rest his fathers soul, and it is a necessity for its own sake as well, and they believe: that the married man is the only one who comes to present food offerings to the ancestors, and when he becomes widowed he abandons to his son the Heading the family, assuming the role of the priest responsible for its sacred fire, and deciding to retire.

Marriage System in Hinduism:

Marriage in Hinduism has a system that does not leave the individual to choose whomever he wants, so there must be a competent wife, equal to him in birth, coming from an Aryan family who completed the process of ordination and other rituals, because she is the only one who is able to practice household rituals without desecrating them, and she is the only one who is able to give birth The

pure, immaculate son qualified to continue the ancestor worship after his father.

And a man should look for a bride who is not related to him, neither from his fathers side, nor from his mothers side, I mean a bride whose family has not offered panda, or offerings of water and food, to any of the ancestors, and that is:

Hindus divide their relatives into two parts:

The first section: They are called the *spend*, that is, those who have the right to present or the ball, but they are called that; because their relatives; They give candy balls to the dead, or in other words: their kinship is with them; A solid kinship, and these are: the father and the father of the father and that he is higher to seven grandparents, the son and the son of the son and if he is lower to seven sons, and among the Hindus are those who reduce that to three from the top and three from the bottom because he sees the embarrassment in that.

The second section: They are called *Samandik* and they are the fathers after the seventh grandfather onward, and the seventh son descending, and the rest of the parents.

Hence, the bride must be a stranger to him, but she must enter the groom's family by ordination, so that the family may share in its religion, and cease to be a member of the family of her parents.

Al-Biruni says: It is in India that the marriage will take place among them at a young age, and a dowry is not called among them. Rather, the woman has a relationship according to the determination and a hasty bee that may not be returned unless the woman gives it from her own kindness, and nothing separates the spouses except death; As there is no divorce for them, and the man may marry more than one to four, and the law in marriage according to them is that foreigners are better than relatives, and what is farther in lineage than relatives is better than what is close to him. And higher than a mother and grandmother and their mothers, it is prohibited originally, and as for what deviated from integrity and branched to the two sides from a sister and a sisters daughter, an aunt and an aunt and their daughters, the same is true of the prohibition unless the offspring are separated by five consecutive abdomens in birth ().

In *Manu Samrti*, in the third chapter, a clarification of these systems came, including:

5- The best wife is the one who is not from the mothers relatives, nor from the fathers family.

6- A person should stay away, during marriage, from these ten families; Even if it was one of the large, wealthy families that own cows, horses, sheep, grain, and other money and real estate.

7- These families are: 1) the family that neglects religious rituals, 2) the family in which no males are born, 3) the family that does not study Ved, 4) the family that has a lot of hair on its members, 5) the family affected by hemorrhoids, 6) the affected family tuberculosis, 7) the poorly digested family, 8) the epilepsy family, 9) the white leprosy family, 10) the black leprosy family.

8- During marriage, he should avoid blond women with excess penises, sick women, who have many or no body hair, talkative women, and those with blue eyes.

9 as well; To stay away from those whose names are stars, trees, rivers, the names of the owners of the lowest groups, or the names of mountains, birds, serpents, or slaves, or those whose name includes the meaning of loneliness and fear.

10. Let her marry someone who is: healthy, with a good name, walking like an elephant ... and the hair of her body and head; Neither much nor a little, her teeth are small, and her organs are soft.

11- Do not be married; If she does not have a brother or does not know her father, she is afraid that she will be: Adopted; In the first case, or to commit a sin, in the second case.

12 is better; to marry a person, in his first marriage; A woman from his same group, and there is nothing wrong with him; If he disagrees with that, in his second marriage, provided that he works: According to the following legitimate principles:

13 for Al-Barhami to marry; Of the women of the four groups, and the Kahshari, to marry; of the women of his sect, and those below them of the sects, and the Vaisha may marry; of his sect, and of his sect, and the Shudra may marry; Only his band.

14 However, it is not mentioned in any of the books; to be Brahmin or Keshetri; He married Chowder's daughter, not even in times of trouble and distress.

16- The two rabbis: Atari and Gotham believe that the mere marriage of the daughter of Chowder; Degrades the three sects, and Schottke thinks that the mere marriage; He does not degrade the sect, but degrades the sect; After the boys were born, Bhargoji; He sees: that decadence; be the birth of a grandson.

17- If Al-Barhami marries the wife of Chowder, then he will be drowned in Hell, and if a child is born to him from her; He degrades his position.

18 The gods and ancestors; Do not accept vows, which are made to her, with the help of the woman of Chowder, which are made to her, with the help of the woman of Chowder, and if the presenter; He does not get bliss.

i.e., if a man from the people of the three sects is married to the wife of

Chowder, and she helps him - while he is making the offerings - in his work; his advances; Do not accept, but go in vain.

19- There is no expiation for the one who sucks the saliva of a chowder womans lip, or mixes himself with herself, or gives birth to a child from her ().

Marriage age:

It is stated in some Hindu books:

That the girl who was not married by her father or older brother for the tenth year of her age , which is the age of puberty in India, all of them Hellfire

As for manu , it is stipulated that three years have passed after puberty in order to marry .

Ways of Marriage in Hinduism:

Marriage in the Vedic Testament:

It is understood from reading the Rig Veed: that marriage in the Aryan community was carried out in three ways:

The first way: that the father searches for a husband for his daughter .

The second way: Marriage by force, as if the owner of the authority raped the daughter of Uhud in order to marry her despite the disapproval of her father .

The third way: for someone to present his daughter as a gift to the world.

The marriage ceremony was held in the brides house, where the husband attended with his friends and relatives, and a fire was lit in a clean place of the house and pure ghee from the cow was poured into it, and the tail of each of the newlyweds was tied to the other, while they circled around the fire several times, and a scholar from the Brahman sect was reading Some paragraphs of the Vedic , and thus end the marriage ceremonies)) .

Types of Marriages in Late Hinduism:

It came in the third chapter of Manu Smrty about the types of marriage for the Hindus in detail, as follows:

20. Now listen, in brief, to describe the eight types of marriage, which are used by the four groups, and which guarantee happiness and contentment, or cause distress and misery; In this life, and the next life:

21- She: Marriage: 1) Barham, 2) Deweb, 3) Rashi, 4) Prajapat, 5) Ashur, 6) Gandaharb, 7) Rakshish, 8) Peshach.

23- The first six types of marriage, according to the above order, are: (Barham,

Dio, Rashi, Pragapet, Ashur, Gandharb); Legitimate and reward for the Brahmi, and the last four types, of the same order, (ie: Ashur, Gandarb, Rakshsh, Peshach; Shariah for Kahshti, and the three types, namely: (Ashur, Gandarb, Peshach); Shariah for Vaisha and Shudra together.

25- As for the last five types of marriage, which are: (Prajpet, Ashur, Gandarb, Rakshsh, and Peshach; three of them are legal and two are illegal, namely: (Pshach, and Ashur) they must be avoided.

26- The Shariah has permitted the Kahshari; My marriage (Gandharb and Rakshish), whether by fleeing the woman, from her fathers house, by agreement with her, without the knowledge of the father; Or by other means.

Definition of this dress:

27 The marriage of Barham; It is the gift of a girl, after wearing valuable clothes, and a valuable trinket; To a man of knowledge of the Vedic, of pleasing manners, and of good conduct; to be his husband.

28 The marriage of Dweep; It is the gift of a girl, after she puts on clothes and jewelry; To a religious scholar, based on his worship, in its time, the right to rise.

29 A bribery marriage; is for a man to gift his daughter; To a man, he shall pay him a cow and an ox, or two cows and two oxes, as an interpretation of the law (). This marriage is also called an Arya marriage .

30- The marriage of a pragapet; It is a man's gift to his daughter; To a man, after glorifying them together: that each of them perform his duties, and then honor the bride (by feeding him some mixture of honey).

31- An ashur marriage; It is for the bride to pay money to a woman, pay the same to her family, and marry her.

32 The marriage of Gendarbe; It is for a man to marry a woman willingly, and with her consent, in order to extinguish sexual desire only [in the sense of pleasure].

33 The marriage of Rakshish; It is for a man to marry a woman by force, after he has expelled her from her fathers house, while she is weeping and weeping, and after he has killed her family, injured them, or demolished their home over them.

34- As for the Peshach marriage; What is the lowest of all the above-mentioned types, is for a man to tamper with a woman while she is asleep, or in a state of intoxication, or in a coma ().

These eight marriages, of which are currently accepted: only four types, namely: Brahma marriage, Dwib marriage, Rishi or Arya marriage, and Prajapt marriage.

As for the rest of the types of marriage, they are currently not accepted

(publicly).

wedding parties:

The marriage ceremony symbolizes that marriage is a divine gift, a sacred order, or an ordination, and the groom and his companions move in a boat to the bride's house, where her father welcomes them, then the newlyweds sit in a temporary pavilion, on either side of which is a small curtain. By the priest who holds the marriage ceremonies.

Then the father of the bride solemnly presents his daughter to the bridegroom, holding hands by offering grains of wheat to the sacred fire, then they go round the fire, the ends of their robes knotted, and together they take seven steps, then sprinkle them with holy water, and further rituals are performed when the procession of the couple returns to the bridegroom's house. Thus, the marriage is completed.

It was stated in Manu Samruti, in the third chapter:

35- The marriage contract of Brahmi takes place; After offering water to the gods, as for the other groups; It is sufficient, to complete the marriage contract, the consent of the spouses.

And when presenting the girl to her bride, her father says to him: We give you this daughter of ours, as a wife, that you may raise offspring. Sprinkle the newlyweds with water; They become a legal couple.

It was stated in Manu Samruti, in chapter eight:

226- The recitation of the narration of marriage is for the virgin only, and as for the one who has lost her virginity; do not denounce her; because the non-virgin; Marriage rites are not held for her.

227 - The premise of marriage, albeit in and of itself, indicates that the girl; She became the legal wife of that man, but her marriage is not consummated until after she has circumambulated seven times around the fire.

cohabitation system:

The Hindu religion specified systems for marital intercourse, including that the husband does not approach the wife except for ten days per month, which are specific days. Only during the month, as the Hindu law specified that a man should not eat with his wife (), nor sleep with his wife in the same bed in the case of menstruation and postpartum (), and there are other etiquettes of cohabitation, all of which are transmitted in the Book of Menu Samruti, as it came in the third chapter, what follows:

44) If a man marries a woman, from a group that is higher than his group; On

the bride, if she is a Kshatriya; to catch an arrow, even if it is a Fascist; to lay her hand on a goat, even if it is chowder; To catch the tail of her husband's dress. (The wedding hour of the newlyweds, to indicate their band).

45) for the man; to approach his wife, on the prescribed days or on any day; in order to please her, except in the days of Parn ; He must avoid it.

the imposed days; It is ten days out of the sixteen days of the month, and it is not permissible for a man; To approach his wife for the rest of the month, even if he does; He does not do it for the sake of offspring, but to quench sexual desire. As for the Berne days; They are: the first, eighth, and twenty-third day; of every lunar month, and the day of the full moon, and the day of the end of the month (), if there were any of the days in which it is permissible for a man; approach his wife, one of these days; It is not permissible for him to approach her during it, for example: if a woman menstruates on the fourth day of the month, then she has made up the four days, which are the fourth, fifth, sixth and seventh of the lunar month, then the fifth day comes to her menses, and it coincides with the eighth day of the month; It is not permissible for her husband to approach her; Because the fifth day of her period falls on the eighth day of the month, which is a day; It is not permissible for him to approach his wife ().

46- The waiting period for menstruation; It is sixteen days, including the four days, which are different from the rest of the days and in which the righteous people hate to be intercourse with women.

The meaning of this paragraph, as Al-Biruni mentions: As for menstruation, most of it is sixteen days, according to the vision, and it is the first four days, and intercourse with a woman during it is prohibited, but close to her at home as well, then she is unclean, and if the four days have passed and she took a bath, she is purified and her intercourse is permissible, even if it is not interrupted from her. the blood; This is not menstruation, but it is a substance for fetuses .

47- It is not permissible for a man: to approach his wife, during the first four days of the appearance of menstrual blood, nor on the eleventh day, nor on the sixteenth day, and it is permissible for him to do so; In the remaining ten days.

48 by the meeting of the spouses, on the double days; Males are born, and by meeting them on odd days; Females are born, so whoever wants the males; He must come to his wife, on a double day, of the obligatory days.

49- If a man goes to his wife and his sperm is more than her sperm count; The newborn was male, even if he came to her on the odd days, and if it was her sperm; more than his sperm; The newborn is female, even if he comes to her on the double days, and if the two sperms are equal; Either the newborn is hermaphrodite,

or twins, a male and a female, or if the sperms are few; It will never be a job.

50- Whoever avoids his wife, during the six forbidden days, and in the other eight days; He will have the same reward as the student, even if he is in any role, from the roles of his life ().

51- On the Father, the Knower of the Vedic Laws; not to take a substitute for his daughter, and whoever does that out of greed; be a seller of it ().

52- Every man who lives with the money of a woman from his female relatives, such as domestic animals, boats, and clothes, commits a great sin and suffers a painful punishment.

53- Some people may deceive themselves, and take what they take as permissible; For the marriage of their daughters, from money, they call it a gift, no! Let them know: that accepting a little and a lot; It is only sin and sale.

54- What a girl gives of money, if her parents do not dispose of it; That money is not considered a price for it, and it is not sold, rather it is; A symbol of glorification of her, care of her, and kindness to her feeling.

59- The one who wants the best for himself must: present it to the woman, on holidays and wedding seasons; A gift of jewelry, clothing or food.

60 The weddings; The house, in which the spouses are happy, shades one from the other.

polygamy:

Hinduism permits the choice of more than one wife, and this was the norm in the era of Rig Vid (), and this continued even in the time of the Upanishads, for this Yajnavalkya the greatest sage of the Upanishads had two wives, Maitri and Kaitaini ().

The Hindu heroes were exaggerating the number of wives, as the hero Arjun took several wives, including: Droppadi , Subhadra and Jtanga Ulopi and others, and the other Hindu hero, Krishna They say: He had seventeen thousand wives ().

Later Hindu books, as in the Manu Samrti, allow polygamy for non-Shudras. It came in the third chapter of the Manu Samrti:

12 is better; to marry a person, in his first marriage; A woman from his same group, and there is nothing wrong with him; If he disagrees with that, in his second marriage, provided that he works: According to the following legitimate principles:

13 for Al-Barhami to marry; Of the women of the four groups, and the Kahshari, to marry; of the women of his sect, and those below them of the sects, and the Vaisha may marry; of his sect, and of his sect, and the Shudra may marry; Only his band.

And it came in Chapter Six, from Manu Samrti:

204 - Menu Ji has stated: It is permissible to marry two women...

In the ninth chapter, from Manu Smṛti, it says:

81 - A husband may marry his wife at any time he wants, whether she is drunk, has bad conduct, quarrels, sick, bad-tempered, or stolen.

82. The husband may marry his sterile wife after eight years, and the wife whose children do not live after ten years, and the mother of daughters after eleven years. As for the woman who has many quarrels, he may marry her without a period of time.

83 - A man may marry his virtuous, good-natured, benevolent wife, with her consent; Because women like her should not be hurt or treated badly.

Based on this: It is permissible for a Brahmi to marry four out of four castes, and a Kshatriya may marry three out of three castes from his caste and those below him, and a Vaishya may marry two, of his caste and of the Shudra caste, and as for the Shudra, he may only have one wife.

And it was said: What is meant by this is that the Brahmi marries four in general, and the Kshatriya marries three in general, from his sect and from the sects that are below him, and two Vaishya in general, from his sect and from the sect below him, and the Shudra only marries one of his sects ().

It was said: It is allowed for every Hindu to marry four absolutes ().

But the practice of the Hindus is to marry once, and for this they deceive for the sake of polygamy, some types of tricks, and some of their scholars have mentioned: that the prohibition of polygamy entered into Hinduism until the time of independence, when it was officially prohibited from polygamy ().

The second section: The system of divorce in Hindu society

Hinduism holds that nothing separates the spouses except death; There is no divorce for them (), and based on this the system of divorce was not promoted among them, and there came in the Manusmṛti what indicates that divorce did not exist among them:

(9/47): We have learned from the ancient law promulgated by Brahmaji, the god of creation, that a woman cannot be separated from her husband by selling or forsaking.

However, some European scholars say: It is understood from some narrations that there was a system of divorce in the lower classes of Hindus, where remarriage is found in some of the books of Smṛti (), and we note that in the Manu Smṛti he also mentioned some exceptional cases that differentiate between women and her husband, who are:

(9/73): A man has the right to divorce his wife if a defect or illness appears to him or that she is not a virgin, or that she was given to him through a trick.

(9/74): If a person gives his defective daughter, by deception, to one of the people without telling him about her defects, and this is satisfied with her, then her defects become apparent to him, then he has the right to reject her.

These are some of the exceptional cases that were mentioned in the books of Smriti among the Hindus, but what appears that the Hindus changed these laws, and took many of the modern laws in the affairs of their lives from marriage and divorce.

The second requirement: baptism ceremonies for children and some rituals related to them

Hindus have ceremonies in the baptism of children, and they are all specific to the first three castes, that is, the Brahmins, Kahstriya and Vaisha only, as for the fourth caste, and those without castes do not have ordinances for their children.

. has been mentioned Menu Samrati, the most important of these decrees, said:

25 The rites of conception, etc., must be performed; by the recitation of sacred incantations, to the born-again; It purifies the human from sins, in this life, and after his death.

26- Performing the rituals of pregnancy, childbirth, cutting the hair of the newborn, and hanging the gyno () (the sacred thread); Purify the human from the defects of the sperm and pregnancy.

28- Before cutting the navel of the newborn; The rites of childbirth and the licking of the newborn must be performed: gold leaf, a testament, and ghee.

29. The newborn must be named, after its birth, for eleven or twelve days, and the naming ritual must be performed; If this is not possible at the time; He chooses for him: a happy day, an auspicious horoscope, and a blessed history.

30 must be the name of the Brahman; It begins with a word, implying the meaning of pleasure, and the name of the kheshtari; on the meaning of power and authority, and the name Vaisha; on the meaning of money, and the name of the chowder; On the meaning of humiliation and children.

31- The name Brahman must end; with the word "Sharma", and the name of the Kahshari; pronounced "raksha", or "warma", "vaisha" with the word "peshta" or "gupta", and chowder; With the word "brechet" or das ().

32 Women must be named; With joyful, pleasant, easy and sweet names that include the meaning of goodness and blessing, provided that the end of it is animated.

33- The newborn does not go out of the house; before the fourth month, after

his birth, and he must feed the first (first food); after the sixth month, with celebration in both cases; holding public rites; special, optional rites; followed in the family.

34- Born again (Brahmins, Kahstriya and Vaisha) should celebrate a newborn's haircut in the first or third year of his life.

35- It is obligatory for the Brahman to suspend the gyno (girdle) in the eighth year, and the Kahshari; In the eleventh year, the Vaisha; In the twelfth year, and that; From the date of his settlement, in his mother's womb, or from the day of his birth.

36 As for the Brahman; Desires to increase understanding in the religion, and the Kahshari; In obtaining power, the Vaisha; in collecting money; on the first; to suspend the gyno, in the fifth and second year; in the sixth, third; At the age of eight.

37- To warn Al-Barhami; be over sixteen, and kheshtari; twenty-two, a Vaisha; Twenty-four, without hanging the geno.

38- He who has not suspended the gyno, out of these three, each of his own age; He has no right to comment after that.

39- Every Brahmi must be boycotted like this, even if it is in the most difficult and difficult times, and that is; not to teach the Vede and not to marry him.

63. If the girdle is cut, or the skin is torn, or the cane is broken, or the gyno is cut off, or the notebook is broken; So throw it in the water, and recite a mantra over others, and then use it

64- The Brahman should celebrate cutting his hair at the age of sixteen, and the Kahshtri; at twenty-two, and a Vaisha at twenty-four, and that; From the day he conceived, in his mother's womb.

65- The purification of the female bodies; All these rituals (from celebrating pregnancy, childbirth, cutting the navel, feeding the newborn the first food...etc) must be held for them at their specific times and in different ways, but without reciting sacred incantations (all these celebrations take place for females, without reading).

66. Women have a reward at the wedding party; Like the reward of men in baptism, and performing the rituals of the preparatory stage of discipleship, and for serving them in their husbandshomes, of the reward, like what men have, by staying in the homes of their teachers, and taking care of arranging their homes; As the worship of fire for men ().

We learned from this: that there are important rituals in Hindu life, called Sanskar, (or samskara), and its statement is as follows:

prenatal rituals:

Three of these rituals take place before birth, to achieve pregnancy, give birth to a male child, and ensure the health of the fetus, and they have been explained in the introduction soon.

Postpartum rituals:

They are of types:

1) Impurity rituals:

Between the celebration of the birth of the child and the celebration of his naming, the mother and the child observe rituals that last for ten days, which are called ritual impurity.

2) Naming ritual:

Naming the newborn eleven days after his birth and choosing for him a happy day, an auspicious horoscope and a blessed date, and the name Al-Barhami must begin with a word that includes the meaning of pleasure, and the name Kashatri for the meaning of power and authority, and the name Vaisha for the meaning of money, and the name Shudra for the meaning of humiliation and children, and women must be named With pleasant, pleasant, easy and sweet names that include the meaning of goodness and blessing.

3) Other ordinances before the period of discipleship:

The other stages of a child's development that are characterized by Sanskar are the first ear piercing, the moment the child goes out of the house to see the sun for the first time, as well as the first time he eats dry (non-liquid) food. The hair of his head is shaved, except for a tuft of hair on the top of the head that will remain for the rest of his life.

Discipleship Ordinances:

Ordination is the first step in Sanskar, and it is generally done when the child is between eight and twelve, and the essence of the celebration is that the candidate wears the hermits costume, and holds in his hand a sceptre with a sacred thread placed on his left shoulder and hanging from his right arm, then the official priest recites verses from the Rig Veda Hindus used to recite it in all their rituals, which are: Let us think of the splendor and majesty of God Saffri so that he may inspire our minds .

The candidate member in these cases must beg for alms, and put himself under the tutelage of a well-versed Brahmi in the religion, to become his spiritual teacher, teaching and educating him with the sacred books, especially the Vedas, and on the student To show his teacher the utmost respect and reverence, even greater than he shows his parents; For if the father and the mother give life, then the teacher, through his religious knowledge, bestows immortality upon him.

And the one who celebrates his ordination must remain celibate, and constantly guard against falling into defilement, that is, in the desecration of rituals, and submit himself to all the orders of the teacher while following the course, which may take for the Brahman twelve years or more, and the sign of his completion is washing according to the rituals, and then he is expected to The Aryan marries at once.

After the demarcation process, the boy is given the sacred thread, and the girl is married, and the hermit is seen as having abandoned the world for the sake of religion ().

The third requirement: Legislation related to the dead

Underneath are branches

Section One: Burning the Dead

The Vedas provide for the cremation of the dead (), it came:

1) O fathers who were burned with fire! You have a good fate, come here, and take your seats ()

2) O fire, do not burn this dead person at all, do not harm him, and do not tear his skin or his body .

3) O fire, when his body is well ripened, you give it to the fathers (in heaven), so that it may be fresh again, and be under the control of the gods ().

However, we note in some texts of the Vedas that the dead should not be cremated either, as it came in some places (): that the dead was buried in the ground.

It seems that they had both, burial and cremation, then the custom of cremation spread more than the custom of burial, and as for the Upanishads, they mention burning with fire in many places ().

In current Hinduism there are some sects who still bury their dead(), but all the main sects and sects cremate their dead, and they have special ceremonies for this.

The source of this belief:

Cremation is a purely Aryan custom. The indigenous people of India did not have the custom of cremation. The evidence for the fact that burial was prevalent among the indigenous people: that many traces were found in the Harappa tombs () indicating the burial ceremonies of the ancient Indians, and these were The ordinances are quite strange and primitive; As they used to dig a long and wide pit, and bury the corpse in it with the tools necessary for life, such as utensils, personal tools, and things related to adornment and bathroom, and no one has yet explained to us the reason for this phenomenon. These necessary tools will help the dead after hiding in the dirt and when they enter into a new life with the gods of the lower earth, because the Indians at this time responded to many of the religious ideas of the Sumerians... The corpse was placed in a wooden box wrapped with reeds, and in the coastal areas rooms were found A stone measuring ten feet in length, three feet in width, and two feet in depth. Evidence indicates that they were used as tombs in Harappa in some ancient times. On the other hand, in many areas where the excavation process took place, a large urn was found indicating that the bodies were placed there individually or collectively. Skulls were found individually or collectively in some houses or in narrow corridors and alleys... Perhaps the reason, as it seems to us, is that some of the dead were buried in them as a result of accidents or serious epidemic diseases... The burial ceremonies and traditions clearly indicate that The cremation of corpses that India took as a basis later did not exist in these times, but rather followed the traditions of the civilizations of Mesopotamia and Egypt ().

The custom of burning the dead is an Aryan custom, with which they entered this region. Dr. Muhammad Ismail al-Nadawi says: The only thing that we find among the most prominent features of the Aryan faith at this time - meaning around 1800 BC - is the burning of corpses, this tradition has existed since the beginning of They ordered them in India, which indicates that they had followed these traditions in their original homeland, because India in the India River civilization used to bury the dead in the manner of the Semites in the Middle East.

But cremation at this time did not take a general character among them, rather burial of the dead was also a practice among the indigenous people ().

As for the reason for burning the dead:

The later Hindus philosophized in explaining the reason for their burning of the dead, so they mentioned in it:

That the soul is the foundation, and the body has no great value, and if the soul comes out, his body is to be cremated and its smoke ascending to heaven, until it unites with Brahman.

The fire in its ignition raises its flame upward in a vertical line on the horizon of the earth, and the column is the closest straight line between the surfaces and the lines, and therefore the soul, with this burning, moves upwards in a vertical direction, so it ascends to heaven in the higher kingdom in the shortest time.

Then, in combustion, there is complete purification of the body's envelope, and that is that in the body there is a point through which the human being is, and it is similar to the body and connected to it, so it is not removed from it except by burning its gametes and turning them into small atoms by combustion. And rise above it to connect to another body, or to rise to a higher degree, if it has reached the point of salvation ().

It was said: All human activities are linked to fire, so nothing comes in this world without having a connection with fire, so fire must go away with a person after his death ().

Sheikh Al-Adhami says: The burning of the dead came to get rid of the physical body to ascend the soul to the higher world, and fire (Agni) is one of the manifestations of divinity, and it in turn brings us closer to Bramishor , the Higher Self ().

Funeral rites:

It is worth mentioning here that the religions that use the cremation process in funerals are the Hindu religion and the Buddhist religion, both of which are Indian religions as is well known, but the method differs between the two religions.

As for the cremation ceremonies of the Hindus:

There must be four things: fire, wood, corpse, and water. These things are carried by the sons of the dead under the feet of the idol.

As for the method of implementation: the dead is washed with clean water, then washed again with perfumed water... All the openings in the body are completely closed, and the dead is placed on a bed, then firewood is placed around it and above it and a fire is set on it, even if it is charred and turned into ashes, which they scatter in one of the sacred rivers they have .

Before the burning process, the drums are played in order to disturb evil spirits so that they do not exist during the burning process, so that no bad luck occurs and the soul of the dead moves to bodies that he does not want to move to,

In this era, the useless sound of drums is replaced by the sound of bullets and sometimes small cannons, which make a loud noise to the living and the dead!!!, and also requires the use of music during and after prayer on him and during the

burning process.

The dead may be placed in the oven, closed, and the burning process takes place amid the sounds of ancient funeral music, and amid the prayers of the monks.

After the burning process, either his ashes are scattered in the Ganga River, or the ashes are kept in a group of graves with rooms built underground. Earth.

The strange thing is that they consider it a matter of honoring the cow to bury it if it dies within certain ceremonies, while the human being burns it. This is truly a setback for the mind.

Section Two: Burning the wife with the dead husband

One of the most strange things in the Hindu religion was what was prevalent among them regarding women, as one of their rituals was to cremate the woman alive with the body of her deceased husband, which is called in the Hindu term *sti pratha* , that is: cremation of the chaste , although this custom does not exist for it Evidence in the Vedas nor in the Upanishads, as there is no mention of it in the books of Smriti, but it is mentioned in the books of Mahabharat, where the second wife of Pandu, called Madri, was burned with her husband in the pyre, and we find in some books also that ((Slugna)) sat With her deceased husband, Midnatha , and in the book of Mahabhart that a number of Krishna 's wives burned themselves with him, and we also find a mention of her in some of the Pranat books.

Al-Biruni says: As for the woman, if her husband dies, she does not have the right to marry, and she is between one of two things; Either she will remain a widow all her life, or she will burn herself, which is the best of her condition; Because she remains in torment for the duration of her life, and whoever draws them among the women of their kings: burning is either a matter of choice or not, in order to guard against a rare mistake from them, and only the elderly or those with children are left among them, if the son takes care of the mothers maintenance and preservation... ().

The scholars have explained the reasons for this strange habit, including: That this occurred to them from a misunderstanding of a text from the Rig Veed:

(10/18/7): These women should not taste the life of widows, and let them enter the house with their beloved husbands, in beautiful clothes and good fat, these wives let them not shed tears, and not make themselves thin with diseases, and return home before everyone else (Sarbaghi) With beautiful jewelry .

In this text, they changed the word (Sarabaghri) to the word (Sarabaghni); The word Sarbagni means: to Agni (fire) ().

It was said that this happened to some women at some time when they saw

miserable lives and the miserable condition of widows (), then it became a common thing among people. A statement will come soon.

It was said that this was set up by the Brahmins in order to get rid of these women who have no place in society, and at the same time it is a test of their love for their husbands.

These are some of the reasons they mention about this strange and cruel custom in Hindu society, and they considered it an act of righteousness and virtue for Hindu women, and this custom was prevalent in all parts of India and was mentioned by Greek historians in their ancient books BC.

And this custom remained in general among some of them until the middle of the nineteenth century AD, when the British government, which was colonizing India at that time, enacted a law prohibiting this, and the reason for this is as it is narrated: that in the year 1811 AD the brother of Raja Ram Mohan , one of the thinkers of India, died. And the founder of (the Brahman Society) . His wife burned herself with him , so Raja Ram Mohan was greatly affected by this painful incident, and he began to demand the British government to enact a law prohibiting Sati Bertha (meaning the burning of the same woman with her deceased husband). British Governor (Lord William Wintink)It is forbidden from this habit ().

But some Hindu communities still practice this brutal act, and from time to time in the newspapers and newspapers of India hear about wonders and strangeness in this section.

Section Three: Offering to the soul of the dead

The most important duties that the head of the family undertakes is his duties towards the fathers or ancestors, as he is not only obligated to offer daily offerings of food and water to them, and to the spirit of the dead who lives in the northeastern corner of the house, but he is also obligated to offer them (Pinda), meaning Rice Ball , on the day of the new moon each month.

The main elements in this celebration of the dead are called Sharadha , the word means: remembrance, or in other words: it is the ceremony of confirming the dead, in the register of the dead, and this Sharadha must be presented after the death of the dead, thirteen days, or after His death is one year.

As for how to present it, it is as follows:

The Brahmin jurists sit in an open place, on benches woven from sacred straw, and the head of the family opens and ends the celebration by burning the offerings to the gods in the sacred fire... The main event in bringing the fathers together is to

make three balls of rice, and place them on a carpet woven with sacred grass, after spraying the place. With water, these (balls) go to the dead from his ancestors: father, grandfather and great-grandfather.. Then he wipes the rice stuck with his hand in the grass, then pours blessed water on the ground, near (Venda) and that will please the more distant ancestors, then he swears (The venda is given to his Brahmin guests who eat it, and what is left of the Shraddha becomes the main meal for the guests.

Thus, Shraddha is a link between the living and the dead, and it is the expression of mutual cooperation between them. However, this relationship can be turned upside down, if the appropriate funeral rites are not performed for the dead. On the heads of her offspring who did not feed her through offerings, or ensure her transition to her appropriate world (). Meno says:

(3/82): The offering of food, water, milk, roots, or fruits... is an offering to fire; When the grandparents are pleased, the worker must never fail to do so.

(3/83): The worker must: to feed a Brahmin, in the offering of the ancestors Sharradh .

(3/122): The Brahmi must make the monthly offering: Shraddha, Pandan Noahari, for the ancestors, on the first day of the lunar month, and that; To make the daily offering of Petra Yagya .

(3/123): The Shehri's grandfather's shard, called Bandan Noahari, must be with meat.

(3/127): Performing the monthly chords; It satisfies the grandparents and benefits them, and the doer obtains it; All he wants is money and boys.

(3/132): The food of the gods and ancestors should be given to a man who is excellent in religious sciences; Because hands stained with blood; It cannot be cleaned with blood.

(3/202): If a person comes to the ancestors, with faith and sincerity, even if water is in a silver or silver-plated vessel; It obtains an uninterrupted blessing.

(3/205): And they have to start the streak; With the offering of the gods, they also seal it...

(3/206): They should look out for a place that is pure, separated from the noise of the world; Bechthy oxen, and let them slope toward the south.

(3/208): The presenter must: That the Brahmins, whom he invited, sit in separate places, which were prepared for them before...

(3/209): And after these pious Brahmins take their places prepared for them; The one who invites must: present them with garlands of flowers, and perfume them; Beginning with the Brahmins, whom he called for an offering to the gods.

(3/210): The owner of the house should seek permission from his hosts, and start doing home work , after he offered them: water and ghee ...

(3/211): After he performs the actions of Hum: for fire and for the moon, and YAM (), to be a refuge for the stray; He has to give food to the grandparents.

(3/214): After the one who invites to complete the work of Home, and what follows it, the cycle of rituals, which he must conclude to the south; He must: sprinkle with his right hand; The place where you put the candy, a little water.

(3/215): Then let him take three balls of sweets, from what is left of the offering sweets, and go with them, with all the gathering of thought; peace of mind; towards the south...

(3/219): Then to cut in succession; Small pieces of these balls, and to be fed by the Brahmins, who are sitting next to him, before they begin to eat.

(3/223): Then, after he pours water mixed with sesame seeds in the hands of his hosts, and contains herbs..., he presents them with balls, while saying SWADHA ()

Thus ends the operation of Shraddha , which the family of the deceased must do; To ensure the safety of the dead and keep it in the register of the dead, and to ensure the safety of the living among the relatives of the dead.

Fourth requirement: Women in Hindu society

Underneath are branches

Section One: Women's Rights in Hinduism

Women in Vedas:

We can mention the conditions of women in the Vedas through the following points:

Their position in the Vedas:

Women seem to have had a good standing in the Vedic society. We note this in the following matters:

The woman was participating with her husband in making offerings ().

That the woman was chanting the verses of the Rig Veed ().

Some women stay in their fathers' homes without getting married, and inherit some money from the fathers ().

The girl was honored at marriage with jewelry and clothes, by her father ().

The widow was married with her father-in-law, (the brother-in-law).

Polygamy in the Vedas and Polyandry:

It is understood from many Vedic texts that polygamy was rampant among them, and the evidence for it is that there were attempts by wives to use amulets, spells and talismans to bring their husbands to them, and to harm their wives ().

It is also understood from some Vedic texts that there was also polyandry (), but all of them are specific to the marriage of some women to the Vedic god Ashvidin. Contrasted with the existence of several husbands of one wife ().

widow marriage:

It is understood from some Vedic texts that the marriage of widows was prevalent in the Vedic society, there is no evidence that she was cremated with her husband, rather it indicates the opposite(), rather more than this it is understood from some of the Vedics that the dead were buried instead of cremation(), Although there are texts indicating the burning of the dead as well, and we will talk about it independently soon.

Presence of harlots:

It is understood from some texts the existence of harlots in the Vedic society (), as we note the reference to the presence of boys from some girls before their marriage ().

Women have no right to inherit:

As previously mentioned with us in some texts: that women who did not marry owned some of the money from the inheritance, but we note the opposite also in Rigid, where it came indicating that the girl has no inheritance if the man has a daughter and a son ().

Women in current Hinduism:

Women are oppressed in today's Hinduism, in all respects, and the following is a statement of the most important things that were mentioned in their laws, including the Smriti, about women, where we note that the Manu did not give women any status, and what indicates its oppression against women is the following items:

Women have no right to baptism.

(2/65): cleansing the bodies of females; These rituals (the celebration of pregnancy, childbirth, cutting the navel, feeding the newborn the first food...etc., and all these celebrations are performed for females without reciting) must be held

for them at their appointed times and in the prescribed ways, but without reciting sacred incantations.

(2/66): Women have a reward at the wedding party; Like the reward of men, in baptism, and performing the rituals of the preparatory stage of discipleship, and for serving them in their husbandshomes, of the rewards, as men have, by staying in the homes of their teachers, and taking care of arranging their homes; As fire worship for men.

(9/18): Among the established rules: It is not permissible to read the sacred incantations of a woman when performing religious rituals, as a woman deprived of rituals and the sciences of the Vedas is as impure and ugly as lying, as the generalization of this law came in many of the arguments ().

Not eating with the wife, and not looking at her in some cases:

(4/43) He must not eat with his wife, nor look at her while she is eating, sneezing, stretching, or being alone with herself.

Women have absolutely no freedom.

(5/147): It is obligatory for a woman, when she is young, young, or old; She should not work, even in her home, of her own free will.

(5/148): She must be young; subordinate to her father, and in her youth; to her husband, and if her husband dies; For her son, and the woman is never free. The same was also mentioned in Manu Samrti (9/3). The same was also mentioned in Mahabhart ().

A woman has no special worship alone.

(5/155): A woman is not required to do an offering (offering or private worship) independently of her husband.

A woman remains unhappy after the death of her husband:

(5/157): The wife must: After the death of her husband, she should eat: flowers, roots, and fruits; To atrophy her body, and to take care of his body, by not mentioning in her mouth, after his death, the name of any man, regardless of his affair ().

A woman shall not remarry after the death of her husband:

(5/158): She must be patient with adversity, control her senses, chaste until death, and strive, with the best of her energy, to fulfill the duties of monogamous wives (i.e., never remarry).

(5/160): A woman who remains chaste by choosing the life of a Brahmacharya, after the death of her husband, also goes to heaven.

The testimonies of women are only accepted by women:

(8/68): It is suitable for women; Witness to a woman...

(8/77): The testimony of one contented man is accepted, and the testimony of a number of women is not accepted. If we were pure, Because it is the habit of women to be unstable, according to the opinion...

An adulterous woman shall not be punished if the adulterer is of a higher class than her:

(8/364): To be punished with a corporal punishment; Whoever commits adultery with a girl by force, and as for the one who commits adultery with her with her consent, and she is from his neck; It is not punishable by corporal punishment.

(8/365): A girl is not to be punished if she commits adultery with a man from a group higher than her group, and if she is caught in the house; If the man is from a band, without her band.

The woman was created evil.

(2/212): Women may break the fast; On the temptation of men, on the wise; to warn them.

(2/213): It is in the power of women; The temptations of ignorant people are not only men, but scholars among them, and made them slaves of whims and anger.

(2/214): The senses; To overcome, even the scholars, and lead them to misguidance, so let a person beware of sitting with: his mother; Or his sister, or his daughter, in one place.

(9/17): The manu ji was deposited in a womans instinct when he created her, her inclination towards her bed, her seat, her jewelry, precious gifts, anger, lack of loyalty, cunning, and bad manners.

As it came in Mahabhart like him, where Bhishma * said: God when he created man created women and they are flawed (), and he said: There is no sinner in the world like women, who can represent them with kindled fire, deadly snake, and death, . . . ()

Women do not have a dowry:

(9/101): We have never heard, from time immemorial, of such a secret sale, whereby a man gives his daughter to a man for a certain sum of money which he calls a dowry.

Women have no ownership

(8/416): No property: for the wife ... nor for the slaves (chudra), but all that they earn; It belongs to those who belong to it.

The origin in inheritance is that they have it for males, except for the daughter, who has a quarter of what the son has, and her body is from her inheritance. As for

the wife, if she chose to live and did not burn herself, the heir had to provide her livelihood and clothing.

In some Hindu texts, women are described as disobedient, having neither inheritance nor authority ().

Painful punishment for the wife:

(8/370): If the wife refuses; That she performs her husband's marital duties, motivated by vanity, pride in her family, or in her beauty; The king has to make the dogs prey on them, in the presence of a group of people.

wife beating

It came in some Upanishads: that the wife is beaten by hand or with a stick ().

hijab:

Hindu women were not veiled with a known veil and she may mix with men in cases including: wedding parties, and offerings to the gods, and it is permissible for her to dance in front of the idol to obtain his approval ().

Stay away from women who are menstruating:

(4/40): He must not approach his wife; When menstruation appears, no matter how much he desires, and not to sleep with her in the same bed.

(4/57): He must not sleep in an empty place alone, nor wake someone older than him, nor speak to a menstruating woman...

(4/41): A person must beware of a woman during her menstruation, so he should not sleep with her, nor have intercourse with her, for whoever does that will be afflicted with weakness in the body, disgrace and vision, as well as detracting from his lifespan)) .

Al-Biruni mentioned that and said: As for menstruation, most of it by sight is sixteen days, and by verification it is the first four days, and having intercourse with a woman during them is prohibited, but close to her at home as well, then she is unclean, and if the four days have passed and she bathed, she is purified and her intercourse is dissolved, even if the blood does not stop her ; This is not menstruation, but it is a substance for fetuses .

And so it is with the puerperium; Al-Biruni says: As long as the woman is a child, she is not approached with vessels, and nothing is eaten in her house, ... and those days are for a Brahmi eight, for a Kahstry for twelve, for a Vaisha for fifteen, and for a chowder for thirty, and without them it is not counted, and there is no limit in fees. finite ().

Misogyny in general:

Misogyny in general is the general feature in Hinduism, starting from the Vedas to the later books of Hinduism all see women as miserable, they all educate

people to hate women, and in the Vedas there are many repeated calls for male children and grandchildren (), but not once did the invitation to the girl.

It also came in some places in the Vedas, explicitly praying so that the son does not make a girl, and that the woman bears a son ().

And it came in Taitria Singheta: After the girl is born, she is placed next to her, while if the son is born, he is raised to the top to show joy ().

As it came in Taitria Brahmana: The boy is the lamp of the highest heaven , while the girl is the cause of calamities and misfortunes ().

And we see in some Brahmans making women like dogs, black birds, and Shudra ().

came in the Mahabhart: The boy is like the soul, and the girl is the cause of misery ().

also stated: The boy is like the soul, but the girl is the object of sympathy ().

As stated in Ramin: What hurts adults is that they are the sons of girls; Because daughters do not know who will take them, girls make fathers, mothers and brothers in constant grief ().

The same was also mentioned in Mahabhart ().

These sayings caused the killing of girls in general in Hindu society, and that is why they killed girls by minimal means, and this custom is still prevalent in some Hindu societies ().

And their great god Krishna says in the Mahabharat: O Bharata ! Those who take refuge in me, women, Vaisha, and chudras, who are born in the wombs of sinners, also obtain the highest status ().

This Krishna also sees that women are born by mistake, although it is proven to them to be saved in the end, as it appears from his words that their salvation is one of the most difficult things ().

One of the strangest matters in Hinduism after they promoted the unjust caste requirement is that women often marry with trees () and sometimes with people dying of death (), and thus they defraud the conditions of caste.

These are some of the rulings on women in Hinduism, which are unjust and unjust rulings that prevent women from their religious and worldly rights ().

We note that this view still exists, as magazines and newspapers may mention from time to time about killing the fetus if it was a girl in India.

In a report of the Arab Horizons magazine - Issue 513-1422 AH - 2001 AD: that between 15 million abortions in the world, there are 4 million cases in India alone, 90% of them after making sure that the fetus is female.

In a UNICEF report, 40-50 million girls have disappeared in India during the

past nine decades.

Dharma Puri district of the Indian state of Tamil Nadu witnessed the killing of 105 females per month throughout the year 1997, and this is why the percentage of girls was seen to decrease in many Indian states. : 65, which is probably the lowest percentage in the world.

Section Two: The Status of Widows in Hinduism

The situation of widows in Hinduism is very miserable, as they lead a miserable life in every sense of the word; Widows have two options:

The first option: to burn themselves with their husbands ().

In the later Hindu books it was mentioned that the woman burned herself with her dead husband, and this process was considered an act of righteousness and virtue for the Hindu woman. In the books of the Pranas that Slugna sat with her husband, and we note in Mahabharat that Madhuri burned herself with her husband King Pandu, and it also came: that a number of wives of Krishna burned themselves with him.

It seems that this custom was prevalent even before BC, as historians of Greece mentioned it in their antique books BC.

As for now, Indian laws forbid this atrocious habit, and we soon mentioned the reason for that, and that is that in the year 1811 CE the brother of Raja Ram Mohan , one of the thinkers of India and the founder of the Brahman Society , died . And his wife burned herself with him, so Raja Ram Mohan was greatly affected by this painful incident, and he began to demand the British government to enact a law prohibiting sti pratha (that is, the burning of the same woman with her deceased husband) and the government responded, and it enacted a law in 1829 AD during the days of the British ruler ((Lord William Wintink Prevents from this ugly habit.

As a result, there were many widows in India, especially at an early age. In one of the statistics in the last century, there were 13,778 Hindu widows, their age was less than five years, and 64,4040 widows were less than ten years old. This age ().

The second option: When the first option was officially prohibited, they were left with only the second option, which is: to live a miserable life, which is misery in every sense of the word, and the following is an explanation of some of her misery: She does not have the right to marry.

Some of the reformers tried to allow them to marry. Some of them set aside girls who had become widowed while they were still virgins, as is the doctrine of Dianand Sarasvati, and some of them generalized, including Ishvar () A vacant

gender, but their attempts were unsuccessful; For the widow is generally seen as wretched and miserable, and brings misery and affliction to the family, and no one desires them as a wife.

In order to quench their instinct, we hear from time to time about many of them immorality and abomination, joining brothels and engaging in prostitution.

Pleasure for widows:

The Hindu religion permitted widows to enjoy pleasure, as it came in the Minu Law:

(9/61): The one who is entrusted with having sexual intercourse with an Ayam must grease his body with ghee and then approach her at night, while he is silent, and he may only give birth to one child from her.

(9/62): However, some rabbis who know the rulings are of the opinion that the offspring of two sons from such women is also permissible and there is no sin in it.

This permissibility opened the doors of evil wide open, as we find the Brahmins fornicating with widows as they wish.

Dianand permits mutah for widows and others for pregnancy only, and he calls this custom , or istiba` , and he forbids the second marriage, saying:

A woman whose husband has died may enjoy a foreign man to bear twice for herself, and four times for four men, and also a man whose wife has died may enjoy a married woman to give birth to him twice, and four times to four women , and this is indicated by some verses from Rigvid , Which said: O Indra You have to have intercourse with these married women and widows in order to give them strong children . A married woman has ten children, and likewise, married woman, you have to approach these men to give birth to ten children
She does not have the right to grow her hair, but must shave her hair.

This is the belief of the Hindus; The husband's soul remains trapped in the woman's braids as long as she makes them braids, so she should not leave her hair, but rather she must shave ().

She has no right to wear decorated clothes for the rest of her life.

Because, with her adornment, she betrays her dead husband, she has no choice but to remain vulgar throughout her life.

She does not have the right to eat meat and fats, nor fish, but rather eat some specific plants, as it says in Manu Samrti:

(5/157): The wife must: After the death of her husband, she should eat: flowers, roots, and fruits; To ambush her body, and take care of his body, by not mentioning in her mouth, after his death, the name of any man, regardless of his affair.

She is not entitled to eat more than once a day.

She does not have the right to participate in any of the wedding ceremony and does not look at the newlyweds.

It is not entitled to participate in any public ceremony in which the good and the farmer are hoped.

She has no right to worship except Shiva Langa , that is: Male Mahadeo and when she worships, she looks at him as Mahadeu (Shiva) is nothing but his wife.

She has no right to invite anyone.

She does not deserve peace or dignity at all.

The reason is:

Hinduism sees the widow as sinful, as she is the reason for losing her husband's life. Either she is a traitor, or she has done in previous births acts that caused her husband's death, so she does not deserve any kind of sympathy or dignity.

Just as her look at the newlyweds brings them misfortune and misery, for she has nothing of this worldly life except misery, misery, misery and misery ().

The widow who survives lives a harsh life, and mostly she gives a gift to the temples for the service of the temple and the monk, and the Indian newspapers always publish scandals committed with widows in the temples.

Hinduism does not allow marriage to widows at all, even if the girl has died from her husband before consummation of her. Rather, it is forbidden for her to marry another man. On the other hand, it allows a man to marry another woman if his first wife dies. Manus says:

(5/168): And after the husband performs the last rites of sorrow for his wife; He can remarry, and perform the worship of fire.

However, Dianand , the owner of Arya Samaj: He denies that and it is not permissible for a man to marry again .

The third branch: The wives belief that the husband is a god

Hinduism educates women on the understanding that her husband is a god to her, and there is no god but her, and that she must please her with all the way she is given, so there is no worship for her alone. Manus says:

(5/154): A devoted woman must respect her husband as God, even if he is devoid of every virtue, and he is inclined to something else.

(5/155): A woman is not required to stand, independent of her husband; to make an offering, nor to make a vow, nor to fast; Because a woman is obedient to her husband; You can only attain Paradise by obeying her.

(5/156): A devoted woman who wants to enjoy her husbands closeness to her

after death, must not do what he hates or angers him, whether he is alive or dead.

These paragraphs indicate the extent of the Hindu exaggeration in imposing the husbands obedience on the wives, as he made the husband a god (), and he did not command her to worship except with her husband, and that she must be satisfied with her husband in any case during his life and after his death, and this means that she should not marry as well.

One of the orientalist says: In India, the woman is considered her hubby as a representative of the gods on earth, and in India the woman is informed of her husbands respect for what she does not mention his name with, and the woman if she is new to marriage replaces her husbands name by accidental pronunciation, and if she becomes a mother, she is her husband with the name of her eldest son added To the word Abi , then it says: Abu So -and-so , for example. [i.e., never mention the name of his wife] and the husband has absolute authority, ... ().

Section IV: Hindus view of adultery

There are many types of adultery practiced in Hinduism, including:
Legal adultery (niog) or transgression.

Creating women to serve temples, gods, and goddesses.

Allow the presence of singers, prostitutes and brothels in society.

As for the first: it is what is called by the Hindus Nyog (Al-Istihada). It came in the Minu Law which indicates its permissibility:

(9/59): If the older brother has intercourse with the wife of his younger brother, or the younger brother is the wife of his older brother, then the aphasia wife and the apathetic man become among the inferiors, even if they are authorized to do so, except in cases of misery (when there are no male children, for example, which is the biggest case). misery).

(9/60): It is permissible for a woman, with permission, if she does not have children, to have intercourse with her husbands brother or one of his relatives, known as spend * , by legitimate means in order to obtain children.

(9/61): The one who is entrusted with having sexual intercourse with an Ayam must grease his body with ghee and then approach her at night, while he is silent, and he may only give birth to one child from her.

(9/62): However, some rabbis who know the rulings are of the opinion that the offspring of two sons from such women is also permissible and there is no sin in it.

(9/63): If the purpose and intent that was the reason for the intercourse of these two persons is fulfilled, then they should live - after that - like a fever and a daughter-in-law.

As for the second, which is the practice of fornication in the service of God and his temple, Will Durant described to us the conditions that prevailed in the temples of the Brahmin priests, and what was going on in them of immorality and committing fornication without shame or timidity, and he says:

In every temple there is a group of holy women who use the temple first to dance and sing in front of idols, then it is possible that they are used after that to entertain the Brahmin priests. He has expanded the scope of his services to include everyone who pays a wage for his pleasure on condition that they pay the clergy a part of their earnings by this way, and many temple harlots or dancing girls dance and sing in public parties and private meetings.

A sacred text of the Hindus tells us in the year 1004 AD, there were four hundred women servants of the temple in the temple of the Choli king (Rajawaja) in Tanjore. Fornication in the temples is in the same spirit in which the son is prepared to the priesthood.

One of the orientalist () at the beginning of the nineteenth century described the temples of the south that in some cases they were transformed into brothels and nothing else. The general public used to call the servants of God, regardless of their profession, at first - fornicators.

Their official duties consisted of dancing and singing inside temples twice a day... The dance provoked lust and there was no dignity in their gestures. As for their singing, almost all of them consisted of obscene poems describing what happened in the history of their gods of sexual permissiveness incidents ().

Al-Biruni says: People think of adultery that it is permissible for them..., and the matter is not as it is thought, but they do not severely punish it, and the evil in it is on the part of their kings; The women who are in the houses of idols are for singing, dancing and playing, and neither Barhami nor anyone else is satisfied with them, but their kings have made them an adornment for the country, joy and expansion for the servants, and their purpose in them is the treasury and the return of what comes out of it to the soldiers in terms of borders and taxes... ().

As for the third: Hinduism recognizes the existence of an adulterous class in society, and the opening of brothels, and it was mentioned in Manu Samrti:

(8/362): These provisions (penalties) do not apply to women actors and singers, or to anyone who lives on the earning of his wife; Because such people; They send their wives to others, or confine themselves in one room, and allow their wives to engage in indecency, in the second room.

The Hindu homes are still overcrowded with the presence of brothels, and perhaps even looked at with a look of honor and reverence in some Hindu

scriptures.

If we look at their ancient books, we notice that prostitution is present even in many of their sacred books, where some of the Vedas refer to a group of prostitutes in society (), and the Upanishads also indicate the existence of such groups of women in society without embarrassment; One of their famous philosophers, whose name is Stakam, asked his mother about his father, and she said: I in the prime of my youth served many, and you were born, and I do not know who your father is, except that my name is Jabalah, and you are Sakam, so let you be Sakam Jabalah (), then this boy became one of the Great philosophers, and no one bothered with him.

As it came in the books shown by Schachter (Ancient Economics) in detail about the amount that the prostitute pays to the treasury for each day(), and this indicates that brothels and prostitution was something officially accepted in those societies.

It was stated in the books of Samrti, that the Brahmins were forbidden to eat the food of prostitutes, but these books did not prevent them from enjoying them, rather they were prevented from enjoying the high sects only (), and the threat came in Manu Samrti that the king must torture prostitutes who do not comply with his command ().

It came in Ramin, when mentioning Rams coronation to the king, that the prostitutes were mentioned, where the book on the tongue of the kings council specified their place in the general council (), and the king also orders his minister to send with Ram a group of prostitutes for his entertainment (), and when Ram returned with Sita after the great war with Raven , King Bhart ordered to bring out the prostitutes with the soldiers and the crowds of citizens to receive his brother Ram ().

We note in the Mahabhart that Dryudan had a group of prostitutes with him on his leisure travel for hunting (), and with the five sons of Pandu in the war there was a large group of prostitutes (), so that when Yudhishehir went out to observe his flocks, he watched the conditions of the prostitutes as well (), as he did a proverb This is Drudan before his war with the sons of Pandu (), rather we notice in several places that prostitutes are mentioned as if they were among the honored members of that time ().

We note what is stranger than that, that when their god Krishna came to Hastinapur, King Drewdan presented him with a group of prostitutes to receive him, out of respect for him ().

The monk Bhishma ordered that the king torture prostitutes if they did not

comply with his orders (), and they were optimistic about seeing prostitutes when they went out to their missions (), and this is why we notice many monks, hermits, kings and ministers who often resort to them (), and in the book Kam Suter (i.e. : The Threads of Sexual Operations Book), a set of specific rules and laws in dealing with that category of women.

As for the books of the Nantra sect, they are full of such stories and an explanation of their virtues, and the great things that a slave obtains from their practice (). As for the Pranat books, they remind them of a great deal of respect and reverence, as all these matters support the spread of adultery in Hindu society in general.

I said: Fornication is not far from the Hindus. Fornication was widespread among their gods, and examples of the acts of fornication practiced by their gods have preceded us, when talking about the doctrine of divinity in Hinduism (), as independent books were written about it (), and the following is a quick reference to some of these sexual practices that were practiced by before their gods:

Pandu's children are all children of the gods, so the gods (Dahram, sun, bayu/air, Indra, Ashvidin) came to pray for Pandu's wives and weighed them, until they bore them five children ().

Their god, Indra, came to the nun , Ahlan , the wife of the monk Gottam , and committed adultery with her, and she was satisfied with this disgraceful act ().

The moon came to the monk's wife Prihsepti and enjoyed her ().

Also, the so-called Rishis have proven lustful practices for many of them, and the following is an explanation of some of these stories from the core of their religious books:

Moni Prasher fornicated with Stupti the daughter of the chief fisherman on board, and she bore him Bias bin Prasher, the famous Hindu monk.

Worship them! The great, and their philosopher known as Bias ben Brasher or Bias Dev, committed adultery with the king's wives until I had two children, and the story of Mahabhart is nothing but the story of this man's children of fornication. Their senior monk, Bashisht committed adultery with the wife of Sudas Nanden , so that he bore her many children ().

Their famous monk , Prihsepti , committed fornication with the pregnant wife of his older brother ().

Krishna (their god) committed adultery with a woman Shankh Gur ().

I do not want to further explain these stories, but rather I want to say that most of their gods and rabbis used to commit fornication with women without the slightest shame, with those who fornicated, but we sometimes notice that adultery

is practiced with some relatives, sometimes even sisters ().

It is strange that they made mentioning the names of these adulteresses in the morning a reason for forgiveness of sins, as he said: Whoever mentions the following names every morning: Ahlan (), Drupdi (), Kanti (), Tara (), Mandudri (), will be forgiven All sins, even if his sins reach the clouds of the sky .

Although these five women are nothing but adulterers, according to the testimony of their holy books.

The Hindus view these matters which are abhorred by their gods with a look of admiration and acceptance, and they see them in their books (), rather they call them lila * (playful charade), they say: The divine power free from every flaw or impurity can have a work based on Motivations of need or fondness, the act of creation from the Creator is interpreted as spontaneous pleasure or joking, so in relation to what they do of the shameful and reprehensible things.

Undoubtedly, this is a setback for common sense and straight reasoning, which opens doors of evil in front of these people who claim divinity and make people their slaves and do with them what they want with this weak, unjust, and brutal argument.

Chapter V

Pictures of Hindu customs and traditions

It contains three topics

The first topic: Hindu holidays

The second topic: The roles of life in Hinduism

The third topic: customs and traditions related to Hindu monasticism, and below it are demands:

The first requirement: yoga

The second requirement: sports

The third requirement: torture of the body

The fourth requirement: beggary and abandon acquiring

The fifth requirement: fight the refuge

The sixth requirement: Criticism of Hindu monasticism

The first topic: Hindu holidays

PREFACE: THE MEANING OF EID

The feasts are a plural of feast, and the feast is every day in which there is a gathering. The Almighty said: It shall be a feast for us, first and last (Al-Maidah: 114). Because they are accustomed to it, and the Muslims celebrate, that is, they witnessed their festival ().

And Eid for the Arabs: the time when joy and sadness return, and it was originally: the oud .

Sheikh Al-Islam Ibn Taymiyyah said: Eid is a name for what comes back from meeting in an usual way, either with the return of the year or the return of the week or month or the like ().

On this:

Every public meeting that people happen or get used to, at a specific time, or a specific place, or both, it is a feast, and likewise every antiquity of the old or the new that people greet or go to, is valid for the feast ().

The status of holidays in Hinduism

Every religion and every denomination have what distinguishes it from other beliefs, worship and customs, and among the most important of these characteristics, which differ from one religion to another, is the issue of weddings and holidays that they celebrate.

The Hindu religion, like other religions, was distinguished by its joys and feasts, which it celebrates in certain seasons of the days of the year. Holidays in every month of the year (), and the following are the most famous of them ():

Holidays in the month of Beisake

This month according to Hindus falls on the Gregorian month from 14th April to 14th May.

Hindus have five major holidays in this month, the most important of which are:

BAISAKHI FEAST

This large-scale national Hindu holiday falls on April/May. It is celebrated on the first day of the month 'Baisakah' which makes up the first

month of the Hindu calendar new year (this is not the Hindu trade year which begins with the feast of Dipali).

On this morning, Hindus prefer to bathe in a river, basin or well to perform rituals and ceremonies on this occasion; That is why they gather in great numbers on the shores of the Ganga River in particular.

HAPPY BIRTHDAY PRASU RAM ATAR

The Hindus believe that one of their elders named "Versarum"(Ram the owner of the axe) was born in this month. Once, and to commemorate his birth, they celebrate this in the white part of this month ().

THE FEAST OF THE SEVENTH DAY OF THE MONTH FOR GUNGA

and that; The Hindus believe that on the seventh day of this month, the goddess Ganga descended with a supplication from King Bhagira, and he is the one who came to the earth with water and watered the people and the country. Gangha worship and purification, as the rich give generously on this day ().

THE FEAST OF THE FOURTEENTH DAY OF NERSHING ATATAR:

Hindus believe that one of the Akhtars of Chishnu called "Narshing"(the man with a lion's head) came out on this day from the pillar to preserve a lover of Chishnu called "Perhalad", because there was a fierce king called "Harnaksheb"and he was harming the lovers of Anguish, He kills his son Barhalad for his love for "Chishnu", but a man with a lion's head came out of the palace pillar and killed the king, Harnaksheb.

They celebrate the commemoration of this day, the anniversary of his appearance, and for this reason they fast, and worship Chishnu with his wife to Kashmi, and give alms of large sums of gold and silver ().

Holidays in the month of Jiteh

This month, at the expense of Hindus, falls on the Gregorian month from May 15 to June 14.

Hindus have four famous holidays in this month, the most important of which are the following:

FASTING FOR SAFTY

Hindus fast on the day following the night of the full moon of this month,

and in some places in India on the day of the absence of the moon of this month, in commemoration of Savitri, the woman who restored happiness to the family of the deposed king, and gave life to her husband from Yam, the angel of death.

And the legend in which they are mentioned is as follows:

There was a king in India called Ashupti, whom his people loved, because he helped every needy person and served the gods with prayer and sacrifice.

But the king did not have a child to bear his name and immortalize after him, so he once offered an offering to the goddess Sarsvati, so she came herself and asked about his need, so the king said: I want to have a child who lives after me, but she said: You will have a daughter who is better for you than a boy, and the girl was born And she grew up, and became a beautiful girl, a beautiful beauty, and the girl was satisfied only to marry Prince Satyavan, who lives in a hut in the woods with his father and mother, many years ago his enemies expelled him from his rightful throne and raped his country, so King Nard asked the wise about this marriage, and Nard said to him: Satyavan lives only a year, but I consent to her marriage with him, and at last her husband the king with Satyavan.

After the departure of her parents, Savitri took off her jewellery, and put on a robe of bark of hair, and began to serve the blind old king and his wife, with her love and obedience to Prince Satyavan, and so a year passed happily, with only four days remaining, and that morning Satyavan arose in a state of mind. Sarah, and took the woodcutter's ax for wood, and she said, "Let me go with you today." And they journeyed into the depths of the woods, and came to a far place, and suddenly Satyavan cried, "My head!" my head! I must lie down, and Savitri put his head in her lap, but he fell still, and she saw a black ghost, so I asked him, and he said, "I am the god of death." Then he took Satyavan's soul, and turned toward his kingdom in the south, and she rose and followed Yam's footsteps, and Yam tried to persuade her to return. But she did not return, so he gave her the eyes of the king, then the king of the king gave her, but she was satisfied only with the spirit of her husband, and at last he gave her her request, and after she put her head in her lap, she waited and watched, and finally the prince opened his eyes and said: I must have slept too much, and when they returned to Their hut in the woods, the

king was seen, and the people came from his country to receive the king.

This is the legend, and it is in the Mahabhart, and they celebrate this feast the memory of the faithful wife to her good husband, and the Hindus feed on this day even animals whenever possible, and this fasting is general for each one, the provisions of this fasting came in some books of pranas ().

SRI GANGA DUSSEHRA

This holiday is on the occasion of the descent of Ganga on the land of India and its connection with the sea, and this was on the tenth day of this month, and that is why you see the Hindus on this day washing in the River Ganga, and they see that this washing cleanses them from ten types of sins, and that is why it is called Doshaira, meaning the tenth On this day, they worship the goddess Ganga, and make offerings to the gods, ancestors and fathers ().

NARGILA IKADASHI (THE FEAST OF THE ELEVENTH DAY OF THIS MONTH WITH FASTING WITHOUT WATER):

They celebrate this day, according to their belief, to commemorate the defeat of the power of evil, as they see that on this day the gods Brahma, Vishnu and Shiva combined their power and created a woman who could kill the king "Mardomani", who tyrannized and forced the land, and this woman was called "Ekadashi". It was mentioned in their book Mahabhart this celebration, and that the sons of Pandu revived this celebration after the Mahabhart war.

In this celebration they fast, read the sacred texts, and do not eat anything at all, and this is in contrast to their other fasts, for they eat a kind of food ().

Holidays in the month of Achar

And this month, at the expense of the Hindus, falls on the Gregorian month from June 15 to July 15.

Hindus have four famous holidays in this month, including:

RATTA

The meaning of the word: traveling by chariot, and they celebrate this month, and they see this as important in the life of the Hindus, as rain falls

from the sky, according to their belief, according to this ceremony. The temple ().

ŚECHNU SHINI AKADASHI

This holiday is on the eleventh day of this month, during which the Chishnu sect and the Shiva sect fast, and they believe that on this day God Krishna sleeps in the sea of Khairod, and remains asleep for four months after that and gives his followers their request, and they celebrate the baptism of teachers for their students ().

Feasts in the month of Sharaben (Cherauen/Saun)

This month corresponds to the Gregorian month from July 16 to August 15. Hindus have three major holidays in this month, the most important of which are:

NAG VANCHAMI

It is a national holiday for Hindus and symbolizes the worship of snakes, and even the name Nag means snake and Panchami is the fifth day after the appearance of the crescent.

According to Hindu myths and beliefs, the god Chishnu rests on the serpent in the periods between the dissolution of the world and its re-creation.

and because live serpents cannot be set up for worship; So Hindus make huge canvas statues of snakes and offer them worship and offerings.

They also give milk to real snakes, believing that it will protect them from the bite of snakes ().

RAKSHA BANDHAN

It is the holiest festival of Hindus, and the word raksha bandhan means: tying the loop of protection.

This Hindu holiday has an ancient history and legends revolve around it. Among the legends narrated in this regard is a legend that speaks: that the wife of Indra, the King of Heavens among the Hindus, tied a silk incantation on his forearm when he went out to fight the evil goblins who were usurping his king, and they say: This spell protected him from the evil of the goblins. She caused his heavenly abode to be rescued from her clutches.

This Hindu festival commemorates the victory of good over evil.

As for today; Women tie symbolic incantations in the form of paper flowers and the like, to the arms of their brothers and sisters, and this process symbolizes the reconsolidation and affirmation of the promise given by brothers to sisters that they will protect them from the evils of time and all calamities.

In addition, this day is the most important occasion for the Hindu Brahmins, as they replace the old of the sacred thread with a new one (), and on this occasion, shisha sacrifices are made for the waters of the seas.

Also, visits and gifts are exchanged among themselves, and those who cannot meet together, their sisters send them symbolic spells by mail ().

Holidays in the month of Bhadru

This month according to Hindus falls on the Gregorian month from August 16 to September 15. Hindus have nine major holidays in this month, the most important of which are:

GANESH CHATTART

According to Hindu mythology, the hero of this holiday is the god Ganesh, the owner of the elephant Khartoum, and the god Ganesh is considered by them a symbol of reason and prosperity. The celebrations of Ganesh Shatarti last for ten days, during which worship and offerings are offered to God Ganesh. On the tenth day, a clay statue of Ganesh comes out in an exciting procession and the statue is completely immersed in the waters of a lake, river or sea. On this occasion, cultural programs and other concerts are held.

JANMA SLANDER ME

This great Hindu feast to commemorate the birth of the Hindu deity Krishna, devotional parties are held at twelve o'clock on the night of the eighth day of the month, as legends say that he was born at this hour.

The conservative Hindus, both men and women, fast from the morning of this feast day until twelve o'clock in the night of that day.

On this day preaching ceremonies are held where people gather to narrate and name the heroic deeds of Lord Krishna. Also, mini fairs are held at night in every neighborhood and lane of the city of Mathura, the birthplace of Lord Krishna.

In addition to this, the festivities consist of processions of children going out in groups, breaking the clay pots of yoghurt hanging in the streets and eating it as the baby Lord Krishna used to do according to the narrated legends.

It goes without saying: that all people exchange visits and gifts among themselves, each according to his ability, and food and clothing are provided to the poor and needy.

Holidays in the month of Ashvin

This month according to Hindus falls on the Gregorian month from September 16 to October 15. Hindus have four major holidays in this month, the most important of which are:

DUSSEHRA:

This is the biggest Hindu holiday, the occasion is celebrated to commemorate Ram's victory over Raven, the goblin king of "Sri Lanka", as well as the day of the victory of good over evil.

The celebration of Dussehra lasts for ten consecutive days, and at the end of it, on the evening of the tenth day of the day, the bamboo paper statues of Raven, the one with ten heads, and Meghnad or Kumbha Karna are burned.

Then there are plays of Ramen based on the Book of Ramen, and on the theaters in the open squares of people posing as various characters of Ramen, and on the evening of the tenth day of the Dussehir festivities, Ram appears with his brother Lakhshman at sunset and shoots an arrow in the direction of these paper-bamboo figurines mounted with explosives announcing their burning.

GANDHI JAYANTI: (I.E. MAHATMA GANDHI'S BIRTHDAY):

Mahatma Gandhi was born on the second day of October 1869 AD. Because Gandhi liberated India from the shackles of British occupation in August 1947 AD; Hindus celebrate this day as a secular holiday.

On this day, publicity ceremonies are held in all parts of the country, especially in the Raj Ghat in Delhi, where the symbolic tomb of Mahatma Gandhi is located. On this day in Raj Ghat, you read phrases from all the scriptures and sing Mahatma Gandhi's favorite soliloquy.

Holidays in the month of Kartik

This month on the account of Hindus falls on the Gregorian month from October 16 to November 14. Hindus have nine holidays in this month, the most important of which are:

DIWALI

One of the major Hindu holidays is Dibali, Diwali, or the Festival of Lights. In this holiday, Hindus clean and whiten their homes and shops and replace old household items with new ones.

This holiday is known as the Festival of Lights; Because Hindus decorate all places, even the sheds, with oil-clay lamps and candles.

These days they use electricity for lighting, all the shops are open all night long, and Hindus exchange visits and gifts with their friends and relatives.

In addition, the Hindu new commercial year begins from this day, according to the popular belief, the Hindus celebrate this holiday as a reminder of the occasion of the return of Ram Al-Zafar to his capital - Ayodhya - after completing his period of exile in the forests.

Feasts in the month of Akrahayn (Munkar)

And this month, at the expense of the Hindus, falls on the Gregorian month from November 15 to December 14, and Hindus in this month have four main holidays, the most important of which are:

SCORPIO BIRTHDAY

The Hindus believe that the sun is in the sign of Scorpio in this month, and this requires them to have some types of rituals specific to the sign of Scorpio, as they see the day when the sun is in the sign of Scorpio as blessed, and it is necessary to worship in it with giving, giving, feeding and so on ().

Holidays in the month of Makh

This month, at the expense of the Hindus, falls on the Gregorian month from January 14 to February 12, and they have six holidays in this month, the most important of which are:

MAKHI SANKRANTI

Hindus celebrate this month a holiday in which they see happiness and

abundance in sustenance; Because they believe that the sun is in the tortoise tower, and the celebration on this holiday brings them good sustenance, and in that they mention stories about some of those he calls Rashy Dirpashathat he commanded them to celebrate this day to obtain livelihood and good children ().

VASANT VANCHAMI

This holiday falls in February, this national holiday is mainly considered a spring festival, and people prefer to wear yellow clothes, the color of a mustard flower. Children fly kites on this day as an expression of joy and pleasure. Worships and offerings are offered to the well-known goddess "Sarsvati" ().

Holidays in the month of Falcon

This month, at the expense of the Hindus, falls on the Gregorian month from February 13 to March 14, and in this month they have two main feasts:

SHIVA RATRI

This holiday falls on February/March, this day is dedicated to the worship of Lord Shiva, and it is a legendary Hindu religious belief that on this day, Shiva worshipers achieve final deliverance from recurring rebirths (reincarnation).

The celebrations on this occasion extend for 15 days, and on the thirteenth day Hindus fast and on the following day the family gathers for food.

HOLLY

One of the biggest Hindu holidays is Holi, which is actually the festival of colors, as Hindus celebrate this day by playing with dry powder colors that mix and dilute with water and spray on the participants in this play by means of sprays, and people, especially children, fill balloons with water colors and shoot them at passersby from Far away, and after playing with colors they wash and perfume.

It is noted that in the rest of the holidays and festivals the exchange of greetings and congratulations is limited to relatives, friends and those with knowledge, but on this occasion, this extends to include everyone. As for the

emergence and establishment of this great national Hindu holiday, the scope of its ancient origins, there are legends and legends, the most famous of which revolve around Prince Barhalad.

Legends narrate that Barhalad was a pious son of the evil nature-goblin "Herna Kashab. A lesson that he will not forget, so they began to stir up troubles and torment on him, but all these tricks were unable to prevent him from worshipping Chishnu, and finally they resolved to burn him alive.

It is narrated that Holika, i.e., the aunt of Barhalad, and his fathers sister, was immune to fire, so the king, i.e., the father of Barhalad, agreed with his sister, the demon Holika, that she and Perhalad enter the kindled fires to burn him alive, and exterminate him from existence, but the fires burned Holika. She did not touch "Perhilad" the pious and devout.

According to the legends, Vishnu, his deity, protected him from the flames of the burning fire and took him out unburned from the furnace. As a reminder of this incident - the accident of Prahalad surviving the fire and the burning of Holika, the Hindus set the great fires on the evening before the day of the Holi festival, which symbolizes the burning of Holika and annihilate evil.

Other legends say that Holi is celebrated as a reminder of Radha's love for their god Krishna; The Hindus living in the city of Mathura and its environs pay great attention to this day. On this day, relatives and friends gather together and exchange gifts and visits, and sit together and eat sweets and other good things. All people exchange the usual greeting Holi Mubarak.

All Hindus, regardless of their religious affiliations, participate in the Holi festivals.

Feasts in the month of "Jetra"(Jet)

This month, at the expense of the Hindus, falls on the Gregorian month from March 15 to April 13, and they have several holidays in this month, the most important of which are.

FEAST OF SMÜTZER PUJA (FEAST OF WORSHIP OF THE YEAR)

It is understood from the Pranic Books and others that Brahma created the universe on this day of this month, and delegated the management and management of matters to the gods, and based on this belief, they celebrate

this day, as they clean their homes and shops, anoint their bodies and wash after that, and worship the statue of Brahma on this day. In particular, they fast from this day to the ninth day of the month, and Hindus believe that this story is found in the Atharva Ved () and will be Brahmana ().

And the Hindus have a calendar that starts from this month, and they attribute that to a king of theirs, and they see that he is the king of the world, and they tell stories that are not based on a reliable history ().

These are the most important holidays for Hindus, and they differ from region to region in their nature. However, there are local holidays celebrated by the people of a particular region, which may not be known to other Hindus in other regions.

There are holidays that take place after a period of time, for which there is no regulation, the most important of which are:

MAHA KUMBHA MELA:

This festival is considered one of the biggest Hindu festivals and it is held every three years. This holiday is national in scope like other Hindu holidays.

There is a legend that says that before the formation of the universe, the gods and orcs churned up the lost water, and during this process the god Dhavantari appeared from the ocean holding a vessel full of heavenly nectar in his hands.... The legend continues saying that both sides - the gods and the goblins - fought among themselves. To possess this heavenly nectar, and during this intense struggle between the gods and the orcs, the nectar drips in twelve places in all the world, four of which are found in India, namely: Hari Dawar, Ujen, Prayag and Nasik. And that is in these places, where the religious ceremonies are held alternately every three years ().

The second topic: The roles of life in Hinduism

DIVISION OF LIFE ROLES:

Hindu books differed in the division of the role and the identification of the role of each section; The reason for this is that there is no explicit text in the Vedas mentioning roles, although there are some references to the life of seeking knowledge (), as texts came to save children and children (), and it was found in some Upanishads: limiting life to one hundred and sixteen years, and they made life They are all for education, and then divided into three

sections:

A section that ends to twenty-four years and is called « Kinshta Brahmacharya », that is: the life of the Lesser Brahmacharya.

Then begins a section that ends to forty-four years and is called « Madhyam Brahmacharya », meaning: the life of Middle Brahmacharya.

Then begins a section that ends up to forty-eight years and is called « Atam Brahmacharya », meaning: the life of the Great Brahmacharya.

There are some Upanishads that mention the life of the jungle, as he mentioned on the authority of Yajnavalkya, the most famous sages of the Upanishads, that he wanted to go out to the forest, and he wanted to divide the wealth between them ().

Due to the existence of disagreement, as previously mentioned with us in defining the roles and the time of each of them, many of the later ones, including Swami Dianand Sarsvati, disagreed in this specification, as he says:

« The appropriate age for marriage is after forty years, because it completes the latent forces in the body, and the organs are in . And he says: « And if the student marries in the house of « Brahma Jariya », then he should not approach his wife, and he should not spend the night with her » .

Also, among the later ones are those who abolished the third and fourth life on the grounds that it is not suitable for this age, which they call , and that by devotion to worship with love, one attains that high status.

THE FOUR ROLES OF LIFE IN HINDUISM:

However, what is generally practiced in the Hindu religion is dividing human life into four stages or roles, according to their ages, and each role takes twenty-five years, given that the average lifespan is one hundred years, and the special provisions for these roles are set, which are:

The first floor: « Brahma Charya Ashram » means the role of education.

The second role: « Gerhastha Ashram » means the role of family life.

The third floor : « Sanias Ashram » , it means places of worship or physical and spiritual education.

The fourth floor: « Ban Parasta Ashram » , meaning the role of the monastic life.

The following is a description of these four roles:

First floor: Barhama Charya Ashram: (stage of seeking knowledge)

This role starts from the fifth year of life () and it was said: from the eighth year to the twenty-fourth year of life, which is the stage of seeking knowledge for the professor. Matters of obedience, how to isolate and stay away from what provokes lust, study holy books, make sacrifices to fire, how to bathe, and respect their gods.

We will note the strictness and severity of these laws for the novice student (), as rules have been established that require him to refrain from eating meat and not to wear shoes, and he is always ordered to sleep alone and beg, and to abide by the rules of vows that are imposed on him, in addition to studying the Vedas, and these behavioral rules for the student. The novice would train him to accept the other three stages well. Meno says :

(2/35): It is obligatory for Al-Barhami: to suspend the jinno (), in the eighth year, and the Kahshari; in the eleventh year, and Vaisha in the twelfth year, and that; From the date of his settlement in his mother's womb, or from the day of his birth.

(2/40) on the student, if he is a Brahmin; To wear black deer skin, even if it is Khishtar; dusty deer skin, whether or not Vaish; goatskin, for outer clothing, and for the former to be worn on the inside; clothes made of hemp husk, and the second; garments made of linen, the third; Woolen clothes.

(2/47): The student, after taking his stick, must worship the sun, then quench the fire, and then go out to ask, in accordance with the legitimate ways.

(2/49): The student must begin asking for alms; From his mother, or his sister, or his aunt, or from any woman who does not refuse.

(2/50): The student should present to the teacher all that he collected in his day, without boiling anything, purifying himself by sucking water, then eating.

(2/52): that they eat with peace of mind, and they gather their thoughts; after they perform the worship of Hum, and clean themselves, after food; By sucking water, and wiping the scalp.

(2/53): to organize their food, and to eat it; not despise him, and humiliate him; when they see him.

(2/55): They should not give what is left of their food to anyone, and they should not eat between two meals, and they should not eat a lot of food, and they should not leave their place; Without washing their mouth after eating.

(2/64): Al-Barhami should celebrate (at the end of the period of apprenticeship) by cutting his hair, at the age of sixteen, and Al-Kahshtri; At twenty-two, a Vaisha; at twenty-four, and that; From the day he conceived, in his mother's womb.

(2/68): The teacher must teach the student, first of all; What he needs in terms of physical purity, good manners, worship of fire, and home.

(2/107): On the one who enters into the new life; That he persevere in performing the daily worship of Home, that he sharpen his food, sleep on the ground, and strive for that which is the best of his teacher; Until he returns to his family.

(2/173): The student must: use, at the time of worship, what is specific to him, such as: leather, gyno, girdle, cane, and other things, such as inner and outer clothing.

(2/174): The student who lives in his teachers house; to be mindful of overcoming his senses; To be eligible for spiritual ranks.

(2/175): washing every day, purification, performing the worship of the gods, priests and ancestors, prostrating to the gods, and performing the worship of home.

(2/176): Avoid: honey, meat, perfume, collar, delicious foods, women, and foods that turn sour, and avoid harming live animals.

(2/177): Avoiding body rubbing, wearing sandals, using an umbrella, sexual desire, anger, eagerness, dancing, singing, and playing musical instruments.

(2/178): And to avoid: gambling, quarreling, slandering, looking at women, touching them, and harming others.

(2/179): He must sleep alone, and not waste his sperm, and whoever deliberately lost his sperm; lose his worship.

(2/193): Let the students food be; Less than his teacher's food, clothing and jewelry, without his teacher's clothes and jewelry, and he has to wake up before his teacher, and sleep after him.

(3/3): A party should be held in honor of the disciple, who preserved his worship, with sincerity and sincerity, and inherited the vid from his father (i.e. the professor), so he sits in the party on a bench, and a collar of flowers is placed around his neck, in the presence of a cow and a mixture of honey.

(3/4): The student must take the last ghushl, with the permission of his

teacher, return to his home, and marry a beautiful woman, one of the women of his group. Thus, he enters the second stage of life ().

In summary, there are duties and limits for this stage; she:

Duties: namely; Serving and respecting the master, begging, daily worship (offering to the gods), reading the Vedas, etc.

The prohibitions: These are perfumes, apparent adornment, staying away from women, drinking alcohol, and others.

Importance of Ustadh in Hindu Life:

The Sheikh is important in the life of Hindus; They sing moksha or salvation, and this requires knowledge, and knowledge is taken from the sheikh, as it came in the Utiari Upanishad: O wife! If a person bound and blindfolded is taken away and left in an unfamiliar place; He will shout: Save me! Save me! Then one of the good men took him and removed what was on his eyes, and directed him home; He will inevitably reach his home by asking people, this is how it is in life, there must be a guide to direct him to reach from the place from which he left ().

And it came in the Taitari Upanishad: Do not hesitate in performing duties towards the gods and fathers, respect the mother like the goddess, and respect the father, the elder, and the guest like the gods ().

Rather, the success of life in the Hindu religion depends on the teacher, and for this reason we see Smrtis books spare no effort in explaining the duties of the students towards the teachers. This is what was stated in Manu Smrti, Chapter Two, which mentions the duties of the students in the first stage of life:

(2/70): The student should touch the professors feet with his hands every day, when starting to read, and after completing it, and to read while his hands are folded, in honor of the vid.

(2/71): to come from in front of his teacher, and touch with his right hand; The man of his right teacher, and in his left hand the man of his left teacher.

(2/72): And he must: to read, and to stop reading; By order of the professor.

(2/143) He who fills the ears with vids must not be angry; Because he is like a father and a mother, to the student.

(2/145) The Guru nourishes the soul with the Ved, and the Father

nourishes the body, and therefore; the teacher; greater than the father; because the vid; Man is guaranteed eternal happiness, in this life and after death.

(2/170) The professor is said to be: a father; Because he knows the vid that is not worship without it.

(2/181) The student: He should come to his teacher - daily - with water, flowers, cow peat, and mud...

(2/190) The student should: Always strive to read the video, whether or not his teacher tells him to do so. Or did he not order him, and he must: not fall short in the service of his teacher.

(2/191) He must: overcome: his body, his tongue, his senses, and his heart, and he must stand before his teacher; He folded his hands to his chest, looking at his face.

(2/194) The student must: not speak to his teacher while he is lying down, or sitting on a mat, or while he is eating, or with his face turned away from him.

(2/195) Rather, he speaks to him standing; If the professor is sitting, and he approaches him and approaches him; if he stands, and hurries towards him; If he is coming, and running after him; If he is walking.

(2/196) and he must come to him in front of him; If the face is deviated from it, and it approaches it; If he is far from him, and bows before him; If he is lying down, or sitting in a lower position.

(2/197) and to make his seat and bed; Without the seat of his teacher and his bed, and to Otmar his reference.

(2/198) The student: He should not mention his teacher, while he is absent, by his abstract name, and not imitate him in his gait and speech, nor in his movements and stillness.

(2/199) The student must: stop his ears, or leave the council, in which his teacher is insulted, or despised, for that; or falsely.

(2/200) The student becomes a donkey in the next life; If his teacher sneers sincerely and with a dog; His saliva is a liar, and he becomes a worm; if he lives thanks to his master and his bounties (without sharpening), and an insect; His envy.

(2/201) The student must: not serve his teacher through intermediaries or greet him; If he is angry, or is close to his wife, and he must get out of the

vehicle; if he is a passenger, and withdraws from the seat; If he is sitting, then greet him.

(2/202) The student: He should not sit in front of his teacher, and the air is coming from him, or vice versa, and he should not speak; The professor can't hear him.

(2/208) The student should only rub a man his teacher.

(2/224) The student should treat the teacher, the father, and the older brother; With all glory, even if they hurt him.

(2/225) Professor; statue of Parmatma (the supreme deity), and the father; Brahma Statue, Mother Earth Statue, Big Brother; Like the person himself.

(2/227) The student must: be based on the service of the parents and the teacher; to their satisfaction, and thus; He receives the reward of all his worship.

(2/228) To obey these three; It is the best of acts of worship, so the student must not perform any kind of worship. Hope for reward and increase in good deeds. Except with their permission.

(2/233) The one who performs his duties is about these three; His deeds will bear fruit, and whoever does not do so; His work does not bear fruit.

(2/234) A person must: serve these three; as long as they are alive, and no work comes; He hopes for his reward; without their consent, but seeks; What is good for them and their happiness.

(2/235) If someone wants to: do an action, seeking its reward, and preparing for the second world, whether that action is intellectual, linguistic, or practical; He must ask permission to do it.

(2/242) The student who wishes to: spend his life with his teacher; To serve him, with all honesty and sincerity, until death.

(2/243) Every student, who serves his master to death, attains the highest bliss.

(4/181): The master is the master of the world of Brahman, the father is the master of the world of the gods of creation, and the guest is; Lord of the world of Indra, and the Brahman of ygya , master of the realm of the gods.

These are some of what came in the books of Hindus from the position of the sheikh to the student.

Second Floor: Gherhastha Ashram, (Family Life)

Hinduism in its social aspect tends to be monastic rather than family life. Because Hindu monks always condemn material life and want their followers to leave worldly relationships, Hindu scholars have felt the danger of monasticism on the future of the Hindu religion, so they began to defend family life. (« Menw Asmarti »):

(3/77): Just as animals; It lives in the air, so do all the members of the three roles; They live thanks to the worker.

(3/78): As the members of the three roles; They live with the help of the sovereign, who works for them, with education and food; So this role; It is the best role in life.

Swami Dyanand says : (« The of family life prepares for monks and hermits alms, and if it were not for family life, the offspring would not have continued on the face of the earth

Among the most important duties in this role are:
marriage ().

Serving parents as two visible gods.

Raising and caring for parents, wife, children, brothers and sisters.

Education and upbringing of boys and girls.

Handing over the boys to a suitable family in marriage.

Serving guests, relatives and wombs.

Self-education.

Outward and inward purity.

Economy in eating, drinking and sleeping, and controlling the senses.

Daily worship, of offerings, remembrance and hum, and worship of the gods.

Charitable works, such as constructing water courses, planting trees, building
lace and others.

As for the prohibitions (); They are:

Lying, vanity and backbiting.

Fraud, deception, bad companionship.

adultery.

eat what is not eaten

drinking wine

The envy of the creatures.

Stealing.

Acts contrary to the sacred books.

Laziness, excessive attention to the council and clothes, and caring for the body ().

Third floor: Ban Brest Ashram. (Houses of worship and physical and spiritual education)

This stage in the life of the Hindu comes after the role of family life, and it is more severe than the previous stages in terms of practicing rituals and worship. The individual at this stage has exceeded the age of forty, after spending twenty-five years in family life.

(6/1) on the born-again, after completing the work period; To leave the house, and go to the Falawat, while he is in control of his senses, and work there, by doing the following:

(6/2): On the worker, when he sees: that his skin; It began to wrinkle, and gray hairs loomed in his head, and he saw his grandchildren around him; To leave the house, and mean the flutes.

(6/3): After that, he has to leave all the food that grows in the plantation, and everything related to it, and go to the Fallot, after entrusting his wife to his son, or taking her with him.

(6/4): He must take with him the sacred fire, and the weapons he needs, for animal sacrifices, and leave the village, and go to the Falluat, where he lives there, controlling his senses.

(6/6): He must wear leather or rags, wash in the morning and evening, leave the hair of his head in grooves, trim his beard and mustache, and not trim his nails.

(6/8) And he should always be devoted to reading the video...

(6/14) He must avoid honey, meat, and mushrooms that grow above the ground...

(6/21) He has to feed on flowers, roots and fruits...

(6/22) He must spend his day running from one place to another, or standing on the soles of his feet, or standing sometimes, and sitting at other times...

(6/23) And to stand directly under the sky, when it rains, and to wear wet clothes in the winter, and therefore: To accustom oneself to bearing all kinds of adversity.

(6/24): He has to offer terpenes () to the ancestors and the gods three

times a day, and he must return himself to the arduous worship, and his body should be covered.

(6/26): And he should not seek to obtain what brings pleasure and pleasure, but rather he should sleep on the ground, and he should not take shelter, and he should take the roots of trees as his residence.

(6/29): He should study the Upanishads, staying in the Falawat...

Thus, he spends his third round, which begins from fifty years of his life and continues to seventy-five years, and then chooses the fourth. Meno says:

6/33): If the worshiper completes this period of life, and does not die; He must live in asceticism, on the fourth floor, and leave his worldly relationships, and all their requirements.

This stage is preparation for the last stage, where he exercises various types of sports, and then he is able to make the last round difficult ().

Fourth Floor: Sanyas Ashram (Monastic Life)

This person, who has gone through the previous stages, enters into a new life, which is the life of monasticism, and the main difference between this role and the one before it: that a person is in this role; He is not bound by one of the rulings of religion, as he does not need the gyno, the kashoul, the girdle, or any of the things that are imposed on the owners of the three primary roles. He is obeyed, the duty is raised, and he becomes a mind without lust, and his humanity is dissolved in his divinity, so he is an idol who is worshiped as he worships God ().().

Meno says:

(6/42): He must leave alone, always without a companion, in order to obtain the last salvation, and to know: that loneliness is the way to salvation.

(6/44): The signs that a person will attain salvation are; is to suffice with a clay pot; to fluids, and to make his abode; The roots of trees, to wear rags, to live alone, far from everything...

(6/45): He must wish for death, and not wish for life...

(6/46): And it is upon him if he walks; to raise his feet and place them in purification; looking at the ground, (so as not to trample insects), and to drink water; purifying him with a garment...

(6/49): He does not make semen a way for himself, does not eat meat, and does not desire the bliss of this world.

(6/55): And he must ask: once, a day, ... so that he is not tempted to incline towards worldly pleasures.

(6/59): He must conquer his senses; If you tend to the sanctuary, to eat a little food, and to live away from people.

(6/75): A person obtains the highest grades... by forbidding his senses; About the inclination to pleasures and desires and the practice of hard worship.

Dianand says : ((He cuts his love from creatures, money, and children, chooses the life of beggars, absorbs knowledge of secrets, and spends his time in complete observation, attraction and coma until he attains Nirvana , meaning escape from re- birth)

Dianand dedicates the entire monastic life to the sect ((Brahmins)) only because they are the best of creation at all, and the best human actions is the choice of monastic life, so it must be limited to the Brahman sect .

The third topic: customs and traditions related to Hindu monasticism

Hindu monasticism has an ancient history, as monasticism was attributed to the pre-Aryan era in India, where traces of some customs and traditions were found in the culture of the Indus Valley . B I show you , and they practiced a life of austerity in all its forms , then established foundations and principles for it over long periods of time and as a result of great efforts on the part of the Hindu monks who created the appropriate conditions for enacting these laws and spreading them among their followers and adopting them as fixed principles that are inevitable for everyone who adhered to this path and work on.

The follower of these laws will notice their strictness and extremism... There is no surprise in that because we have seen that with this monasticism they seek union with Brahman , reaching the saying of the unity of existence, and other beliefs.

The statement of union highlights the link between the theoretical laws and the devotional practices of monasticism; Celibacy, interruption, deprivation of the soul, subjugation of the body and torture to death in order to contact or unite with Brahman is the supreme goal and desired end of the Hindu monk, and the resulting danger is represented in the monks attempt to

free from the shackles of life and imprison it for union with Brahman through a strenuous practice that ultimately leads to the loss of the soul .

Hindu monasticism has manifestations, and I will explain some of these manifestations in the following demands:

The first requirement: yoga

We have talked about the meaning of the word yoga and its types, when we study the six philosophies , but it was pointed out that yoga became among the Hindus in the last times of worship, and it is one of the worships that its practitioners do not direct to one of the gods, but rather the supreme purpose of its practice: the souls release from Roaming restrictions for souls in this world and life, and yoga aims to power over the natural body so that the soul is released from the wandering of souls and rebirth in this world even from death.

Yoga practices represent the head of this extremism and extremism. Rather, yoga is considered one of the most violent and cruel forms of devotional practices, because it is linked to the two beliefs of Unity of Being and Unity. Will Durant described to us what these people do and were as follows:

On the ladder of the bathers, you see ... sitting here and there, surrounded by Indians who look at them with reverence, Muslims look indifference, and tourists stare at them, and these are called ... Yogis, and they are the expression of the Indian religion and Indian philosophy in an expression that is not yet clear its strangeness is clarity or strangeness; Then you see them also in fewer numbers, in the woods and on the roadsides, unmoving and thoughtful; Among them are the elderly, and among them are the young. You see them sitting cross-legged, not moving, focusing their eyes on their noses or their beds. fire, or cast coals on their heads; Some of them lie naked for thirty-five years on beds of iron spears, and some of them roll their bodies on the ground for thousands of miles until they reach a place of pilgrimage to it, and some of them cuff themselves with shackles in tree trunks, or put themselves in closed cages until death comes to them, and some of them bury themselves in the ground even the necks, and they remain in this way for many years, or the whole life, and some of them run a wire through the temples, until it passes from the temples; It is impossible for them

to open the jaws, and thus they judge themselves to live on liquids alone, and some of them keep their hands clenched until their nails run out of the backs of their palms, and some of them raise an arm or a leg until they wither and die, and many of them sit silently in one position, and they may have remained in their position for years, eating leaves trees and the types of nuts that people bring to them; In all of that, they deliberately kill their feelings and focus all their thinking in order to gain knowledge, and most of them avoid these methods that attract attention, and search for the truth in the peace of their homes .

This type of worship has increased in recent times, even including non-Hindus. Dr. Muhammad Zia Rahman Al-Azami says: The yogi, by practicing psychological and mental exercises, overcomes material causes and astonishes the viewers, so you see that the yogi lives naked over the frozen river, and sleeps on shards of glass without appearing It has no injury, and a person must be careful, because Yoga is a type of religious belief, and a means of spiritual advancement for Hindus, and it was taken from the instructions of the Vedas, although this word was not mentioned in the Vedas, and it is a purely Hindu Brahman idea so that they can control On mankind and teaching Yoga helps them to do so.

I have read in the international newspapers what was announced by , Chandra Swami , that many heads of state and great businessmen are his students, and they are to him like slaves, and he disposes of them as he pleases, and all this is because of yoga.

In the present era, two men are famous for teaching yoga , one of them: Acharya Rajneesh , and the second: Mahesh Yogi .

first, Rajneesh , was born in 1931 AD and died years ago, and the man does not believe in God, nor in the revealed books, nor in the unseen, such as the existence of heaven and hell, and believes that in man is a self-power if he uses it, it brings miracles, and his call is limited to teaching yoga and psychological control on the Sufi way. He praises Baba Farid al- Sufi, and in 1953 AD he claimed that he obtained complete knowledge of the relationship that exists between the soul and the body, and that he can now unite with vast beings.

In 1974, he established in the city of Puna (PUNA) a center called Rajneesh Ashram and in it he gave daily lessons on yoga . Then, in 1986, he

traveled to the United States and established many yoga centers there .

Hundreds of books have been issued to him in Hindi and English from his daily lectures on various subjects, the most important of which are yoga and psychological monitoring, and his followers did not believe when he died, but believed in him that he was hidden from the eyes of people, and that he united with immortal beings as the instructions of Vedant .

And the second man: He is Mahesh Yogi , who traveled to the United States in the forties in the borders of 1935 AD as I remember, and he appeared in front of people as an ascetic and a monk, and at the same time aspired to collect money. So he began to teach people the method of Yoga and invite them to his Maharishi movement. He claimed that God had sent him to save them from perdition and error, and to give them an eternal life that would not be annihilated. Man lives for eternity in continuous bliss. And his journey will eventually be to Nirvan , and in less than forty years thousands of Americans gathered around him and enthusiastic about his call .

Recently, the secrets surrounding the man were revealed. He was found to be a great thief. He was expelled from America. And the US government seized his vast fortunes. And traveled to India, and from there to other countries, and disappeared for fear of scandal ().

I said: He is now still alive in Lebanon. He established centers for Yoga , where he translated the Gita book from some of his centers, and distributed it on the Internet for free.

This, and Hindus have invented methods for practicing yoga, which are difficult and often arduous exercises ().

The second requirement: sports

the intent of the sport; Hard physical worship, which Hindus consider the best way for a person to reach the highest levels of spirituality, and even to reach the rank of divinity. This sport is a great pillar in building the Hindu religion, as Hinduism believes that everything is possible; Physical or psychological sports, for example, what was mentioned in Manu Samrti, chapter one:

12. Barhama resided in this egg; A whole year, while he was satisfied, then divided it by thought; Into two.

25 Then He created: sport, speech, pleasure, semen, and anger; to create

these creatures.

32 Then Brahma; He divided his body and made one half in the form of a man and one in the form of a woman, and from their marriage he created a great man named Pratt ().

33 So know - O rabbis - that that great person, after he had consented and worshipped; created me; To be the creator of this whole world.

34 When I wanted to create the world; I accepted intense sports, and created ten inks; I made them gods of this world."

It is noted from the above that Hindus believe that everything is possible; Physical or psychological sports, and we have seen from what we have said before: how Brahma; Slice the egg. He created the world by the power of his sport, and this great person created Manoji; in sports. Munooji, Creation of Inks; in sports.

There are other passages in Manu Samrti that indicate the role of sport in achieving demands, including what was stated in Chapter Eleven:

237 The righteous, who control themselves and nourish themselves with fruits, roots and air, by virtue of their sports, witness the three worlds, including inhabitant and moving.

238 Medicine, good health, knowledge, and other different degrees of holiness can only be achieved through exercise alone. Because sport is the only way to get these things done.

239 Every distance is difficult to travel, and everything that is difficult to obtain, reach, or do can be attained by virtue of sport, because sport is an indomitable force.

240. Whoever commits fatal or non-deadly sins will be saved from his sin by virtue of his good sport.

241 Insects, snakes, butterflies, bees, birds and inanimate objects all enter Paradise by the power of their sport.

242 Every sin that a person commits by thought, word, or deed shall be immediately burned through sport.

243 The gods accept the offerings of the Barhami, who has purified himself by worship, and grant him all that he desires.

244 The God of creatures Brahma ji created this sacred law by virtue of his sport alone, and the rabbis reached it by virtue of their sport as well.

245 The rabbis consider sports the sacred origin of all this world and do

not see a strength beyond its strength .

The Hindus claim that if a person reaches the ultimate goal in the ladder of spiritual advancement through the practice of Monte Vedic and strenuous sports, he becomes capable of six great things, namely:

Attract others and bring their hearts.

The death of someone who wants to die.

Squeeze objects and uproot them from their places.

Preventing a person from doing his work and paralyzing his movement and will.

cause a rift between the two.

harness people...

These six things are called in Sanskrit, in the aforementioned order, as follows: Mohn, Marn, Agatan (Sanskrit t), Stamphan, Badish, Shukran ().

And for the sake of the supernatural power of sport and jihad, you see the later books of Hindus, the books of Al-Branat in particular, full of tales and legends that mention that So-and-so was cursed by so-and-so from the gods, then he accepted intense sports until he obtained the supernatural power from Brahma, for example, or from Shiva, or Chenu was satisfied with him and responded to his demands. .

Among the oddities of what they mention is that if a person attains a prestigious position with exercise and intense struggle, he cannot be moved from that place, until their gods are unable to do so, and for example: The Raven, the owner of Ceylon, who was killed by Ram bin Dasherth, as they say, he accepted intense sports and struggled with striving Many until Brahma was satisfied with him and gave him a promise that no human or jinn could defeat him, so Raven began after this in oppression and persecution, until the gods were powerless, so they went to Brahma and asked him to do something, but he could not because he gave him a promise, but he asked Whoever wants to give birth in the king's house, I will see him, so that this man who has been honored is tormented, how helpless are these gods that they worship!!!

This is very much in their books. Whoever reads Mahabhart and Ramin, and the external books finds all of them full of such stories which state that a person obtains supernatural strength thanks to his sports and struggles, and it is sometimes mentioned that some people from the lower classes moved to

the higher classes thanks to their sports and struggles. As happened to "Bashvamtra", where he was a Kheshtar, but from the intensity of his struggles, he rose in one life to Brahmi ().

However, this sport and jihad we do not know its forms and forms in detail, and some types of sport have been mentioned in some of their books, including what is called pranayam , which means to control the breath in special ways, and this sport is the beginning of all sports, and with it some people reach to restrain themselves long duration, see; As if he is dead, unmoving, and he is not dead, and one may be surprised by this; if he does not see it with his own eyes, or does it himself; It is unlikely that a person would hold his breath for tens of minutes, or more, and then survive, and how prnayam works is:

For a person to block the right nostril with the thumb of his right hand, and then inhale what he can inhale from the left side, even if he is no longer able to increase; He closes his left cheek, with the fingers of his right hand also, and puts on his nose: the pinky, then the ring finger, then the middle, then the index finger... finger after finger, quickly, and stays like this, holding his breath; As much as he can, then if he sees: that his breath has narrowed, and he is no longer able to hold him; He returns, and raises his fingers successively, in contrast to the way he placed them, that is: he raises the index finger, then the middle, then the ring finger, then the pinky, then removes the thumb as well, breathes normally, rests a little, and then repeats the ball: two or three times.

And one has to work, every day, to lock himself up, more than the day before, and so on; until he reaches a limit of willpower; He becomes with him, controlling his senses, all control, and then comes miracles, as many people are buried in boxes, hours, and then taken out alive!!, and this sport; It is one of the necessary daily exercises, which every Hindu must do, in the morning, when he performs acts of worship, and most of that is; Outside the cities in the open air ().

There are other practices for it in present-day Hindu societies.

The third requirement: body torture

The scholar Ibn al-Jawzi described various situations of the forms of killing the soul among the Hindus, and they range from being destroyed by

fire, water, or starvation, where he says:

And among the Brahmins of India there are people for whom Satan preferred to approach by burning their souls, so a person would dig a groove in them, and people would gather, and he would come filled with creatures () and perfume, and they would strike instruments, drums, and gongs... Then he would throw himself into the groove and it would be burned; If he ran away, they would deny him and absolve him until he returned.

And among them are those for whom the rock is heated and still stick rock by rock, until their stomach is pierced and come out with it, and they die. And among them are those who stand in the dung of cows to their legs and light a fire, and it burns.

And among them are those who worship water and say: It is the life of everything and prostrate to it, and among them are those who prepare a groove for it close to the water, so it falls into the groove so that when it becomes inflamed, it rises and is immersed in the water and then returns to the groove until it dies.

And among them are those who suffocate themselves with hunger and thirst and fall first from walking, then from sitting, then their speech is cut off, then their senses cease, then their movement ceases, and then subsides, and among them are those who wander in the ground until they die, and among them are those who drown themselves in the river, and among them are those who do not come to women or hide their private parts, and they have A tall mountain under it is a tree, and there is a man in his hand who has a book in which he reads, saying: Blessed is he who ascends this mountain and tucked his stomach and pulled out his intestines with his hand, and among them are those who take rocks and flatten their body with them until they die, and people say: Blessed are you.

And they have two rivers, so some of their servants will come out on the day of their festival, and there are men who take the clothes that the worshipers have and crush them and cut them in half, then they throw one of the two halves into a river, and the other half into a river...

among them are those who go out to Barah () with a group calling for him and congratulating him on his intention. If he is bored, he sits down and the lions of birds gather for him from every side, so he strips his clothes and then stretches while the people look at him, and the birds look at him and eat

him, and when the birds disperse, the group comes, so they took his bones and burned them and were blessed with them . .

Among their strange practices related to monasticism, they endure hardships in visiting their holy places, and they come to it in a very difficult way, and even expose themselves to danger, and among the Hindus who visit the Ganga River and practice hard practices in it, and even watch the sounds of the bathers around the Ganga River, raising their arms to the sky And they shout in the tone of the patient (Om, oom, oom) ().

Some types of body torture among Hindus are:

1 Types of vows that they make in self-torture and enduring hardships, and we have previously explained some of their types.

2- Types of torture practices of the body, for example:
Raise hands up to loosen and dry.

Staying away from marriage, and they are called .

Asceticism and seclusion in the forests and on the banks of rivers without provision ().

The fourth requirement: beggary and abandon acquiring

Begging is not only commendable in Hindu society, but rather it is necessary for it, and an obligation to purify the soul. That is why they considered begging and begging as an inimitable means of spiritual transcendence and purity of soul, and it became one of the daily life duties of some classes. In one role, and he lives the other three roles by asking and begging, and this question is not only a parsimony, but it is a religious duty, and the question has methods, principles and times that will be detailed.

This class of blind hermits, whose increasing number has caused complete unemployment of a large part of the people, and their moral and social conditions have caused problems and complications in the lives of some of these countries.

The following is a review of some texts indicative of beggary, which came in Manu Samrti, Chapter Two:

47- The student - after taking his stick - must worship the sun, then quench the fire, and then go out to ask, in accordance with the legitimate ways.

48- Ali Al-Barhami; To begin his question with the pronunciation bhooti and ali al-kahshari; to make this pronunciation, in half of his question, a vaisha; in the end.

That is: the religious questioner, according to the Hindus, does not need to ask with helplessness and refraction, but rather alerts the owners of the house to his presence outside the door, with only three words, namely: Bhuti baksha da I mean , madam, believe!! He says, if he is a Brahmin: bhuti bhuti bhouti de , prior to the word bhuti, and if he is a kheshtari, he puts this word in the middle of the sentence, saying: bhuti bhuti de , even if he is a Vaisha; He delays it and says: Pick up this is my house If the people of the house hear his question, Give him what is available from the provisions, such as flour, chickpeas, lentils, and the like. They do not give alms to the student with cooked food or dirhams, and they may give alms of cooked food to the people of the last two roles, i.e. houses of worship and houses of asceticism, and that; Because the worshiper and the ascetic do not have utensils and tools to fix food, if they give alms to them without cooking ().

49 on the student; to begin asking him alms; From his mother, his sister and his aunt, then from his relatives who do not answer his question - disappointedly ().

50- After the student presents to his teacher all that he has collected in his day, without making any of it spoiled; He purifies himself by sucking water () and then eats.

182- The student: to ask for alms, from the righteous who carry out the rulings of the vids, and the acts of worship.

row , without an excuse, does not perform the worship of hum twice every day, morning and evening; The reward of discipleship is lost...

187 The student should sharpen and eat, but he must not sharpen from one house, always. The reward for eating from a beggar is like the reward of fasting.

This is all for the novice beggar, known as the disciple.

As for the life of worship and asceticism, the method of begging differs somewhat, as stated in the Book of Menu Samrti, Chapter Six:

51- And he should avoid in his question - the house inhabited by people and Brahmins, birds, dogs and beggars.

55- He must ask: once a day. not to covet a large amount of food; ...

56- The ascetic has to go to the question; When he does not see smoke rising from the kitchen, and does not hear the sound of a bell, and knows that the fire; have been extinguished, and that the people; They have finished their food, and that food waste; It has been removed from the containers.

57- He should not be angry; When he does not get anything, he does not rejoice; When he gets something, he must accept what sustains his life, and it is his sustenance, and he does not look at the type and quality of food.

These are some of what came in the Hindu religion of urging beggary and its system they have.

The fifth requirement: fight the shelter

Fighting the sanctuary is one of the most important things that the Hindu traveler takes in his life, as he works in all its stages, all of which aim to fight the sanctuary, and the following are some texts transmitted from the Manu Samrti that indicate them:

(2/93): The ember of desires; It is not quenched, by enjoyment of lusts, but increases in flames, as fires kindle; Pour ghee on it.

(2/94): The one who abandons enjoyment is better than the one who enjoys it.

(2/107): On the one who enters into the new life (the seeker of knowledge); To persevere in doing home worship, daily, to sharpen his food, sleep on the ground, and strive for what is the best of his teacher, until he returns to his family.

i.e. sleeps on the bare ground, without a mattress, and many puritan Hindus; They do not sleep, nor in any of their life cycles; Except on planks of wood without a mattress, in order to torture and discipline the soul, and to fight the refuge.

(2/109): On the one who is asked a question, from which there is no benefit, or without veneration from the questioner; not answer, and on the wise; To appear before people as deaf, not to speak; If only they knew.

(2/174): Ali the student, who lives in his teachers house; To take into account the following matters:

overcoming his senses; To be eligible for spiritual ranks.

(2/176): Avoiding honey, meat, perfume, collars, delicious foods, women, and foods that turn sour, and avoiding harming live animals.

(2/177): Avoiding body rubbing, wearing sandals, using an umbrella, sexual desire, anger, eagerness,

The duties and prohibitions of the roles and stages of Hindu life have already been mentioned, in which there is a lot of torture for the bodies and deprivation of sanctuaries and good things.

(6/78): The one who is removed from his body, as a tree on the bank of a river, or as ages leave a tree; It saves from the misfortunes of this cunning world.

(6/80): If a person becomes, and there is no connection between him and anything of this world; He obtains eternal happiness, in this life, and in the second life.

(6/81): He who abandons all ties and connections, and devoids of inclination to opposites, so that he neither feels love nor hatred, nor sea nor cows, nor hunger nor satiation, then he merges into Brahman.

These are some of what came in Hinduism about fighting the sanctuary, its causes and ways.

The sixth requirement: Criticism of Hindu monasticism

By reviewing these pictures of the monks, the researcher can deduce the following points ():

First: The strictness and cruelty of religious teachings, in addition to the many complications that cannot be tolerated by ordinary people, which constitutes a burden added to the burdens resulting from the doctrinal and intellectual aspects.

Second: The association of these worships with myths, legends, magic and sorcery, and this in turn leads to deceiving people and deceiving them in the name of religion.

Third: Its connection to personal interests is mainly due to the class of Brahmin priests, and the chief monks who are upholding legislation and the enactment of laws.

Fourth: The difficulty of applying most of these teachings, which leads to the alienation and reluctance of people from such practices, but the absolute ignorance in which the Hindus live keeps these acts of worship and practices above their heads like a wielding sword.

THE RESULTS OF HINDU MONASTICISM:

Hindu monasticism has serious consequences; The features of backwardness and backwardness in India are evident in the overall life of Hindus in this era, despite the military superiority over its neighbors, and despite the competition in the nuclear field with others. The religious spirit draws people to laziness and laziness, and what we see today of factories, factories, and productions are but one of the fruits of Islamic civilization that the Hindus learned at the hands of Muslims. The Western world with them, and the transfer of some scientific and technical progress to the Indians, which gave them the opportunity to seize the reins of the matter and remove it from the hands of the Muslims.

There is no merit in the Hindu monasticism in that, rather it is far from civilization and progress. Rather, it resulted in:

The restrictions imposed by the monks on themselves, and the rituals of worship that they legislate for people, are from the matter of mandating what is unbearable, which results in wasting lives, illuminating times, and impoverishing people.

The claim of renunciation of virtuous morals, vows of chastity and purity, showing celibacy and staying away from the world and what is in it, is not proven in front of the debate, because it is based on doctrinal foundations based on myths and legends, in addition to being a disruption of human instinct, and preventing the functions of the body from completing their tasks in the required manner. Rejection of life altogether, casting the good things aside and working to spread benevolence, all of this leads to a defect in the intellectual, economic, and practical structure of society, and for this reason India is considered one of the poorest countries in the world, and this is due to the disruption of the role of work in life and reliance on useless devotional practices. Under it, which exhausts the body more than it protects it, and resorting to thinking about useless illusions is useless in it, but rather it stops the movement of the mind and binds it with belts of imagination and loss.

For all of this, we see that the loss of correct legislation, which is based on a divinely revealed origin and is inspired by the Creator, Blessed and Exalted, without distortion or alteration, is an essential condition of the true religion. Because the Creator knows best what works for people's affairs, and what suits them in their hardship and ease.

As for relying on man-made man-made legislation, it is tantamount to

putting the matter in a wrong way, but rather infringing on the rights of God, the Blessed and Exalted.

The divine approach is the guarantor to achieve this; Because it is the integrated and upright religion of God, in which there is no deviation or defect, and is valid for the individual and society, in every time and place.

That is why we say: From this perspective, the laws of the Hindus and their beliefs cannot be accepted by bright minds at all, and rejecting them is the only way to escape from torment and destruction.

The result of the Hindu laws of life is their failure to achieve security and safety for people, which resulted in the emergence of the genetic religion, and Buddhism as a response to this phenomenon.

Chapter Six: Hindu sects and fanaticism

Hinduism has divided into several sects and groups. As for the sects, there are main sects and there are sub sects, and branching sects. As for the groups, there are groups that aim to reform the Hindu religion while inviting non-Hindus to its religion, such as the Arya Samaj group, and there are political groups that have their goals and principles, such as the groups SS, BHV, and others, and there are international syncretistic advocacy groups, such as the Ram Krishna group, and other yogic groups, and due to their complexity, I will talk about these groups and groups in the following topics:

The first topic: The major Hindu groups

Hinduism has five well-known sects:

- 1 Chishnu sect.
- 2 Shiva band.
- 3- Shakti Band.
- 4 Ganesh Band.
- 5 Shoro Band.

There is a sect that combines all these sects and claims the unity of religions, and the explanation of these sects is in the following demands:

The first requirement: the Chishnu group

Chishnu is the name of one of the Hindu deities (), and what is meant by the Chishnu sect here is the sect that worships and is fanatical about Chishnu, as the

owners of this sect describe their god Chishnu as the world of all, and they allocate to him all the attributes of Brahma (the Creator) in the descent and believe that he preserves him.

Birth of the Chishnu sect:

Historians mention: that in western India there was a group of tribes that worshiped some of their heroes, and the most prominent of them was the so-called

Krishna , where they made a tribal deity, and this group was called the Bhagavad Sect , and they are the ones who claim to worship one God with love and loyalty, then In the Vedic era they saw the merging of this deity with the Vedic deity Gishnu, which came in the Vedas often meaning the sun (), and in some of them the meaning of war leader (), the keeper of herds of livestock (), born of the law rit (), making him their idol, Then his affair began to rise until he merged with this group another group called the Narayan sect , and they were like the Bhagavad sect worshiping one god who is Narain, so they made Krishna, Vishnu and Narain one deity, and when the dispute between them about the origin of this deity increased, they made Krishna and Narain are two incarnations of his incarnations, hence the idea of incarnation in Hinduism, then the number of Atar Vishnu was increased, as needed ().

The owners of this sect have two parallel marks, a white, earthy tattoo that descends from the hairline to the tip of the nose, with a vertical line connecting them at the bottom, with the addition of a distinctive mark specific to the sect to which they belong. They are also distinguished by a necklace and rosary whose beads are made of a sacred tree at Chishnu ().

It is the specialty of this sect that it believes that the best deeds are the worship of Chishnu, and with the passage of time the sect of Chishnu began to worship Krishna in the belief that Krishna embodies Chishnu , and they say that until now, the Chishnu sect has chosen ten Atars and Ramatar is the most important of them . Krishna and the most important festivals in this group are two ids: one of them represents Ram and it is called Dusehra , and the second one represents Krishna and it is called Krishna , a sultry man .

This group has many temples in all parts of India where the statue of Vishnu is placed for worship.

Among the most important instructions of the Chishnu sect :

- 1- Gods will prevails over everything.
- 2- Salvation occurs even in ((Gerhasta Ashram)), meaning in the second round of life without entering the third or fourth.

3- One soul travels in all creatures ().

This group belongs to sects of Hindus, the most famous of which are ():
Ramanuj sect ():

This sect is also called the Sri sect , and it is spread in southern India, where he rose against Shankar Ajaria, who was a Shave, and this philosopher criticized the philosophy of Shankar Ajaria, and his views spread in the south; Because he was discussing the Shiva sect, and if one of them was defeated, the victorious took his temples, and the owners of this sect say the unity of existence, and they believe that Chishnu himself is the supreme Brahman, and he was the first, and from him this world was created ().

Among the famous followers of Ramanuj who have a great reputation:
Ramanand (twelfth century AD):

This sect spreads in northern India, and they worship Ram, his wife Sita, Lakhman, and Hinumman, and they are often divided into two parts, some of whom chose a working life, but most of them subsist by begging, monks, and wandering in all the temples of India, and many of them do not see important worship except the repetition of the name Archer.

Great Das (1440-1518 AD):

Kabir Das, who is known for his mysticism in India, was from this sect, and they do not consider class differences as important . God himself, and describes him as neither perceiving nor imagining.

Dr. Muhammad Al-Adhami says: I think he was the first person to call for the unity of religions in the history of India, and he believed in the doctrine of solutions and union, which reached its zenith and perfection after Shankar Ajaria (788-820 CE). Among his sayings:

Where are you looking for me while I have you	You will not find me in the sheep or in the cow
Neither in the knife nor in the bruise	Nor in the skin of an animal, nor in its flesh and blood
Neither in worship nor in monasticism	If you are looking for me, you will find me in one glance

He also says: Hear, O hermits and monks, I run with every breath, and I am everywhere ().

But this way Kabir Das walked is not acceptable to many Hindus who follow Ramanuj, and it is not acceptable even to the followers of Ramanand () .

Kabir Das saw the necessity of discipleship, and respecting the teacher, like the other sects of the Chenwaites, and he was forbidden from worshiping idols,

and he commanded love and adoration for the god (), his companions still practiced the life of pure monasticism, as if they were indifferent to what is in the world and what is in it, and one of their most important works is tourism and travel.).

The Madhya Acharya sect (): This sect is also called the Brahman sect .

This sect spread more in southern India than in the north. Its followers are restricted to disciples of monks and Brahmins, they shave their heads, wear one garment, and go out carrying their sticks and plates designated for the beggars, and from their childhood they go out to monasticism, they put their noses on their necks and chests with heated iron, and they put their noses on it. certain signs. They see that Chishnu is the supreme deity, and that he brought this world out of himself, but is separate from it, and that is why his views differed with Shankaracharya and Ramanuj, and we have previously explained that in detail ().

They do not admit to merging with Brahman (sharup mukti)*, nor do they say that a person becomes like a Brahman (sajjuj mukti)*.

These do not prevent the presence of the idol of Shiva in their temples, and from here some Hindus believe, that it was first Shiva, then became Jishnu ().

Flap or Pellabachia:

We have already explained his belief in detail (), that he is one of those who say that the inanimate world and the individual soul are two realities, and they are part of Brahman who is Krishna, and he sees that the human soul in relation to Brahman is like a spark of fire, and he calls this theory Sudhadvitaor pure monotheism. The most important books of the owners of this sect are: It is called the Brahma Sutra Anu Bhashaya, or Anu Bhashaya(Speech on the Soul of the Offspring), which was composed by Illab ().

They worship Radha and Krishna, in groups or singly, and see the childish state of Krishna in which the Lord fully appeared, and see that it was Krishna who gave a cow to Shiva as pity for him.

The owners of this sect see gaining moksha as enjoyment, and for this they enjoy life in all its means, and they worship Krishna every day eight times by many means, and this sect is spread in Gujarat, and the neighboring areas ().

Among the most important figures in this sect: Mirabai, who was the wife of the king of Odipur, and the king and his group were followers of Shaktia, but Mirabai was from the Chishnu sect, and sharp differences occurred between them until she was alone with some sayings, and formed in that region followers of Chishnu and she is of the opinion of him blatantly in the apeed ().

Nambarak or nambadet.

have already defined him (), as he had a special tendency in the interpretation of Vedant, and they are generally widespread in Mothoura, in western India, and in some areas of Bengal.

They hang on their necks a wooden necklace taken from the Tulsi tree (which is sacred to the Vishnu sect), and they worship Radha and Krishna together, their main book: Bhagavad Pran ().

Sri Chaitanya: CHAITANYA

Born in Nadia in Bengal (1485 AD - 890 AH / 1533 AD - 939 AH), a Hindu philosopher and mystic, the founder of the Sri Chaitan sect, he traveled throughout India for six years to spread the principles of his faith associated with Krishna and Radha, the gods of his followers, and made him the status of Krishna, or he was Avatar Krish And they worshiped him in special places and in temples.

His philosophy: rejecting caste, and emphasizing his doctrine on moral duties, and he is very influenced by the mystical love known under the name Bhakti ().

This sect has spread in general in West Bengal, and they have signs that belong to them, and they are divided among themselves into many sections(), among them are the monks who leave the world, and among them are the monks who live in temples, and among them are those who shave their heads, men and women, and some of them practice secret worship, and some of them go to Jesus In the land with love song for Krishna and Radha.

The second requirement: Shiva band

They are the followers of their god Shiva, and we have already talked about the origin of Shiva in detail, that it was not known by this name in the Vedas, but the Hindus found in Rigved a deity by the name of Rudra so they made Rudra merge into Shiv . And they made of his functions: execution and destruction.

Birth of the Shiva troupe:

It is said that the first thing that began to worship Shiva was a fictional character, and it existed much before the Vedic era among most of those who care about this religion . Shaiva sects before the Vedas, most notably the Vashuvat sect, but these sects were not prominent in the time of the Vedas.

Then when Shiva merged with the Vedic god Rudra, to match their characteristics of destruction and intimidation, the Pashupata sect appeared again at the hands of a person called Lakulis , a Hindu

cleric who lived approximately during the first and second centuries AD, in western India, in a village that is said It has Kayarohun , and Lakula claimed to be the human embodiment of Shiva , and the texts of this sect tell that he passed a series of eccentric stages until he could reach salvation or moksha ().

Then when the philosophy of Bhaktia (Worship of God with Love and God) appeared among the worshipers of Chishnu, the worshipers of Shiva competed and worshiped him with love and loyalty as well (), and then other similar sects merged with them, until the Shiva sect was formed as a strong and solid sect.

This group has spread in India more than others, but the worship of Shiva has spread in general now in southern India, and there are special temples in the length of India, some of which date back to centuries before Christ (), and when the Chinese tourist Heo In Siang () visited India in the sixth century, (or at the beginning of the seventh century ()), he saw that the worship of Shiva was dominant over the worship of other deities in all regions of India, as we find in the books of Hindu historians at that period They glorify Shiva and prefer to worship him over others, and we note that Sultan Mahmoud bin Septgen when he struggled against the Hindus, he broke some of the houses of their idols, the most famous of which is the house of an idol in Multan, it is called Somnat, and this idol is the idol of Shiva, and it was the famous Shiva group ().

In the eleventh and twelfth centuries, a group called Agmant appeared in southern India. They promoted Shivaism in those areas, and they do not consider the Vedas sacred and have their own sacred books, called Agam Shashtra , which is a large group of books influenced by the philosophy of Tantra in particular . .

The owners of this sect believe that Shiva had such a powerful force that he was nicknamed Mahadeo (The Greatest God) because he triumphed over other gods with his power, and over hermits and ascetics with his knowledge - as they say

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One of the most important beliefs of this group is that it believes that Shiva

has neither existence nor non-existence, and that he is all-encompassing ().

Among the works of this group: that it prefers hunger to satiety, and if it needs to eat, it eats in the skulls, and is accustomed to deadly loneliness, and its owners like to stay for hours in the places of cremation.

Their distinguishing mark is three parallel horizontal stripes of earthy tattoos placed on their foreheads.

They are divided among themselves into many sects; They all agree that salvation or moksha comes with remembrances, atonement, yoga, and the worship of linga.

Among the most important of these sects falling under this sect:
A Shaiva sect in Kashmir, and its beginning was in the ninth century, and they do not recognize the authority of the Vedas, nor do they see caste discrimination ().

An ancient Shaiva sect called Kalamukas , which flourished in southern India for some time, but soon disappeared. This sect was avoiding the extreme forms of behavior of another Shaivite sect, studying the Vedas, and adhering to the principle of harmlessness, chastity, asceticism, and telling the truth.

A Shaiva sect called Vera Shiva or Lengaiat, in the twelfth century, perhaps a modified version of the Kalamukas sect , which disappeared around that time, and some of its temples devolved to Vera Shiva , the most important of which is the Lingga cult . , these two sects (Kalamukas and Vera Sheva) are described; They are langhams, (movement of linga, or personification of linga) ().

Among the famous Shaiva sects are also: The Shidhas sect , a group of ascetics belonging to Lord Shiva, people consider them to have spiritual energy, and in fact they practice types of magic.

Among the Shiva sects are also: The Lingayet sect , a group of Hindus who follow Shiva, especially spread in southern India, and its followers hang a linga on their chest. They are not the sect described previously, and they beg and starve, rather starvation is one of their most important acts of worship, their most important sacred places .

Among the well-known Shiva sects are:

The Dashnami sect, and they are the Shankar-Ajaria sect in his belief and his progeny, they see that Brahman is the soul of Shiva and nothing else. They are distinguished by tourism, travel and torture of the soul and the body, and some of them may rise all day with one or one of his hands raised and they see this as a sacrifice, and they do not burn their dead, but bury them.).

The Guchai sect, who roam the villages and towns, often engage in immorality in the name of religion.

The Dundee sect, and they roam the houses and beg, and they take with them sticks to torture their bodies from a special tree, and they do not cremate their dead, but rather bury them or throw them in the river or the sea, the greatest of their holy places .

The Sanasi sect, or monasticism, and they are known by this name, although most of the Shaiva sects have monasticism, but these people are the most monastic, as they roam the streets and gather and do not feel the slightest responsibility towards anything. Shiva, and the teacher's service as a god, and they wear iron plates, and copper rings to torment them ().

The Naga sect, and the word Naga is of Nanga, which means naked; named to him; Because they often remain naked, and they worship manure, and put it in the rest of the body, begging and wandering, their chiefs do not wear at all even in the very cold winter, and they often argue and debate with the people of their sect and with other sects, especially the Chenois sect ().

the sect of Alegia; It is called by it, because when they beg, they say , and they have nibs that they carry around their necks. They collect in them what they have obtained after begging, and divide according to the type of dung, as they carry bread with them and bring to the dogs; Because they believe that dogs carry some of their gods, and some of them cook and give to people, and some of them wear chains on the feet, and collars in the hands, and carry with them what sounds, so that others know of his coming ().

Aghori sect, this sect believes that everything is equal in value and

destiny, and that is why they do not differentiate between perfume and excrement, so you find them going out to beg wearing urine and excrement, showing people that everything is Brahman. . They also eat all kinds of dirt, and if he does not find anything by begging, he falls on peoples doors and smears them .

There are other sects that worship by not wearing shoes, stripping naked, being hungry, and sleeping on thorny places, and among them are those who are called Barhamjari, and how many of these sects are ().

Among the most important sects that include a Shiva sect: the Yogi sect, and we have previously explained the methods of yoga, and how they practice types of physical torture in order to obtain moksha or salvation and salvation as they believe, and they are many sects beyond counting ().

The third requirement: the Shakti troupe

Shakti means ability, or strength, and we have already mentioned the origin of the worship of this sect that they see that the power of creation lies in women, and from here they saw heaven as a father, and the earth as a mother, and germination from the bounty of the earth that is the mother, and the societies in India were agricultural societies, so they thought that the earth She has latent power, as she is the one who provides people and provides them with her sustenance, and this requires satisfying her with worship, and this idea developed until they began to see that the Creator obtains his powers from the opposite sex, so in creation there must be a meeting of a Creator and a Creator, and from here they imagined gods and goddesses, then they developed more From this, and they saw that the real power is in the gods, not in the gods, so they worshiped the goddesses, alone, as they worshiped them with the gods, this is the origin of the idea of worshiping the power or the philosophy of Shakti ().

The worship of Shakti or power is ancient in India, and traces have been found in the excavations of Mohenjodaro that indicate that the worship of goddesses was common among them, as we note the worship of the mother earth goddess in the Vedas, and this means that the worship of power was ancient in India, but the worship of goddesses was not that widespread in The Vedic Books ().

With the passage of time, a large group of people worshiped many goddesses (), who used to worship multiple gods, as they imposed wives for these gods, and they worshiped them, so they worshiped the wives of Shiva and the wives of

Chennu and the wives of other gods.

And the worship of Shiva's wives is the most deity symbolizing power, as the Shakti sect of his wives worshiped the following deities:

Kali or the Black, which is the famous goddess to them, and some Muslim writers mentioned her extensively ().

Goori, or white.

intractable, or difficult to attain.

These are the most important deities so far with the Shakti group, and we have already mentioned these deities in the first chapter of this section (), and they are generally spread in all India, but their ratio in Bengal (India and Bangladesh) is more.

The most important books of this group are: Markindo Bran, and in particular, the doors that are called Sri Gandi . This book (Pran) is about the glorification of Durga and how to worship it.

Among the most important features that distinguish this band from its peers: It does not acknowledge stratification.

That all women have supernatural ability, they glorify women in general ().

This group has divided into sects, the most important of these sects are:

Tantra sect:

It is she who believes in a set of sacred texts that are a dialogue between their god Shiva and their goddess Shakti, although the tantric was not originally specific to Shiva , as the secret relationship between their god A sect that follows the goddess Shakti with its amalgamation with Lord Shiva, due to its many immoralities; Their followers practice various types of sexual relations that they see from the core of their religion ().

LAYA YOGA _

The word lea means: dissolution, so the meaning is: the yoga of dissolution, practiced by pornographic currents of moral commitment within Hinduism.

Vashvacharya sect: (Treatment of animals): They do not drink alcohol in their lodges.

Virajaria sect: (Treatment of the Brave): Those who are immersed in liquor and atrocities.

Bamagaria sect: (left sect): These worship their wives, and use alcohol in their lodges.

Fourth requirement: Ganesh squad

We have previously explained the origin of Ganesh, and that it is the deity of the indigenous people, and throughout the ages it has become subordinate to their god Shiva, then they made all their gods subordinate to the son of Ganesh, and they made the other old gods vehicles for the new gods.

As previously with us: All Hindus worship Ganesh, some of them worship him alone, and some of them worship him before worshipping his favorite god.

What is meant here: the Hindus who worship Ganesh alone, they are called Ganpat , and they are few compared to others(), and the presence of this sect in rural areas is more than in urban areas, and they respect mice, because it is the compound of Ganesh, and for this you find in some areas of India people who prevent He killed mice, and if mice entered their agricultural crops, they would be greedy for them, seek blessings, and see that God has been pleased with them - even though mice spoil these crops in any way.

The fifth requirement: the shorouge squad

The word shuru means the sun. This group worships the sun, and they had a presence in general before and after the time of the Rig Ved, and the Chinese tourist Heo In Siang mentioned in the middle of the seventh century AD, that he saw in Multan a large temple for sun worship ().

It is said that sun worship entered India through Iran , where Shamba , son of Krishna , was struck by the call of his father, and he fell seriously ill . .

This, and many Muslim writers have mentioned this sect among the Hindu sects, for example, what Al-Shahristani mentioned, where he said:

They claimed that the sun...has a soul and a mind, and among them is the light of the planets, the illumination of the world, and the lower beings are, and it is the king of the ark, worthy of veneration, prostration, incense and supplication... And it is their Sunnah that they take an idol for it, in whose hand it is a substance over the color of fire, and it has a special house. They built him in his name, and they stood over him in villages and villages, and he had a body and a body, so they came to the house and prayed three balls, and the owners of illnesses and diseases came to him and fasted for him, prayed, supplicated and were treated by him .

These are the most important and well-known Hindu sects today, and there are other Hindu sects that have become extinct or are on the verge of extinction, and perhaps other sects will come to the scene, and they are in constant change, so

the Muslim scholars who mentioned many Hindu sects that we do not find exist, and they did not mention the many existing sects, are not blamed. Perhaps they did not recognize it because of the difficulty of its paths, and the strangeness of its methods and methods, and some of them occurred in later times.

The sixth requirement: a group calling for the unity of religions

There is a large group of Hindus who accept these five deities together, and they call themselves Samrat , they are of two types :

One section believes that the original purpose of the worshipers is the same, which is the worship of the one God, even if they express it with different names.

Another section believes that there is no objection to worshiping anything; Because there is only one in truth. They are the owners of the unity of religions in India.

And Ram Krishna - despite being from the Shaktia sect - used to advocate this belief, and he declared this in many of his speeches and tales (), among his sayings:

As the water is called bari , and it is called wattar , and it is called ekwa , and so that one is called God, and it is called Hari, and it is called Brahman, and it is called God .

Two people differed, and one of them said that the color of the gecko is red, and the other said it is blue, so they went to a person and asked him about the color of the gecko, and he said: red or blue, and so God has many colors, it is described, it is not described, and it has pictures that we do not know all of them .

All that is in the worlds of gods, he is alone in all of them .

He is a single Atar who dipped in water and came up while he was Krishna, and he dipped in water and came up while he was the Messiah .

This group often cites the sayings of Krishna in the Gita:

7/20: But if a person desires by faith to honor this or that deity, faith extends it to him, a firm and unshakable faith.

7/21: And when this person honors that God while he is full of faith, he fulfills his desires from him, but in reality all this comes from me alone .

9/22: Even those who by faith honor other gods, by their love, they honor Me alone, though they are not in the right way.

9/23: Because I accept every sacrifice, and I am their Supreme Lord. But they don't know my pure being, and because of that they will return to the realm of death

These verses from the Book of Gita expressly indicate the unity of religions, and on this a large group of Hindus set out to claim the unity of religions, and the

poems of Kabir Das had a great role in promoting this belief, and the belief of the unity of existence in the end leads to the claim of the unity of religions not impossible; As it was mentioned in the doctrine of the unity of existence , , that only Chishnu dwells in you and me and in others (), and the claim for the unity of religions has been launched from them to all the world.

The second topic: the doctrine of Brahman Smaj and Arya Smaj, and the response to their claims

I will talk about this group in the following demands:

The first requirement: introducing these two associations and their founders.

The second requirement: the most important objectives.

The third requirement: the general origins of the Aryan.

Fourth requirement: Aryan fabrications against Islam and responses to them.

The first requirement: introducing these two associations and their founders

Under it are two branches:

The first branch: Brahman Smaj Association

This association is the result of an idea made by a senior Hindu named: Ram Mohun Roy (1772-1833 AD). This religious leader hated idols and the way they were worshiped. In 1828, he founded a Hindu group under the slogan: The One God Forum BRAHMAN SABHA . The headquarters of this group was in Kolicata, KALIKATA , Ram Mohun Roy was the greatest pioneer of modern Indian thought. He had extensive knowledge of world religions. He was also a scholar of languages. He knew Bengali, Sanskrit, Persian, Arabic, English, Greek and Hebrew, and thanks to his study of books of other religions, he concluded that the correct religion must be To be based on monotheism, so he carried out his prayers, and spent most of his concern in fighting the burning of widows, which is called Sati(SATI), and the marriage of young children.

After the death of Raja Ram Mohun Roy , the owner of the Brahman Lodge, many personalities joined this forum who formed the One God Association, or Brahman Smaj, on the ruins of the Brahman Lodge, and in this association there was a large group of distinguished personalities, including:

Dependernath Tagore (1817-1905 AD), and Keshab Chander Shen (1838-1881 AD), both of them established the association of Brahma Samaj with some

differences between them ().

And this group worked to define its principles as returning Hinduism to its first inception, and for this they put new songs for prayer, which they took from their holy books, or from others, but they are from Hindu writings, and this bee has its own religious sermon and its own way, and paintings, images and idols were forbidden, and it was from The followers of this current is one of the great poets of India who died in 1941 AD (), and he was awarded the Nobel Prize and his name is: Rabindranath Tagore (), and he is the son of the aforementioned Dabandarnath Tagore .

Raja Ram Mohun Roy was seeking to reform Hinduism while tolerating other religions, but those who came after him like Rabindranath Tagore and others were very fanatical about the Aryan race, and Rabindranath was one of the most hostile people to Muslims, as he makes Muslims in most of his stories and novels in a vile rank. He makes the Hindus masters and leaders, just as Muslim scholars and leaders portray darkness and blasphemy.

This association has fused into the following association.

The second branch: Arya Smag Association

Introduction to the association:

The meaning of Arya Smaj: The sect of the nobles (), and the word Arya here means people who are motivated by a noble ideal, and as a result representatives of all classes are accepted into this assembly.

It is a fanatical Hindu society founded in 1875 AD in Bombay to revive the Hindu call from its main sources, which are the Vedas and their explanations - as they claim -.

However, the main book of this band is called Styarth Prakash was written by Dianand Sarsvati, where the compiler in this book is interested in responding to all known religions. And made him fourteen doors. Chapter fourteen is devoted to responding to Islam ().

The book "Sitara Prakash "has been translated into dozens of Indian and European languages .

Introducing its founder:

The founder of this group is a fanatical Hindu man of the Brahmin caste called Dyananda Sarasvati (1824 AD - 1883 AD), whose real name is Maul Shankar (), and he borrowed his name Sarasvati from the name of his blind teacher Virga Nand Sarasvati (), who considers him his adoptive father, but his real father, who wanted to force him to participate in polytheistic worship with

multiple gods, found himself compelled to cut ties with him, and in 1845 he left his parental home in order to never return to it.

Initially, he underwent the influence of Dependendranath Tagore and the influence of Keshab Chander Shin, but then separated from them in 1881 AD, and since that time his activities expanded, especially in the north-west of India, where he recruited members of the Arya Samaj Association , which he founded before in 1875 AD ().

Dianand Sarsvati has a great influence on the contemporary Hindu people. He called on Hindus to revive the Aryan civilization in India, and denied the rituals and drawings that were known since ancient times. He also denied the historical facts that were mentioned in the Vedas , and thus took a special approach that no one before him had preceded.

And first of all, everything that contradicts the monotheism of God, such as the idols and idols that are mentioned a lot in the Vedas. The first is to the manifestations of the Creator's ability to achieve divine unity. In his opinion, it is the numbers branching from it, and there is no existence except for its absolute existence. And more than the use of metaphors, metaphors and similes in its interpretation.

They mentioned a story to change it:

When Dianand reached the age of commission and put the sacred thread, he was sent to the best teachers who taught them the origins of language and religion for six years.

In that year his father wanted him to fast Shiva Ratri , and the child was not ignorant of the origins of this fast, as he knows that all Hindus who worship the god Sheb fast Shiva Ratri, or the fast of Shiva night.

Dianand and his father set out on the first night of fasting to the temple... They put rice and flowers on top of Shiva's statue... Then they sat among the other devotees to participate in the chant.

The voice of the chanters rose in strength and clarity... Then, hours later, other voices followed, reciting melodies from the "Holy Vedas".

Night drew near, and some devotees began to be tired, others fell asleep, and all yawned and found it very difficult to keep their eyes open, and the chant turned into a hum like a breeze blowing at night among the little bushes.

Dianand noticed the head of a devotee falling on his chest from sleep, and another devotee fell asleep next to him, and a third and a fourth followed him, and Dianand turned around, and he saw many fell into a deep slumber, even his father was also asleep, and there was only a slight hum as close as possible be to silence.

Suddenly Dianand heard the sound of a rat like a rat, and turned quickly to the source of the sound, and his eyes widened in astonishment, over there on the head of the god Shiva himself, sat a little rat nibbling the rice which the devotees had offered as an offering to the god.

Dianand said: If Shiva was really a god... wouldn't he even be able to drive a mouse off his head?

His father replied, shaking: Do not ask such questions, for only the infidel is asked.

But Dianand was not convinced by this answer, for the little mouse proved to him that Shiva was nothing more than a stone that could do no work at all.

And Dianand whispered, getting up, "Never, I won't worship these idols anymore."

And he returned home, broke his fast, and then slept ().

From that day on, Dianand began studying other different faiths in order to find out the truth about what people believed in.

His mother said: If he marries Dianand and has a family to support, he will have no time to study other faith books.

His father agreed, and they chose a beautiful bride for him, but Dianand did not agree to the marriage, and kept postponing it week after week, month after month.

Eventually, however, his father compelled him to set a date for marriage, and I made the wedding equipment for him.

But days before the marriage was scheduled, Dianand disappeared, and no one from his family had ever seen him.

Far away, Dianand set out in the guise of a beggar monk, in search of a teacher who might lead him to the truth of religion, and for several years Dianand wandered around India studying with many scholars, but he found nothing in the teachings of any of them to his liking, and at last he found no way to go To the shore of the River Ganga to study with the holy men gathered around their holiest river, for he knows that none of them can lie, because he who puts in his hand a few drops of river water can never lie - so the Hindus claim -.

And Dianand went to the beach of Ganga, and found among the religious teachers a man who hated idols like himself, and he comforted him and decided to study the truth with him.

And the teacher said to Dianand: Have you heard of Alan?

Dyanand replied: Yes, it is that association organized by "Raja Ram Mohun Roy" in the same year in which you were born.

The teacher said: This is true, in the year in which I was born, Ram Mohun Roy was not satisfied with all the teachings of Brahmanism. In that book are some teachings that he was very pleased with and tried to integrate these teachings into our faith.

Then I should study the Christian gospel, Dianand said.

For two years he studied the Christian Bible and the teachings of Raja Ram Mohun Roy. After studying the two years, he was convinced that one should not believe in multiple gods but only in one God, but besides all that he remained a believer in the theory of reincarnation and Moksha or Nirvana, as the Brahmanism believes in Hinduism.

After all these opinions became clear in his mind, Dianand set out throughout the country to teach and organize those who followed him into a sect he called "Arya Smaj", in the year 1875 AD, its clauses consisted of twenty-eight clauses ().

Its main principles:

Three important principles of Dianand Sarsvati's vocation were:

Defining Hindu Law:

And that is because he was amazed by the Hindu books that the Hindus claim to be sacred, and which are full of myths, behavioral deviations and explicit contradictions, so he claimed that he only accepts the following books:

The Four Vedas, (Rig, Sam, Yagur, Atherba) and considered them inspiring.

Additional Vedas (Oppa Ved, namely: Ayur Ved, Dhnor Veed, Gundharp Ved, Artha Shastra), these four sciences.

The Six Vedangs (the science of vedic graphology, prosody, the science of readings, the science of grammar, the science of structures and others related to the Vedas).

Some books of Brahmana.

The Vedic Upanishads (Twelve Upanishads).

Some books of sutras*.

Yoga book.

These books, apart from the books of the Vedas, are considered sacred by Dianand Sarsvati, if he agrees with the Vedas or rejects them.

As for the books of Mahabhart and Mannu Smrti, he accepts some places from them, and returns the rest of them.

As for the books of Al-Bararat* and the books of the six philosophies, he rejects them altogether and in detail ().

Explanation of idolatry:

Dianand considers idolatry to be the greatest of all sins, and from here he

violated the traditional Hindus who worship idols, and fierce discussions and numerous debates took place between them and him, and he was interpreting the texts of the Vedas to prove that they do not include idols ().

Criticism of the caste system:

Dianand considers the caste system to be a political division, and he did not consider this division on the basis of character and colour .

His main beliefs:

Dianand Sarsvati mentioned his beliefs at the end of his book Styarth Prakash , and it includes fifty items, the most important of which are:

Brahman or Pramatra is not begotten, and he is the one who built these beings, and he is present everywhere, just, merciful, merciful, and he is the one who gives with his justice the reward for all the universes, and he is the creator of all beings.

The four Vedas are the source of all sciences, and the words of that parmatma , my inspiration, do not go wrong at all, except for the stories in the Vedas that are contrary to the will of God, and not of Him at all.

Three ancient things, parmatma (Brahman), spirit and matter.

There is a difference between pramatma (the supreme soul/Brahman) and the soul in attributes, but they are not completely separated.

Create objects to show the power of the Creator.

The cause of the souls misery is ignorance and lack of knowledge, and deliverance from it is obtained by traveling to Parmatra.

What is meant by gods in the holy books are scholars and professors, and there is no real existence of these gods.

What is meant by Heaven in the Holy Books is that there will be joys, and Hell will bring about calamities ().

These principles and beliefs had a general acceptance, and this society spread throughout India until the number of its followers reached more than two hundred million people, men and women ().

But later they split into two parts :

Ghahas: or vegetarians, who forbid eating meat.

The mas band: or who eat meat.

The second requirement: the objectives of this association

Among the major goals of this group are:

- 1- Banning Hindus from the religion of God Islam by various means.
- 2- Restore the Hindus who converted to their religion, as one of the most dangerous goals of Arya Samaj is the call to Shddi meaning purification. By this

they mean the return of new Muslims to Hinduism. And that by entering Islam and Christianity, he has become defiled, so he must be purified, as Dr. Muhammad Ziyaal-Rahman al-Azami mentions, and he mentioned several evidences for that from newspapers and magazines:

The Urdu newspaper called Pratap headed by a fanatical Hindu man, Ki Brind reported on 2/6/1981 AD . The senior leaders of the Arya Smaj asked the Indian government to take necessary steps to prevent the spread of Islam among the untouchable caste, otherwise the Arya Smaj group would be forced to take a hard stance on this issue. He teaches new Muslims.

And the daily Al- Dawa newspaper , published by the Islamic Group in India, wrote under the title After the oppression of the Hindus, the untouchables chose Islam and changed the name of their city, Meenakshi Buram, and called it Rahmat Nakar . Islam.

The Hindustan Times wrote on 5/5/1981 AD that the Arya Samaj group accused Muslims of forcing the untouchables to convert to Islam, but the government did not support this accusation, and the newspaper said: The government has not proven Indian so far that they entered Islam under duress.

At the beginning of 1978 AD, the Arya Smaj group held a celebration of the hundredth anniversary of the writing of the book, Setyarat Prakash .

3- Perhaps one of the most important goals of this association is also: to renew the Hindu religion so that it keeps pace with the times, as the educated among them, when they saw in the religion things that are denied by the right mind, and which sound understanding and contrary to the righteous character, try as much as possible to have a kind of renewal of their religion for the safety of staying in This is an age in which people leave myths and superstitions that cannot be kept in discussion and dialogue.

The third requirement: the general origins of the Aryan

Arya Smaj is a branch of Hinduism, but they differ from Hinduism in many ways; In belief, in rituals, in reasoning, in customs and traditions.

Moreover, the Hindus consider their religion to be an audible religion that cannot be argued or viewed from the point of view of reason, while this Aryan group claims that it does not accept anything unless it is reasonable, so they made one of their clauses: We are always ready to accept the truth wherever and however it is found.

But when they saw after that that most of what they say has no basis in their sacred books the Vedas, and that the Vedas contradict what they went to, the founder of this community tried to explain the Vedas in an explanation that agreed

with his bee, so he distorted, first, changed and behaved in the Vedas in an unsuitable manner, as he denied the sanctity of He changed the Vedas in general, though he recognized the sanctity of some Upanishad philosophical letters; However, he denies most of them, just as the Brahmans deny that they are audible, as is the belief of the masses of Hindus, and he believes in Manu Samruti that some of it is deviant, so he denied some of it and directed others, and distorted others ().

And when they discovered that the greatest challenge to the Hindu religion is that many of them, if they rationalize the truth, accept, and leave the religion of their fathers, they began to criticize the two major religions - Christianity and Islam - in their writings, and they carried out a fierce campaign against them relentlessly.

Since they claim to accept any constructive discussion, I will mention their general origins.

The Ten Origins of the Aryans:

All sciences come from Brahman.

Brahman is all kinds of science, truth and comfort, and he is disembodied, just, merciful and generous, the creator of all, no one has begotten him, neither first nor last, no second, and he is the owner of everything, his destiny and control, present everywhere, worship is only him alone.

The sciences of the Vedas are sacred, the Vedas must be studied, read and listened. An Aryan must always be ready to accept truth wherever and however it may be found.

He must do righteousness and leave sins and sins.

Doing good for the whole world by improving the physical, spiritual and social condition of humanity.

All beings must be treated kindly and justly.

Ignorance must be eradicated and knowledge spread.

No man should be content with his own well-being, but each one should regard everyone's happiness as his own cause.

Personal freedom is given to each individual in private matters, but public matters must be with everyone ().

Fourth requirement: Aryan fabrications against Islam and responses to them

The Muslims strongly resisted this call, and at their head was the great Mujahid, and the conciliator, Sheikh Thana Allah al-Amratsari, head of the Association of Ahl al-Hadith in India, who was able, with the intelligence and knowledge that God bestowed upon him, to restore the confidence of Muslims in

their religion and belief. He wrote a book called Haqq Prakash Manifesting the truth), then Sheikh Imam al-Din al-Ram Nakri rose and wrote a book called Dalailat al-Quran fi Filaa Dyanand wa al-Bahtan ().

Thus, Muslims were able to put down this sedition, but Arya Smaj did not abandon their idea.

Below I will quote some of their famous fabrications and the responses to them by Muslim scholars.

First: The Quran is not an inspirational book.

The Aryan inferred from this is that the Quran did not fulfill the conditions of the inspired books, which are:
to be old fashioned.

That it is not an invitation to fight and fight.

That it be teaching morals, (there is no obscenity in it).

It does not include stories.

It does not include inviting people to Heaven or Hell after obtaining moksha or escaping from the deception of this world ().

Answer:

This suspicion is answered that these conditions which they stipulated from themselves are not valid conditions; These conditions do not even apply to the Vedas; The Veds expressly indicate the opposite, and this is explained in the following:

As for the feet of the Vedas, this is not true for Veds. one of the important; It includes the names of the Rishis (the wise ones), and there is no doubt that these were not ancient, otherwise many ancients are required of him.

As for the claim that there is no killing and fighting in the Vedas, this is also incorrect; Because we see in it killing and fighting; The Rig Vede often mentions Indra as the murderer of the clan, and he kills the transgressors, and calls him porender, meaning the destroyer of fortified cities, and this is only denied by the arrogant.

As for the claim that it does not include obscenity, this is also incorrect. Because we notice in the Veds the presence of obscenity and abomination ().

As for the claim that there are no stories, this is also not true, as we find in them many stories (), the most important of which are what came from the story of Yam and Yami (), the story of Urbashi and Bororba (), the story of the daughter of Syria (), the story of Shunchevs murder (), and others.

Also, the Vedas contain hundreds of places calling people to Paradise, urging

them to do so, and you see that whoever does righteous deeds will be rewarded with Paradise, and we have previously explained examples of that.

With this statement, we learned that the conditions they stipulated have no significance in proving the inspirational books, and they are absolutely incorrect.

Second: Their objections to forgiveness of sins and acceptance of repentance:

They said: Acceptance of repentance is contrary to justice, so how can God accept repentance? Because if sins are forgiven, then people do not learn lessons, and do not abandon sins.

Answer:

God is the greatest. Indeed, our Lord, Glory be to Him, has spoken the truth when He said: And they did not value God with the true measure of His (Al-Anam: 91, Al-Hajj: 74, and Az-Zumar: 67).

We believe that not believing that God cannot forgive sins degrades Him, Glory be to Him; If we look at the human being, we will find that the master is angry with some of his servants, so if the servant comes with humility and promises him that he will not do that act again; The master forgives him and pardons him, and we learned from the old days that people do not consider such an act disgraceful, but rather one of the great and praiseworthy deeds of the master, and if this is in the human being, how is the matter with God Almighty?

This is what God stated himself in the Koran where he said: "He knows that God is accepting repentance from his slaves ((repentance: 104), he accepted the repentance of his slaves and pardons (Shura: 25) He is able to accept repentance, for He is our owner, and we are His servants; If the owner does not accept the repentance of his slaves, who can accept it? For this reason, the Almighty said in another place: And who forgives sins but God (Al Imran: 135).

The Aryans see hdi or purification for those who left the Hindu religion and entered other religions, including Islam or Christianity, and they consider everyone who left the Hindu religion to have become impure and must be purified ; If there is no repentance, forgiveness, or forgiveness of sins, are those for whom the process of purification is performed purify themselves? And if they do not purify themselves, then what is the benefit of these rituals that they practice with regard to those who have entered Islam, Christianity, or other religions?

Moreover, Swami Dyanand was at the beginning of his life a polytheist, worshiping idols, as he was hostile to the Vedas even by his own confession, and there are other works that he practiced and they are all contrary to the teachings of

the Vedas, are his sins forgiven? Or do you not forgive? And if your friend who has guided thousands of people to guidance does not receive forgiveness of sins, what about you? Do you get salvation ()?

Third: Their objection to some of the Lords attributes and actions:

They deny that He, Glory be to Him, is on His Throne, on the grounds that it necessitates that the Lord be limited. Rather, they believe - like all other Indian bees - that He is everywhere, and that His Essence is not separate from His creatures.

They also deny that he has any action in managing the affairs of his servants, and they consider this to be injustice and bias towards one side. The Lord does not judge, does not manage, does not have mercy on some, hates others, does not decree good or evil for them, and does not will anything for them, and does not enter them into Paradise by His will and will, nor does Hell by His anger and punishment. Rather, the Lord has no action against him at all.

Responses to them:

As for their denial of most of the attributes, it is well known: that he who has no attribute does not exist, just as many of the texts of the Vedas prove many attributes of God.

As for their denial of the Lords ascension to His throne; Based on the claim that the Lord is limited in this capacity, he is answered with the following:

A - The essence of the Lord and His attributes are among the things that are absent, so it is not correct to compare the absent with the witness.

B - If you imagine that the Lord is in every place and in all of His creatures, the Lord is also limited in His creatures, so what your answer is the same as our answer.

C - Your belief in the Throne is not based on knowledge, for you do not know the Throne until you deny it.

D - There is no text from the Vedas that denies his ascension to his throne, but there are explicit texts in the Vedas that indicate that he is in height, and if he is in height, then being on the throne is not opposed to that. That on the higher side they cannot deny that He is on His Throne ().

As for their denial of the actions of the Lord, we have already had some responses to the first requirement, when speaking about the deity of the Hindus, as we touched on some of them when we responded to their denial of the sending of messengers and the resurrection of souls with bodies, so let him look there ().

Fourth: Their objection to the legality of polygamy and divorce in Islam

The Aryans consider polygamy and divorce as reprehensible.

Answer:

Polygamy has nothing to be disapproved of. Islam legislates polygamy as a mercy and a means of escaping from indecency and abomination; Rather, this is the advantage of Islam; A person may not obtain children from his wife, so he is forced to marry, or the first wife may be sick, or be unfit. ; The Hindus have a system called *niog* , which in the language means: designation.

What is meant by it: *Istibah*, that is: if the husband is sterile and cannot have children, then the wife has the right to appoint another man to have intercourse with her until she is certain that she has conceived from him, and this child is attributed to the husband through *newg*.

In fact, this act is corrupt in several ways:

1- There is no doubt that this habit is one of the most heinous indecencies, and outright ugly adultery, yet they make this part of their religion.

For if the mental, innate, social, legal, hereditary, racial or familial ties or characteristics of a human being do not connect him to them except through his fathers sperm, how can a child – obtained through *niog* – be attributed to his real stepfather and the sperm from which he was created is not his?? Isn't that the same as calling the ant wheat? Is it reasonable to accept it? Is it permissible to name the boy of the elephant a donkey, or the boy of the goat an elephant?

2 If we accept the validity of the *Newuk* law, then all sects of adulterers may claim that their children - from adultery - are all legitimate; Because they only obtained children through *niog* to quench the hunger of their stomachs, preserve their souls, escape the specter of spinsterhood and childlessness, and ensure the continuity of their tribes and the survival of their names from erasure and extinction.

If it is said that the intention of the student of "*Neuk*" is to obtain children, and the intention of the adulteress is to obtain sustenance, we say: The adulteress knows very well that the natural and inevitable result of fornication is pregnancy, and then the children as well, just as the student of "*Neuk*" - the other - knows well. That the sexual relationship with the donor of "*Neuk*" may fail and do not always bear fruit, and thus we must accept the legality and permissibility of adultery by both parties. Rather, the intention of the adulteress is dominant and superior to the intention of the student of *Neuk* because she was forced to fornicate for two reasons:

hunger, and the children. As for the student of Nyukshe commits adultery for one reason only: to have children ().

As for divorce, it is from Gods mercy that He made a way out for the spouses from the hardships of life. The human instinct differs from one person to another. Forcing people to conjugal life despite their differences and their hatred of corruption is what God is All-Knowing of.

The third topic: Hindu fanaticism

Islam entered the Indian subcontinent to get people out of the darkness of paganism and the oppression of tyrants and class to the light of Islam and humanity.

The state of the Muslims was established in it for nearly eight and a half centuries, then their state disappeared for internal and external reasons, and the British occupation state arose, so the people of the Indian subcontinent followed the approach of planting disunity, fanaticism and extremism so that they would not gather on one level against them, and he succeeded in that with great success.

The occupation taught that they took power from the Muslims, and in this way the Muslims lost everything. There are many faces, the most important of which are: - as they think - they want to expel them from their religion, and as for the British, they may be better for them, because they and the British all belong to one ethnic origin, the Aryan race.

And the occupation exploited this idea from the fanatical Hindus and brought them to their side, and gave them high positions and sufficient powers so that they could feel more proud under their occupation than they enjoyed before in the Muslim state.

What they wanted was actually done, and the Muslims were aware of this conspiracy, and knew that Muslims had no decision but to have a state of their own, and for this two independent states were established, India and Pakistan, and then the latter was divided into Pakistan and Bangladesh.

The reason for the division was on the majority. The regions in which the proportion of Muslims was greater entered the state of the Muslims. As for the regions in which the proportion of Muslims was less, they either migrated to Pakistan, or remained in India under the oppression and oppression of the Hindus.

At the time of partition, more than one hundred thousand Muslims were killed simply because they belonged to Islam, And they did not take revenge on them except that they believed in God, the Mighty, the Praised(Al-Buruj: 8), as the property of thousands of women was violated, and the honor of hundreds of

millions was violated.

And Muslims in India in general are peaceful to the extent that they do not demand from the government the minimum of what the citizen in his country requires. He likes to live without any discussion or disagreement with their neighbors. Rather, you find a Muslim voting for an infidel Hindu for his own benefit in exchange for his Muslim brother who may not be able to protect him.

And you find that the Muslim does not have a job, despite his qualifications, in order to be a Muslim, and he does not demand it either because he is a persecutor who has nothing to help him to obtain his stolen rights.

And you find the Muslim flatter the Hindu in order to be by his side if someone raids him, or a group of groups opposes him.

And you find a Muslim living the life of a Hindu in his dress, his name, his guide and his gift, and he does not want anything behind him except to preserve himself, his family and his dependents.

You will find a Muslim eating in the Hindus house and living with him, sitting with him and trying to gain his approval with all the means given to him, so that he can live in safety and security with his family and dependents.

Despite all this, you see Hindus being fanatical and extremist to the point where they do not want to see a Muslim's face in India, and accusing them of various charges.

The beginning of the current Hindu intolerance:

The intolerance of the Hindus has existed from an ancient time, and Al-Biruni referred to it in some of his books, but the current Hindu intolerance begins at the end of the nineteenth century AD, when Muslims and Hindus were demanding the departure of the British from India ().

The most important early figures in present-day Hindu fanaticism are: Lokmanya Tealak , Bivin Chander Pal , Laleh Lagpit Rai ().

However, in the year 1925 AD, Hindu fanaticism began to increase, until later it had three main terrorist organizations, which are:

RSS feed, Rashtriya Swaywak Sangh

Or (National Volunteer organization / National Volunteer Organization).
, Bharatiya Janata Party (Indian people's party).
VHS, Vishwa Hindu Parishad (World Hindu Council).

These three organizations are the main ones. The first is under the guise of the organization, the second is under the guise of politics, and the third is an organization that operates under the guise of social services, although all of them are terrorist fanatics whose real purpose is to expel non-Hindus from India, and

they are all called organizations affiliated with the Shanga family . Dozens of terrorist organizations have branched out of these three terrorist organizations, as will be mentioned shortly.

requirement : the intolerance of the Hindu state in India

Since independence until now, many estimates indicate that Muslims in India were subjected to about 40,000 massacres during this period, during which tens of thousands of mosques were demolished, in addition to the demolition and burning of Muslim homes and shops twice as much, and all of this is happening under the hearing and sight of the Indian government. Rather, it was directly sponsored, and the demolition of the historic Babri Mosque is only a living proof of those tragedies, even though this mosque has not held prayers in it to please the feelings of Hindus since 1948 AD when Pakistan separated from India.

And what is the most fierce attack on Muslims in India led by the pillars of the government is represented in the attempt to turn the scales among Muslims by consolidating the rules of Hindu civilization instead of their Islamic identity, and replacing their ancient Islamic beliefs with Hindu ones, through an organized campaign behind which the institutions of the Indian state stand as they stand Next to it are extremist Hindu organizations.

As for the Indian states claim that it is secular in its constitution, it is nothing but a shining appearance of their state. Rather, it is a protector of the Hindu religion, and the evidence for that is the following:

First: Muslims constitute a large percentage in India. In some statistics, their number reaches more than a quarter of India's population (), but they hide this number from the world.

Second: The division of government jobs in India is unfair. Muslims, despite the fact that they are, according to government statistics, more than 15%, can only find jobs for a small percentage that does not exceed 2% ().

Third: The State of India is trying to promote the Hindi language on its occasion, although this language is not for the majority, and this is only for its Hinduism.

Fourth: In education: the Indian state is forced to study some subjects that are purely Hindu, and it has also changed its curricula to become more extremist Hindu, such as studying Hindu Pranat books instead of history and geography ()..

Dr. Alif Al-Din Al-Turabi says: I graduated from these schools and I do not know the difference between the deities of the Hindus and God, the Blessed and Exalted. So the preachers worked hard until the number of Islamic educational schools and colleges reached 1200 primary, secondary and college schools. India

then decided to flood the country with corruption, indecency and pornography, and separated The present generation has moved away from its past, so they spread pornography and moral corruption in institutes, colleges and universities, fought the veil, permitted alcohol, established cinemas and nightclubs, encouraged marriage between Muslims and Hindus, changed the educational curriculum in government schools, stopped teaching the Quran and Hadith, introduced Hindi as a compulsory language, and encouraged Hindus to settle in Kashmir in order to change the composition of the population. The Kashmiri people still insist on preserving their Islamic identity.

Fifth: Changing some historical facts, for example: that the Aryans are the original inhabitants of India, that the Hindus were ruling the entire world, that the Hindus were the ones who developed all the sciences.

Sixth: Changing some religious facts: For example: God is a Sanskrit name for the goddess, Muhammad, a Sanskrit name, meaning: Happy, Quraish, originating from Kuru, and he is the owner of Mahabharat, two Muslims that are not found in the Quran, from English: Misael, meaning: cannons/shells, And so ().

Seventh: The alliance between the Indian government and the Israeli Jewish government, as it has been proven with certainty that there is an alliance between the Indian government and the Jewish-Israeli-Zionist government to eliminate Muslims in general and the Pakistani nuclear arsenal in particular.

Eighth: The government's participation in some massacres of Muslims in many states of India, and the following is a quick reference to some of them:

Kashmir issue:

Kashmir is an old wound from the hot wounds that afflicted the weak body of the Islamic nation in this era that witnesses Muslimscalamities, tragedies, the collapse of nations, and the enemiesstruggle against them from all sides.

The Kashmir issue began before the Palestinian issue. The Jews occupied Palestine in 1948, while Kashmir was occupied by Hindus in 1947. After dividing the Indian subcontinent into two states, India and Pakistan, the partition plan was completed in four hours and approved by the British Cabinet in five minutes, and the partition required that each emirate join India or Pakistan according to the desire of the masses in each emirate and according to the religious majority so that the majority would join The Muslim majority went to Pakistan and the Hindu majority to India, but three emirates did not take a decision on them: Hyderabad, Gona Gad, and Kashmir To India, and just like it happened in Hyderabad, and it was annexed to India as well, Kashmir remained and was on the contrary, its ruler was Hindu and the people were Muslims, so the issue arose since that time, the

Indian forces entered and occupied a third of the Kashmiri lands and killed nearly two hundred thousand Muslims, and Pakistan seized the rest. Then there were three wars between India and Pakistan, and the fourth was at the door and the drums were banging.

The first war broke out in October 1947 and lasted until January 1949, when the Security Council, at the request of India, issued a resolution demanding a cease-fire for both sides, but India continued its occupation of Kashmir, so the second war broke out in 1965, which ended with the defeat of the Pakistani army for the second time. The third war was in December 1971 AD, after which India split Pakistan into two countries: Pakistan and Bangladesh.

With this disintegration, Pakistan turned into an unenviable country, while India turned into the unrivaled country in South Asia as a huge military and human power.

The Kashmir issue began in 1947, and this year marks the beginning of the bloody conflict in both Palestine and Kashmir. The English played both roles well, which is summed up in handing over Palestine to the Jews and handing over India to the Hindus. The United Nations resolution stipulating the right of the Kashmiri people to self-determination was issued in 1949, and this resolution is still ink on paper, and even ignored by the major players, because its goal is not to restore rights to the Muslim people in Kashmir, but to absorb peoples anger and give them false hope of obtaining on rights.

India, after occupying a third of Kashmir, tried to numb the Kashmiri people and break their resistance by giving the territory of Kashmir autonomy. Successive Indian governments reduced the features of self-government until the title of Prime Minister was abolished, and the head of the territorial government was called the title of Chief Minister, like other Indian states.

And then the Hindu massacres began against our brothers in Kashmir, so the Hindus practiced violence and persecution to prevent the Muslim people from demanding their self-determination in accordance with the United Nations resolution issued on January 5, 1949 CE, that decision that was behind the Indian government itself. Hindu brutality has reached its climax since 1990 when the Hindu Parliament issued a resolution allowing the occupation forces in the state, which number more than seven hundred thousand soldiers, which represents the highest percentage of military presence in any region in the world, as the number of Hindu occupation soldiers in the state is 1: 7 for To the population with the process of eradicating Muslims and killing them randomly, throwing them into prisons, inspection centers, torture, slaughtering their children, burning their youth

alive, desecrating their honor, looting their money, burning their homes, homes and farms until the people there lived under terrorism, military rule and the camp system. During this period, the huge sacrifices to achieve his lofty goal, as the number of martyrs reached more than seventy thousand martyrs and the number of wounded more than eighty thousand wounded, and the number of detainees reached more than seventy thousand detainees, along with tens of thousands of homes, shops, mosques and schools that were destroyed and burned, and thousands of Muslim women who were raped by Hindu soldiers. The number of families afflicted by the loss of their families reached about half a million families. The situation is getting worse day by day, and the news brings us daily news of arrests, assassinations and raids, martyrs are falling one after another, and the Islamic world is silent and does nothing, and has not uttered an effective word about this bleeding wound. As for the free world, it seems as if the cries of women, children and the elderly did not reach his ears and will never reach him, because he made of nuclear India, which guards East Asia from the Islamic tide, a military giant and a police hero whose mission is to discipline the Islamic countries in the region.

One of the images of tragedies is what the Indian forces do of raiding homes and homes in search of Mujahideen and weapons, but the first thing they ask about or search for is copies of the Holy Quran. He would die as a martyr, and there were countless incidents of this kind. The raiding forces also tie up the men in the house, the men on one side, and the women and girls on the other, then they search the house, and after they are done, they attack the honor of the girls in front of their relatives' hearing and sight, and the neighbors hear cries of distress, screaming and wailing.

Indian secret special forces continue to attack young men and children in the streets, as two of these forces attack a young man walking in the street without any fault, and each one of them grabs him by the hand, then they break his arms and proceed without anyone opposing them.

In the women's demonstration that was held recently to protest this situation, the Indian commandos kidnapped and assaulted 3,500 Muslim girls, without knowing their fate until now.

In one of the massacres, the Indian forces set the buildings on fire, and when some passers-by escaped and climbed into the existing cars, the Indian forces greeted them with a hail of bullets, and the Indian soldiers were chanting while shooting, "This is your freedom." Government militia also attacked the buildings of the Islamic College and set its internal buildings on fire, which resulted in the

destruction of students' property, including a 400-year-old manuscript Qur'an, in addition to other valuable manuscripts.

The Indian forces were also given the green light to shoot everyone between 16-30 years old.

India also refused the entry of international bodies and human rights committees to Kashmir. Despite the requests made by the Amnesty International, the International Red Cross and the human rights committees to enter occupied Kashmir and witness the conditions of the people living there, the Indian authorities refused to respond to any request from this, and one of the committees attacked Indian human rights. The origin of Indian practices in Kashmir, and could not remain silent when she saw the massacres and violations of human rights.

Kashmir also received a media blackout that has not been witnessed except in countries similar to India in its treatment and brutality, as the Indian authorities imposed a severe ban on the entry of journalists, except for some who are less than a few, and also practiced a policy of preventing the entry of non-Indian newspapers to Kashmir, within the framework of the media blackout policy.

Hardly a day passes without India ferociously violating the rights of Muslims in that steadfast country, without being subjected to any international pressure, even by placing it on the list of terrorism. Pakistan has repeatedly stated the consequences of putting it on the terrorist list if it continues to support the Mujahideen from the people of Kashmir.

The situation in Kashmir is very dangerous, and the Hindus have become more arbitrary, arrogant, arrogant, fearful and intolerant, and threaten to wage war against Muslims in general everywhere ().

This is the biggest evidence of the Indian government's terrorism and intolerance against Muslims.

Gujarat case:

Among the latest evidence of the Indian governments involvement in the massacres of Muslims is its participation in the Gujarat massacres () in Ahmedabad, where thousands of Muslims were killed, tens of thousands of women were violated, and millions were displaced. The following is a statement of that:

Hindus have killed more than ten thousand Muslims in Gujarat since February 28, 2002. The massacre was well organized, with burning, dismemberment, rape, and murder taking place in a pattern resulting from training.

Each mob consisted of a few thousand Hindus, and these groups attacked

several neighborhoods in Gujarat simultaneously. The burned bodies of Muslims and the bodies of those who were seriously injured indicate that Hindus were burning Muslims alive in a deliberate manner. Many eyewitnesses reported that groups of Hindus raped Muslim women and girls and then burned them alive or cut their bodies to hide evidence. They even cut the stomachs of pregnant Muslim women and took out the children and killed them in front of their mothers, then finished off the mothers. The attacks were not spontaneous, the masses were meticulously prepared in advance to inflict maximum destruction upon the Muslims.

Hindus were provided with gas cylinders, swords, and agricultural implements in order to kill Muslims. They were also provided with official information and lists of Muslim property, which enabled them to destroy Muslim property without compromising Hindu property.

The destruction was so extensive that more than a hundred thousand Muslims became homeless, many of them sleeping in the open between the graves. It became clear that the vast and well-organized massacres of Muslims, which were not confronted by the security forces, would not have taken place without the government's involvement in them. Smita Narula, a senior researcher at Human Rights Watch, said on April 30: What happened in Gujarat was not a spontaneous movement, it was a well-planned attack against Muslims...the attacks were pre-planned and arranged with the participation of the police and state officials in them. widely. In fact, the massive massacre of Muslims was deliberately orchestrated by the Vajpayee government.

These are the actions of the Hindu state, and these actions are in the nature of the Hindu state in the past as well as in the present. This is the Hindu state that oppressed its Muslim citizens for more than fifty years. It is she who massacred the Muslims in Kashmir. It has also suppressed non-Muslim minorities such as Sikhs and Christians. And it is this that oppresses many Hindus themselves after unjustly categorizing them as the lower class. It is not satisfied with inflicting harm on those within its borders, but it also aligns itself with the enemies of Muslims abroad, like its alliance with (Israel). And God Almighty has informed us of the severity of the polytheists' hostility towards the believers by saying: You will find the people most hostile to those who believe are the Jews and those who practice idolatry (Al-Maidah: 82).

This is with regard to the Hindu state. As for us Muslims, we are also held accountable because we allow the Hindu state to strike Muslims again and again without responding to it. The matter that the cowardly Hindu state covets to shed

the blood of Muslims whenever it sees that it is in its interest. Even worse, we are securing trade for the Hindu state to benefit from the wealth of Muslims at a time when we must impose sanctions on it.

The second requirement: fanatical and extremist organizations in present-day India

There are many Hindu terrorist organizations in India, which can be classified into the following ():

educational organizations.

social organizations.

legal organizations.

Agrarian class organizations.

working class organizations.

Women's organizations.

military organizations.

These organizations are organized under many sub-organizations, and because it is difficult to mention the work of all these organizations, I limit myself to the well-known organizations abroad, which are:

RSS Organization:

The RSS / Rashti Chipak Sheng (State Servant Organisation), established September 1925, which coincides with the Hindu month 10 Ashvin (), was completed in 1926 (AD).

It was tyrannical and tyrannical and overwhelmed and took over the entire authorities of India after seventy-seven years of its establishment, they kill hundreds, and sometimes thousands of Muslims, every day, and often no one dares to pray over these dead for fear of their oppression and tyranny.

RSS Doctrines:

Worship the land of India, which is their only deity.

India is for Hindus, only Hindus remain.

Building the Greater India State includes a large amount of land, starting with the entire Indian subcontinent, and ending to the Nile, passing through the Gulf states ().

Some quotes from RSS leaders:

Their first leader, Dr. Hedgwar says: If you say: There must be a union between a Muslim and a Hindu, then you make Muslims arrogant, and they find status with these words; The Muslims are not merely the enemies of this state, in

fact they are not from this state, but rather they are foreigners .

One of their great leaders, Guluwalker, says: Either Muslims should adopt the cultures, disciplines, and languages of Hindus, and respect Hindu sects and personalities, or they should be in this country as those who do not have any rights and claim nothing, they must be ruled by Hindus .

And their current president, S Chunderson, says : Muslims must make their Islam Indian .

Soon there will be a new war Mahabharat between the protectors of the Hindu state and its opponents .

And one of their leaders says: Muslims have become fond of evil, the Congress party has become on the side of Muslims, and for this we must fight against Muslims and against the government, and for this reason RSS does everything that works in this field, and perhaps RSS needs to take arms in The end of it is .

Damud Saurker, one of their great leaders, says: The Italians loved comfort, but Mussolini made them love war, and thus we make the Hindus love war under the banner of the RSS, led by Dr. Hedgwar .

He says (12/7/1949 CE): The majority must have power, as is the case in Germany, and Muslims in India sympathize with Muslims abroad, and their situation must be like the Jews in Germany .

Sambur Nanand, Indian Minister of Education for the Northern State, says: Anyone who wants to promote the Islamic religion in schools says: In fact, it harms the Hindu religion, and we have to eliminate Islam in India, so that we can be one of the prosperous countries .

And one of their great leaders, without sarcasm , says (22/6/2001 AD): Since the Indian army has become weak; All Hindus must be armed, and they must have military education in order to fight in independent battles .

The head of the Bish Hindu Prishd VHP (Hindu World Organization) Ashok Shenghel says (27/06/2001 AD): And this time is not far when the Hindus are the most powerful forces in the world, and the world is under their control, and this is being worked hard .

President L. K. Advani (15/6/2001 CE) says: The incident of demolishing the Babri Mosque is one of my favorite days, even though this mosque was not reached by birds even before this one, yet the volunteer Hindus entered this mosque, and they did not They are satisfied with entering, but rather by worshiping the Hindu gods in it. We have a share in sabotaging the Babri Mosque and building the Hindu temple there .

Bjrang Dil says (15/6/2001 AD): We started with armed education for fifty thousand young fighters, and for this we changed the presidency of Utra Pradesh to the Armed Education Center, here he teaches all kinds of education in self-defense and armed defence.

Akhil Bharti Pratinidhi , one of the RSS affiliates, says: The Muslims, who number in India have reached one hundred and twenty million, must understand that they must be at the mercy and generosity of the Hindus, and nothing can save them unless they are under the requirements of the Hindus .

Former Prime Minister Atal Bihari Bajpai says: I will remain a member of RSS, whether or not I remain in the Presidency of India .

These are some of the sayings of their leaders, and they do more than they say, and they have killed millions of Muslims, displaced millions from their homes, and violated the honor of millions.

From RSS atrocities:

In 1969, 460 Muslims were killed in Ahmedabad.

Hundreds of Muslims were killed in Maharashtra in 1970.

Hundreds of Muslims were killed in Tilgri in 1971 AD.

were also killed in Jamshidpur , Bihar , in the year 1979 AD.

In general, from 1954 to 1985 AD, they attacked Muslims 8,449 times, killed 7,229 Muslims, and wounded 22,147 Muslims, according to the report submitted by the relevant committee by the Government of India.

RSS goals:

Eliminate all sects and religions except Hinduism.

Military education is a must for all RSS members.

Elimination of all who violate the Hindus.

Predominance of Hinduism, Hinduism and Indians.

3000 three thousand mosques demolished.

Close 25,000 twenty five thousand Islamic schools.

Establishing 18,000 Hindu schools for RSS business, appointing them to government positions, and has so far appointed 5,000 to government departments.

Breeding 20.000.000 Professor trains followers with weapons.

Eliminate Pakistan, Bangladesh, Nepal and Bhutan and merge them with India.

The establishment of a major global Hindu state that starts from Afghanistan to Singapore and Indonesia, and to the Nile, and includes the Saudi state, and the capture of Mecca, on the pretext that the Kaaba was the house of idols, and Manat was part of the Sumanat temple, and some of them say: The Kaaba was the house

of the idol of Shiva, And that the Black Stone is the remains of Shiva Langa, and such lies ().

This, and this organization has achieved some of its goals so far, as they destroyed 2000 thousand mosques, of the ancient Indian mosques.

RSS Feeds:

RSS takes various methods in order to reach its specific goal, including:

Encouraging the daughters of Muslims to obscenity and abomination.

Opening the doors of liquor, adultery, prostitution and nudity around the Muslim population.

Friendship of the sons of Hindus with the daughters of Muslims, and the violation of their honor.

Encouraging Hindu merchants to weaken Muslim merchants.

The agitation of the army and the soldiers against the Muslims, and their upbringing on it.

The armed elements of the RSS campaign against Muslims suddenly, and no mercy even on friends and acquaintances among them.

The students were directed to learn Sanskrit, and kept them away from Urdu and Arabic.

Diya Bharti The Curriculum Committee must set its curriculum so that they are raised on the intolerance of the Hindu race, and the hatred of Muslims.

Intimidating the Hindus that the number of Muslims is increasing, and the number of Hindus is decreasing.

The division of some firearms between Hindus, hand and light weapons.

Strengthen the bonds of the Hindu working classes to help RSS, against Muslims when they need it.

Idols are erected everywhere, in front of mosques, in cemeteries, in places of fun and games, and in shops, so that there is no place left free of idols.

Dedicating the work of medicine to the dissemination of Hindu ideas among the sick and the afflicted.

Selling expired medicines to Muslims.

immunizing Muslim children with sterile and genetically modified vaccines; to become barren.

Using RSS-trained workers to sell harmful things in front of Muslim schools.

Accusing Muslims of betraying the homeland, and handing them over to the concerned authorities.

The complete intersection of all the news and publications that demand to give Muslims their rights.

Entry of RSS members into sensitive positions in the government.
Oversight and inspection of Islamic organizations.
Consolidation of Hindu cultures of Om, Sri, Ram and others in the minds of Muslim children.
Selling drugs to Muslims.
Not to employ Muslim children whose names have no Hindu influence.
Expanding the circle of Hindu films to overcome Muslims culturally.
Getting the purposes of pressure, intimidation and warning.
Increasing the number of Hindus in Arab countries to spread Hindu cultures among them ().

RSS Claims From Muslims:

RSS calls on Muslims:

To declare their innocence of Muslims who conquered India in the Middle Ages.
To ask forgiveness for the actions of Muslim rulers in India.
To assimilate Hinduism into their cultures and respect Hindu personalities.
To leave divorce and polygamy and wives.
To refrain from slaughtering cows.
To build for them some temples in the places where it is said that there were Hindu temples, from Kashi , Ayodhya, and Mathura, and hand them over to the Hindus.
That Muslims do not demand any right from the government from time to time ().

Military education of RSS personnel:

In general, their numbers reached 2.7 million Hindu volunteers, and they have more than 25,000 branches, and 2500 official sums are spent behind them, 10 million Indian rupees annually, according to what was stated in the English newspaper, The Indian Express , on 20/12/1992 AD ().

However, the organization is not satisfied with this large number only, but has begun to train its members militarily, and they have more than a thousand camps all over India, for example, 45,301 young people received military education in their camps in the year 2001 AD, in some statistics the number of individuals trained in these camps reached 2806071 people.

Special Education by RSS:

The RSS organization has private schools, other than the public schools in which they study. In some statistics, they have 14,000 educational departments, in which 80,000 professors specialized in extremist organizations study, and more

than 1,800,000 Hindu students have graduated from them so far ().

Muslim boycott by RSS and its forms:

They made frank announcements and unjust slurs in many places in India, with the intention of boycotting Muslims from all sides. They said:

From now on we do not buy from the Muslim shop.

I do not sell anything to Muslims from my shop.

We do not use any of their hotels.

I only ride on Hindu cars.

From needle to gold I only buy from a Hindu shop.

I do not work in Muslim offices, nor do I rent our homes to them.

I do not allow them to rent any house to live in the aspects of our societies.

I only vote Hindu, and he preserves the Hindu religion.

I do not learn from any Muslim professor, whatever the circumstances.

These are some of what they chant strife in their boycott of Muslims.

RSS affiliate organizations:

RSS 53 has fifty-three sub-organizations affiliated with it, all of which are terrorist fanatics, working against Muslims ().

Vida Bharti:

It was established in 1952 AD, and it educates children on Hindu culture and hatred of Muslims, and these schools have become official primary schools in some states of India, and it is said that the number of these schools is more than 10,000 (), and the number of students is 1.2 million, and the number of professors is 40,000, and their professors They must be members of the RSS ().

Shiva Sina Organization: (Shiva Soldiers Organization):

This organization is originally from Bombay, its boss: Pal Tehkere , and it is a fanatical organization in the true sense of the word, someone says: Any mosque in India, if you dig under it, you will find a Hindu temple. They participated heavily in the demolition of the Babri Mosque in the year 1992 AD, and they also killed Muslims and shed their blood in Bombay in the year 1993 AD. After this general killing , he declared in a press interview that this general killing is an act of which every Hindu is proud. He praised his party, Shiva Sina, after the demolition of the Babri Mosque, and said: This day is the happiest day of my life ().

And they strongly dislike all the characteristics and advantages of Muslims, as

they hate the green color, the minarets of the mosque, the veil and the beard .

And their power increased in Bombay and Maharashtra to a point where no government could seize them and stand before them in carrying out their purposes.

Bjrnng Dil Organization:

This organization was founded along the lines of Shiva Shena in Uttar Pradesh, to protect Hindu rights, as a part of the Hindu World Organization, VHP , but later it became independent and became more fierce and unjust to Muslims, and they specialize in causing riots in areas inhabited by Muslims, and they have a branch Women, called Dargah Bahini , (Durga Party), and they work to mislead Muslim women ().

One of the leaders of Bjrnk Del says : I believe in force only against these Muslims .

He says: If we are prevented from building temples in places of mosques, then we need to use force

And they were not satisfied with talking, but participated in the demolition of the Babri Mosque (6/12/1992 AD) with all force and ferocity.

He says: If Muslims want to live in India; They must respect the cows, and not think against Mother Earth.

Another says: Only a fanatical Hindu will remain in India ().

This, and they participated in the demolition of the Babri Mosque with other Hindu extremist organizations.

VHP : VHP

This organization was established in 1964 AD at the behest of the RSS, they first started against the Christians, then in the year 1980 AD, they made their determination against the non-Hindu in general, as they wrote in the banners All Non Hindu are Aliens . That is, everyone who is not a Hindu is a foreigner.

This organization strongly resisted Muslims in the year 1981 AD when a number of untouchable Hindus converted to Islam (), and it is still practicing brutal campaigns against Muslims, and they participated in the fierce demolition of the Babri Mosque, along with their other brothers, BJV, Bjrnng Dil, and RSS ().

This organization has branches all over the world. In Europe, they have 800 branches. In August 1992, a conference of this Hindu group residing in Europe was held in Frankfurt, in which they declared: Every Hindu is a member of our group automatically, and does not need to be registered as a member of our group.

They also have branches in America, and other places in the world. Members

of this organization receive millions and millions of money from abroad ().

BJP : _

This organization was established in the year 1965 AD as a political wing of the RSS organization, and among the most important figures of this organization were Atal Bihari Bhagbai , Lke Adbani , Din Diyal Upaddai , which made them close to all Hindus by participating in all kinds of Religious activities are for a political purpose, and they have more than 600 political branches spread all over India.

These organizations are still practicing brutal terrorist acts against Muslims, and they are publicly burning and tearing the Qur'an, and international magazines have published pictures of these facts and events.

The fourth topic: Modern Hinduism and its advocacy activities

Modern Hinduism includes many currents, there are fanatic currents and we have already mentioned, and there are currents that follow the old method with its call to its religion, and there are yogic and non-yogic atheistic currents that call for its approach, and the following is the totality of these groups that call for the Hindu religion or some of its beliefs.

First Requirement: The Ram Krishna Mission (Ram Krishna Mission)

This mission which preaches the virtues of Hinduism, they believe, belongs to a person named Ram Krishna, and his righteous disciple Vivekanand.

As for Ram Krishna (1843-1886 AD), whose real name is Ghaday Chitarji , he belongs to a poor Brahmin family from Bengal . capital of West Bengal from India), and he filled this position ten years before he made a living as a beggar monk.

And he had a great ability to come up with proverbs and tales in order to make people understand the truth of the faith, which was desired by the common people of the people of India.

As for the prominent disciple among the students of Ram Krishna, he is Swami Vivekanand (1863-1902 AD), whose real name is Narendra Dutt . He was born in Kolkata from a distinguished family belonging to the Kheshtar caste. He was seventeen years old when in 1880 he first met Ram Krishna .

He did not, however, accept at once to submit to his influence; Because his rational thought shaped by his reading of the writings of Westerners(), and some members of the Brahman Samaj(), kept a critical attitude towards the mystical

piety of Ram Krishna, nevertheless Ram Krishna gradually exercised increasing authority over him, especially starting from the period in which he was exposed to material difficulties, when Vivekanand's father died in 1884, leaving his business in disarray and his family in total bankruptcy. Narendra had to negotiate with creditors and take care of his mother and brothers. After that he calmed down and came to understand Ram Krishna's piety, and his spiritual development also ended with states of conscience he was exposed to in the company of his teacher.

After the death of his teacher, Narendra lived a vagrant life for some years, during which he roamed the greater part of India, and when he learned that he would be held in Chicago in 1893 AD on the occasion of the International Exhibition of an International Conference of Religions, he decided to participate in it, and when he embarked on this journey, he set himself a double goal: He wanted on the one hand. To spread in the world the message of Hinduism, which claims that it has sublime knowledge, and that India is its guardian, and on the other hand, he hoped to collect from the rich countries in America and Europe the necessary material assistance to alleviate the misery that he witnessed during his wanderings in India, and he adopted for himself The name Vivekanand the moment he traveled to America.

At the conference held in September of the year 1893 CE, he extended in a speech of traces of enthusiasm Ram Krishnas idea that true piety is present in all religions and that it is superior to all beliefs, and after the conference he resided for more than three years in America and Europe to spread the Vedantic doctrine*, and works The social aspects that he was familiar with on both continents drew admiration from him, but he did not penetrate much into Western thought.

In January 1897, Vivekanand returned to India, and during that same year in May he and other students of Ram Krishna established the Ram Krishna Mission , which set its goal to spread the ideas of the teacher in India, and all over the world, and to work On the rise of India, and to organize social assistance for the benefit of the poor and needy.

Since he was faithful to the thought of his teacher; Vivekanand put forward the principle that every religion should be judged by the deeds it reveals, and dared to say that the best form of religion is to see Shiva (here meant God) in all people, especially the poor, and that only the one who does this worships God. Who put himself at the service of all beings in order to help them.

He was deeply convinced that the true Vedic religion was in complete agreement with the religion to which he preached, and he relied on the Bhagavad Gita , which he interpreted freely and boldly in the direction of the supreme moral

truth he had reached to teach that the soul reaches mystical union with Brahman either through action. Which accords with duty and love (KARMA YOGA), or by knowledge and spiritual focus (RAYA YOGA , JANANA YOGA , or GIAN YOGA).

And between June 1899 and December 1900, and despite his tiredness and his health, plagued by diabetes, he embarked on a second trip to Europe and America, from which he returned, finding Western civilization less worthy of praise and admiration than what he had seen the previous time, and he could not understand that He had placed her in a higher place, and had become more convinced than ever that Europe and America had to learn much from India in spiritual matters, and on July 4, 1902, he died at the age of thirty-nine .

This mission has institutions, universities, colleges, institutes and charitable bodies, and it works strongly in calling for Hinduism, and the most important feature of this mission is that it has:

The principle of nonviolence* , where you work hard and effortlessly without causing problems.

Combining the past and the present in beliefs (the syncretistic view).

Lots of charitable work.

The most important of these charitable works are:
medical services.

educational services.

Women's Welfare Program.

Youth Welfare Program.

Works in villages and mountainous tribal areas (general agricultural, educational, medical works, etc.).

Religious and cultural works.

Rehabilitation and relief work.

Establishing feasts and parties on the holy days of the saints, and the Rishis ().

For the sake of these principles, it has found many branches all over the world ().

The second requirement: the Aurobindo Ghos

Aurobindo Ghosse was born in 1882 AD, and at first he was inclined to politics, until he played a role in the struggles that his compatriots fought a few years before the First World War in order to liberate India from English control, and in 1910 he withdrew from politics and has lived since then in self-imposed exile in Pondicherry , interested only in the renewal of Indian thought, he wanted to take his countrymen out of the temples and from the narrow horizons of

the traditional schools to take their hand in life, he used to say: The past should be sacred to us, but the future should be more sacred also , and the He was convinced that the thought of India was called to guide humanity towards its true destinies, and he placed his hope in a thought that combines the best of the thought of the East and the thought of the West, and he died in the year 1950 AD ().

qualities and new arrangements. He believed in the ultimate human being, as some Westerners () believe in Superman , and he used to say: The original intention is not to go to the forest, but rather what is meant is that Elevate your life to the great or ultimate human .

This thinker has many followers, and one of the most important works they provide is translating the books of Hinduism into international languages, where this thinker explained the books of the Vedas, and commented on the Gita, as well as the books of the Upanishads, and all his explanations were on a special method called spiritual yoga, and for this he had many Esoteric interpretations, and Hindus in general look at him and his works with admiration and acceptance ().

The third requirement: a Maharishi community

Introducing the group:

Maharishi is a Hindu bee who moved to America and Europe taking a modern dress of ideas that did not hide their original reality and she calls for priestly rituals of ascending (transcendental) meditation in order to attain spiritual happiness - as they claim -

There are indications that it is related to Freemasonry and Zionism, which seeks to destroy religious values and ideals and spread intellectual, ideological and moral chaos among people.

Founder:

Its founder is a Hindu yogi who rose to prominence in the sixties, his name is Maharishi - Mahesh - Yogi. He moved from India to live in America, spreading his ideas among lost youth who are looking for spiritual pleasure after being exhausted by the tumultuous material life.

- He remained in America for a period of (13) years, where he joined the ranks of his bee, and then left to spread his idea in Europe and in various countries of the world.

The beliefs of this group:

The members of this bee do not believe in God, and only know (Maharishi) as God and Master of the world.

- They do not believe in any of the religions, but they disbelieve in all beliefs and sects, and they do not know adherence to a creed except with the Maharishites that give them spiritual energy - as they claim - while they say: There is no God.. There is no religion.

They do not believe in anything in life after death, and they do not care to know their fate after death, because they stand at the limits of the pleasures of this worldly life.

Their reality is atheism, but they show people bright goals to be a curtain to hide that fact, for that is why they call for an alliance for (knowledge) or (the science of creative intelligence).

- The affiliate undergoes training on these upward meditations during four sessions spread over four days, and each session lasts for half an hour.

The person then proceeds to practice his meditations alone, provided that each session is not less than twenty minutes in the morning and the same in the evening every day and on a regular basis.

- They can do this collectively, and it can be done by workers in a factory, which helps them to overcome the burdens of work and helps them increase production.

They surround their meditations with an atmosphere of priestly rituals, which makes them attractive to Western youth who are steeped in material and who are looking for what satisfies their spiritual longings.

They go out into the streets, beat drums, and sing, without feeling such a thing as shame, shame, or values, and send their hair and beards.

Al-Maharishi replaced prophecy and revelation with his own reflections, and substituted the Lord for the psychological comfort that he finds, and thus they dropped from their consideration the meanings of prophecy, revelation and divinity.

- They unleash their young men and women to practice all kinds of abnormal and perverted sexual tendencies, as this - as they believe - brings them the highest level of happiness. Among them, the so-called Bankers and the so-called third sex were found.

They call their youth not to work, to drop out of studies, and to abandon attachment to a land or homeland, for they have nothing but the Maharishi creed, for it is work and it is study, and it is land and it is home.

Not obligating the soul to any restriction that prevents it from exercising its

natural animal impulses.

- They urge their youth to use drugs such as marijuana and opium so that their souls can go out of their minds and swim in a sea of illusory happiness.

They obligate their followers to blindly obey the Maharishi and submit only to him, since he is the only one who can do anything.

- They summarize their goals and areas of work with seven bright points that give their movement an atmosphere of the global humanitarian scientific spirit:

- 1 - Develop the potential of the individual.
- 2 - Improving government achievements.
- 3- Achieving the highest educational level.
- 4 - Getting rid of all the old problems of crime and evil, and every behavior that leads to human misery.
- 5 - Increasing the smart exploitation of the environment.
- 6 - Achieving the economic aspirations of the individual and society.
- 7- Achieving a spiritual goal for humanity.

The methods adopted to achieve these ideas are:

- 1- Opening universities in the countryside and cities.
- 2- Publishing studies on (the science of creative intelligence) and calling for their application at the individual, governmental, educational and social levels and in various environments.
- 3- Creating an international color television to broadcast the teachings from several centers in the world.

Their activities:

Its founder is Hindu, and he did not find a place for him in India to harass the Hindus for fear of attracting followers because of his policy of sexual openness.

- He moved to America and established a university in California, then moved to Europe and gained followers there, and moved with his movement to Africa to establish a ground for it in Salisburg, and his call reached the Arab Gulf and Egypt sowing followers here and there and moving on a huge financial wealth.

- They possess awesome material capabilities that call to question and wonder, and refer to the Zionist and Masonic hands that stand behind them, taking advantage of their destruction of the morals and values of nations.

- In 1971, their leader established a large university in California, which he called the Al-Maharish International University, and he says that he did so after feeling the acceptance of his doctrine in more than 600 colleges and universities around the world.

- He created a new science - the science of consciousness, the science of

creative intelligence - and trained 2,000 professors in this science (1972) [their number is now 40,000].

- In 1974, the establishment of the World Government of the Age of Emergence was announced, headed by Maharishi Mahesh Yogi, headquartered in Switzerland. This country also has a constitution, ministers, followers, great wealth and investments in various parts of the world.

- In December 1987, they claimed that their Maharishi government had sent a delegation of (400) governors to Israel to hold a session there for three hundred men in order to make the people more social and less strident and tense.

- 1987 is considered the year of peace for them, as they have declared that no nation in the world will be conquered after that. In that year they called for a conference to be held in Salisburg to form a system of inviolability for any nation, and also established the Parliament of the Age of Emergence.

- Their books and publications are written with gold water, and they own the largest factories and real estate in Europe, and they bought the Montmore Tower Palace in Britain to establish their new capital there.

- They always consider their foundation a tax-exempt charitable foundation despite their outrageous wealth.

- Seven thousand experts serve with the Maharishi, and this Maharishi, who is already poor, buys dozens of luxurious palaces, so where does he get that?

Judaism has found in it the best way to spread dissolution and chaos among humans, so it adopted it and stood behind it, making money and the press for it and holding discussions for it to put forward its theory and advocate for it.

Some of them arrived in Dubai and held a meeting in the Hyatt Regency Hotel in which they openly claim their sect. Those four people who came to it on a tourist visa were arrested and then deported from the country.

Some of them arrived in Kuwait and applied for a license as a non-commercial charitable institution. They published more than one article in the Kuwaiti press, and Kuwaiti TV broadcasted some interviews for them before their true goals became clear.

- They organized a course for the employees of the Ministry of Communications in Kuwait at the Hilton Hotel. During the course they invited the employees to review their ideological and intellectual inheritances.

Maharishi was expelled from Germany after he had a bad effect on the youth.

- Laying down a master plan for creating Heaven on Earth - as he claims - in order to rebuild the whole world, inside and out (1988 AD).

- Opened Ram Raj Global - Global Governance Through Natural Law

(1993).

- He is now establishing Maharishi Vedic Universities and Maharishi Ayur-Ved Universities all over the world to give the controlling knowledge of Natural Law to every individual and to stabilize life in harmony with Natural Law - Perfection in every profession - And to create a problem-free government based on Natural Law in every country - A government that has the power to Avoiding Problems (1993-1994). - As they think -

- He recently built his nest in Lebanon - Al-Farq wa Al-Nahl Al-Batiniya Center - and from here he spreads his myths through the Internet and other modern means.

This, and the Muslim World League in Mecca published a statement explaining the danger of this doctrine to Islam and Muslims, stressing its association with Freemasonry and Zionism ().

Besides these groups, Hindus have many other modern groups, including: Acharya Rajneesh Community:

Acharya Rajneesh was born in 1931 AD, in Madhya Pradesh, (Indian Central Region), and from his childhood he was a sharp critic, and he obtained a master's degree in 1957 AD, and claims to be grateful! He studied in some universities for many years, during which he toured the whole of India calling people to his spiritual knowledge!

He left teaching in 1966 AD, and established centers in the name of Jeon Jakarta Kinder Centers for Reviving Life, and his intention was to link the student and professor to obtain the knowledge that he claimed, as he aimed to publish his many books that he wrote as he believed, and the main center was in Bombay, then in 1970, Acharya Rajneesh himself moved to Bombay, and in that year he opened the door to monasticism, and began to enter the monastic wire in his headquarters, which he called Sri Rajneesh Ashram .

In 1981, he went to America, and established a monastery there, and if he stood for the sermon, he preached among people of all Indian sects, as if it were a moving library.

He had a special interest in Islam, until he said:

That Muhammad is a Messenger, meaning that he received revelation, and they do not call him Atar, nor do they call him God Incarnate , (the incarnation of the Lord), and they do not say that he is a conqueror, and they do not say that he is a Messiah. They say he is a prophet and a messenger . .

And he said in another place: Muhammad is the owner of the trumpet, but someone else blows it .

And he said in the Quran: The Quran is not found like it in Al-Hasan, and it is one of the great melodies .

And he said: Read the Quran, for perhaps some of its beauty will surround you .

And he has beautiful sayings in the Quran, prayer and other rituals in Islam.

Rajneesh wrote many books during his lifetime. He wrote 48 books in Urdu and 42 in English, and there are other books in other than these two languages.

He died in 1990 AD, and he has followers in India and outside India, especially his followers in the United States of America ().

Hare Krishna group:

The International Consortium for Krishna Consciousness (ISKCON) was established in 1965 upon the arrival of Hindu monk A. s. Bhakti Vedanta Swami, Prabhupada (d. 1977 AD), (AC BHAKTIVEDANTA SWAMI PRABHUPADA), to the West, this union became one of the most famous for the new religious movement that came from the East, and only bands of followers became a common sight in the streets as they danced their way And singing through many big cities, selling records and books or magazines Returning to the Lord, in their saffron (yellow-orange) robes, young men with shaven heads but a tuft of hair they believe that Krishna* will snatch her hairs when he rescues them when the world is liberated.

Escon gained additional popularity and financial support through the interest of some Westerners.

By singing a lot of the mantra* chief: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Ram, Hare Ram, Ram Ram Hare Hari, the followers were popularly known as Hare Krishna .

The religious basis of this group is the Bhagavad Gita, as interpreted by their teacher.

And many of the members in their early days came from the culture opposite another Western culture, and serious followers anyway when they entered the temple had to give up drugs and alcohol, could only eat specially purified vegetarian food, and lead a celibate life (except for having children through marriage) ().

Meher Baba's group.

It is a relatively loose movement (for the Pope's lovers), trying to follow the teachings of its Hindu teacher, Mihir Baba, who remained silent from (1925 AD) until his death (1969 AD), and Western followers are mainly - though not exclusively - present in the United States of America, and they They accept that

Baba was an incarnate deity (attar), and that the most direct path to self-realization is love and complete surrender to Mihir Baba ().

Chapter Seven: Invitation of Hindus to Islam (Means and methods)

There is no doubt that the success of the Islamic call and the extent of its impact on individuals and societies depends to a large extent on the good use of the means, methods or methods of preaching through which it is presented.

Therefore, the methods of the Quran in presenting its gifts varied greatly, including rational measurements, proverbs, various affirmations, encouragement, intimidation, and so on.

The Messenger of God, may God bless him and grant him peace, took great care in this aspect, so he used various means to convey his call, so he wrote letters, sent messengers, and held brigades of jihad. He moved to the Supreme Companion, except that Islam included the Arabian Peninsula and enabled him to spread after that throughout the world.

Thus the ancestor of this nation followed his approach in taking care of the means and methods of dawah, realizing the importance of this in the success of the dawah and its achievement of the desired goals ().

The first topic: The most important means of advocacy that can be directed to Hindus

And under it demands

The first requirement: the means of introducing Islam, its Prophet, and its book

This method can be discussed in the following points:

Introduction to Islam:

Islam to the unbeliever and the polytheist in a sound way, without

exaggeration or negligence . In Mecca for the duration of his stay there, and what a wonderful show! Where the infidel, whose nature is free from worldly desires and desires, is affected by his good, beautiful and captivating show.

An example of this is what we see in history that Jaafar bin Abi Talib offered Islam to the Negus, where Islam was presented to him without exaggeration and negligence, so the Negus started crying, and accepted Islam ().

Another example of this is the presentation of the great companion Abu Sufyan Sakhr bin Harb the Umayyad t, before his conversion to Heraclius, the great Roman, where he asked him about Islam and what he commands and what he forbids. Than to admit the truthfulness and correctness of Islam, and preach his remorse that if what Abu Sufyan said was true, he would own what is under his feet, his state, his kingdom and his might ().

The Hindus need someone who presents Islam to them with a sound offer, just as they need someone who shows them its merits and beauty; The right claimed acceptance of the healthy mushrooms.

But unfortunately, with the presence of great scholars and great preachers, none of the Muslims has done this noble work to this day, and Sheikh Dr. Zia Al-Rahman Al-Azami, may God preserve him, mentioned this thing in his valuable book (); Where he said: The Hindu writers have some excuse for their misunderstanding of Islam; Because the Muslims, despite their rule over India for eight centuries, did not turn to translating Islamic books into the Hindu language, but rather Sanskrit, which is one of the mothers of languages, and the books of the Hindus in it. As it is known to everyone, and then to the books of the Shiites; Because those who are famous in India for writing about Islam in foreign languages such as English and others, most of them are Shiites... It is still imperative for Muslims to write an encyclopedic book on Islam, relying on reliable sources, to be in the hands of non-Muslims in general and the authors among them in particular . .

There is no doubt that this is considered a great shortcoming and a

scientific and advocacy void of great importance, and Sheikh Al-Azami, may God preserve him, felt this great responsibility, as he authored an important book called The Dictionary of the Noble Quran in the Hindi language, in which he explained about 500 Islamic conventions in the light of what was mentioned in the Quran And the Sunnah, and this may be at the present time the only book since Muslims entered India to invite non-Muslims, and the author has finished preparing 80% of the scientific material, and it is now under publication. We ask God Almighty to guide him to what he loves and is pleased with.

Introducing the Prophet of Islam:

that is by calling to believe in the prophethood of Muhammad , peace be upon him , that the prophecy of Muhammad, peace be upon him , was and still is the basis for dialogues and debates that take place between Muslims and others. At a time when Muslim preachers seek to convince him of the truthfulness of his message and the correctness of his message, the stubborn ones seek to deny that and even raise suspicions about his person, peace be upon him , and his message.

Therefore, the scholars of the Ummah did not leave a small or a great one in his life , PBUH , but to write about it, and they left nothing of his words and actions except that they restricted him and distinguished his authenticity from the weak ones . , and a gift. And they were classified in his words and actions, so the hadith encyclopedias appeared, such as the Sahihs, the Sunan, the Musnads, the works, and other books of hadith .

This method is one of the most successful means of inviting the Hindus to Islam because the people of India are predominantly passionate. If they knew the biography of the Prophet of Islam, his honesty, trustworthiness, chastity, his supplication and patience for it, and his love of good for people, and equality between people in word and deed, the Hindus would not find a desire for Islam.

This method is followed by many Muslims in India, and they have two ways to do so:

First: Proof of his prophethood _p .

Second: Refuting the similarities raised by the Hindus about his person , _r , or his prophethood.

As for the first: the call to believe in him, _{PBUH} , by proving his prophethood , _{PBUH} :

This can be proven by the following:

First: By writing books about him, _p .

Second: By proving his prophethood from the core of the books of the Hindus, they wrote dozens of books from ancient times to today, among the most prominent of these scholars:

1) Sheikh Thana Allah al-Amratsari: where he wrote a book entitled: Muhammad Rashi , and he transmitted many texts from their books that prove the prophecy of Muhammad _{PBUH} and that he is the last of the prophets and messengers.

2) Sheikh Dr. Muhammad Zia al-Rahman al-Azami - may God preserve him - where his valuable book included studies in Judaism, Christianity and the religions of India, the good news of Muhammad received from the books of the Hindus, and excelled in its statement and explanation.

3) As mentioned by Sheikh Umm Akbar Al-Azami (may God protect him), where he wrote an extensive book in this field, he collected what was previously mentioned and added new additions to it with a detailed explanation.

Third: By explaining his moral and ethical miracles:

can be inferred from his proof of his prophethood , peace be upon him, by his moral and ethical qualities, from his biography and the evidence of his conditions. And you are of a great character(Al-Qalam: 4), such as asceticism in this world, knowledge, wisdom, eloquence, humility, mercy, dignity, and prestige until he reached the degree of perfection in all of that .

Fourth: Through his sensual miracles , _p .

They are very many, and scholars have been interested in citing

them on the authenticity of the prophethood of Muhammad, peace be upon him , and the truthfulness of his message. Among the most important of these miracles are the following:

A- The splitting of the moon: Where this miracle was mentioned in the Holy Book, God Almighty said: The Hour has drawn near, and the moon has been split asunder* and if they see a sign they will present it and say (Al-Qamar-2)

On the authority of Abdullah bin Masoud, may God bless him and grant him peace, he said: ((The moon was split in two during the time of the Messenger of God, may God bless him and grant him peace .

B - The water spring from between his fingers , p .: This miracle was repeated by him, p . many times. It is so:

What was narrated by Anas, he said: The Prophet , peace be upon him, brought a vessel while he was at Al-Zawra(), so he put his hand in the vessel and made the water spring from between his fingers, so the people performed ablution().

On the authority of Jaber bin Abdullah b. He said: People thirst on the day of Hudaibiyah, and the Prophet, peace and blessings be upon him, was standing in his hands, and he performed ablution, so the people gasped towards him and said: What is the matter with you? They said: We do not have water to perform ablution, and we only drink what is in front of your hands, so he put his hand in the bower, and made the water erupt between his fingers like eyes, so we drank and performed ablution...().

C - Among his miracles are the words of inanimate objects: one of the most prominent examples of this is the saying of Ibn Umar b: The Prophet, peace be upon him, was preaching to a trunk, and when he took the pulpit, he turned to him, so he opened the trunk, so he came to him and wiped his hand on it().

of food in front of him while it was being eaten, as those who were present among the companions heard that : ...and we used to hear the glorification of food while it was being eaten().

And handing over the stone to him, on the authority of Jaber bin

Samra, he said: The Messenger of God, may God bless him and grant him peace, said: I know of a stone in Mecca that used to greet me before I was sent. I know it now .

D - Among his most famous miracles is his telling him about some matters of the unseen, so they happen, as he told p. Examples of this, which were mentioned by some scholars of that era in their discussions with the Christians, are the following:

He told him about Fatima, because she was the first of his family to follow him. On the authority of Aisha, she said: The Prophet, may God bless him and grant him peace, called his daughter Fatimah in his complaint about which he was arrested. In his pain in which he died, so I cried, then he walked me and told me that I was the first of his family to follow him, so I laughed .

And telling him what God will open at the hands of his nation from the world and what they give from its flower, where he said: ... So be glad and hope for what pleases you, for by God I fear not poverty for you, but I fear for you that the world will be simplified for you as it was expanded for those before you, so they compete with it as they competed with it, and it will destroy you as it destroyed them. ().

And informing him of the demise of the king of Caesar, and the king of Khosrau, on the authority of Abu Hurairah, that he said: The Messenger of God, may God bless him and grant him peace, said: ((If Khosrau perishes, then there will be no Khosrau after him, and if Caesar perishes, there will be no Caesar after him, and by the One in whose hand the soul of Muhammad is, you will spend their treasures in the cause of Allah)) . .

And other things that cannot be counted. Where everything he told p. This is the clearest evidence of his prophethood.

E- Among the proofs of his prophethood is what Allah, Glorified and Exalted be He, showed at the hands of his Companions in his life, PBUH, and after his death (), including:

Their appearance and victory over their enemies despite their small number and the number of their enemies, and the honors that God

Almighty has done at the hands of some of them, and that is: A sign of the Messenger of God, may God bless him and grant him peace, is one of the greatest signs, and that is that if God Almighty honors one of them by breaking his custom, this indicates that he is the truth and that his religion Right.

Examples of the dignity of the Companions, may God be pleased with them, including:

What was narrated by Anas bin Malik, T And these two men are Usaid bin Hudair and Abbad bin Bishr - may God be pleased with them both - ().

Including: that Al-Bara bin Malik met an army of polytheists ...the polytheists were distressed among the Muslims. They said: O Bara, the Messenger of God, may God bless him and grant him peace, said: If you swore to God, he would bless you, so swear by your Lord, so he said: I swore to you, O Lord, for what you have granted us. Then they met on the arch of the mite, and they felt pain among the Muslims. They said: O Bara, I swear to your Lord. He said: I swore to you, O Lord, when you gave us their shoulders, and you joined me with Your Prophet, PBUH. So they gave their shoulders, and Al Baraa was killed as a martyr .

As for the second, which is: Refuting the similarities raised by the Hindus about his person, PBUH, or his prophethood:

There is no doubt that the resemblances raised by the Hindus about the Messenger of God, may God bless him and grant him peace, have the greatest effect in deterring many of the sons of their religion from believing in him and believing in his prophethood.

Many Indian scholars set out to respond to the Hindus who made the Messenger of God, may God bless him and grant him peace, and his prophethood a goal for them.

There are independent books in this section (), and there are other books included within the books of the Biography of the Prophet (), and they are many.

Introduction to the book of Islam (the Qur'an):

The Holy Quran is miraculous in every sense of the word. It is miraculous in its preservation and safety from distortion and alteration, and in its eloquence from the inability of the eloquent Arabs to produce the like of it, and from the way it was organized and strange style, and its telling about some of the unseen and it happened as he told, even from his reading, and his voice, and so on. The miraculousness.

Sheikh Muhammad Riyad Musa, may God preserve him, uses this method. I asked him about what attracts the Hindus to Islam the most, and he said: I do not bring anything from myself, but rather read the Quran to them, and look at the words of God Almighty: : 129). : (O Lord, your Lord was a virtue of villages until I send in her mother asola. The verses of God are clear (Al-Talaq: 11), and he said: A messenger from God recites purified scrolls (Al Bayenah: 2). B is the one I follow, as I read to them the Quranic verses and explain to them what God said about it, and after this I see their tears running down their cheeks, and then I offer them Islam ().

The Holy Quran alone is a great means of inviting non-Muslims to Islam, and many scholars have devised aspects of its rhetorical, linguistic, news, and scientific miracles to invite non-Muslims to Islam, and all of these aspects can be used to invite Hindus to Islam.

The second requirement: the means of writing books

There is no doubt that books are one of the most important means of dawah, ancient and modern, and one of the easiest to spread and the most profound. Through them, the sciences of the early pioneers were preserved, and the biography of scholars and preachers and their experiences were transmitted to us. Through it, it was possible to benefit from the efforts of its predecessors, even as if its owners were still alive; This is due to the survival of their ideas and their spread and influenced by many.

What confirms the importance of the means of books in calling to

God; That God Almighty revealed it to His Messengers, including the guidance of their nations and deliverance for them in this world and the hereafter.

In Islam, the Book of God Almighty and the books of the purified Sunnah since the sending of the Prophet, peace be upon him, until God inherits the earth and those on it are the first means of spreading Islam in terms of being the source of other Islamic sciences, and the basis of all advocacy works disciplined with their guidance, and carried out in the field of spreading Islam.

This method can be viewed from two sides:

First: Writing books that clarify the beliefs of Islam, and show the difference between the belief of Islam and the belief of other religions in important doctrinal issues, as an example:

It is necessary to differentiate between the belief of Muslims and the belief of the Hindus in monotheism, for monotheism among Muslims includes monotheism in the Essence, Attributes and Actions, while monotheism among the Hindus is nothing but a belief in the existence of one absolute, who has no attributes or actions. Islam is due to what they see of the good conception of deism among Muslims and the weakness and frailty of their perception.

Also, monotheism for Muslims includes the actions of the servants, for the Muslim worships only one god, and he does not see submission to a power other than God, and does not please anyone but God, and as for the Hindus, they worship countless gods, then they philosophize in reconciling these conflicting gods. They knew the correct conception of Islam in order to be convinced that the worship of the one God is acceptable rationally and instinctively, and that a servant can only be a single master and lord with his worship, not quarreling masters or multiple lords, as is the case of people in the world.

Also, the belief of the Last Day among Muslims is much simpler, clearer and clearer than the doctrine of reincarnation among the Hindus. For if the Hindus knew that his presence in this world is not an unforgivable sin, but rather it is a test and a test, so whoever does good will find his

reward with God, and whoever does evil is under the will of God, if He wills He will be punished with it, and if He wills He will be forgiven; With this belief, he is optimistic about the life of this world, and is not pessimistic, as is the case with those who believe in reincarnation.

Second: Writing books that explain the beliefs of the Hindus, and show their corruption, and Muslim scholars have used this method; It is so:

1 What Abu al-Rayhan al-Biruni did in his valuable book: Realizing Indias sayings that are acceptable in the mind or reprehensible; One of the advantages of the book is that it touches on some aspects of Hinduism and points out its weaknesses, and points out its absurdity.

2- What Sheikh Thana Allah al-Amratsari did: When he refuted the allegations and suspicions of the Aryans about Islam, he made a righteous call and a great jihad against these Aryans.

3- What Sheikh Obaidullah Al-Baili did: Where he wrote his valuable book: Tuhfat al-Hind, which included the beliefs of the people in belief in God, angels and messengers, books, and the Last Day, then he added that to an explanation of their worship and dealings, and compared all of that to what is found in Muslims, and showed the superiority of Muslims in all these matters.

The third requirement: the means of dialogue

The origin of this dialogue is as the Almighty said: Invite to the way of your Lord with wisdom and good preaching, and argue with them in the way they are. With him there is wisdom, and some of them need an exhortation, and there are those who need a good argument, and all of these principles have details.

Among the means of dialogue with wisdom in calling to God is what our honorable ancestors practiced with the Hindus from an ancient time when they went for trade to those lands, where their Islam was merely good dialogue, good treatment in word and deed, and honesty. History has recorded for us: that most of the Indian subcontinent Its people embraced Islam through dialogue with the

merchants of Yemen and the Arabian Peninsula who came to trade, but God made it possible for them to guide a large group of people.

Fourth requirement: messages

Messages from missionary mediums of particular importance; This is because it is directed mostly to prominent figures who have their status and influence in their societies, and many of their followers are affected by their influence.

It is one of the means used by the Prophet, may God bless him and grant him peace, to convey the dawah in his time to those who, peace and blessings be upon him, was not able to communicate with them personally, such as his messages to the kings of his time and other people of opinion and influence in their people. Anas bin Malik narrated that the Prophet, may God bless him and grant him peace, wrote to Khosrau and Caesar and to the Negus and to every mighty man calling them to God Almighty().

He can easily use this method with the Hindus, by writing to them letters calling to the religion of God, and to reflecting on what God Almighty has revealed to His Prophet, and there is no doubt that this method is the most successful means of calling to the religion of God Almighty if it is used well.

The second topic: Methods of inviting Hindus to Islam

The advocacy methods are the different forms of expression in which the dawah is performed and communicated.

These formulas change their forms and vary according to different considerations, some of them are directed to addressing the mind and establishing the argument, others are directed to emotion and arouse feeling, and some are dependent on the statement and technical and rhetorical methods. to otherwise.

The methods of the Quran in presenting its gifts varied between rational methods based on establishing argument and proof through sounding and division, or measurements, or rational arguments, or

others. To emotional methods that touch hearts and provoke feelings in souls through exhortation with intimidation and enticement and the like. To artistic rhetorical methods that depend on words and the method of casting them with artistic images, expressive similes, stories, repetition, oaths, and so on.

The methods of the Quran varied, except to take into account the conditions of the addressees; So that diversity is more likely to influence them according to the characteristics of each of them.

The Prophet, peace be upon him, was very interested in this aspect, so the methods of presenting his generous guidance varied between question and answer, report, exhortation, story, repetition, oath, proverb, and so on.

This diversity is intended to increase the ways of influencing those invited, taking into account their different conditions and circumstances. To be called to accept the right they have.

Since the advocacy methods vary greatly, and the views differ in their division and classification, I saw their division based on what they base their influence on into mental, emotional and artistic.

The first requirement: mental methods

What is meant by mental methods are those methods that address the mind and stimulate it by establishing arguments, proofs, and different persuasive evidence.

The mind is a blessing that God Almighty bestowed upon man and distinguished him from the rest of the creatures. The Almighty called him in his dear book to implement this mind and reflect on the verses and vows. In order for the believer by this contemplation to increase in faith, the denier will be guided to the truth or the argument is based on it.

It was among the manifestations of Islam's care for reason that the denier who does not use his reason to reach the truth is like cattle, rather he is more astray than them, as the Almighty said: Do you think that most of them hear or understand? And he made the mind the criterion

for commissioning, as the Prophet said: ((The pen has been lifted from three: from the sleeper until he wakes up, from the boy until he grows up, and from the idiot until he becomes sane)). He praised the Almighty for those who use their minds to contemplate and reflect on the verses, as in the Almightys saying: Thus We detail the verses for a people who reflect(Yunus: 24).

And since rational persuasion discredits the obstinate and the denier and binds them to the truth through the interruption of their argument and the nullification of their suspicion of arguments and proofs that cannot be denied, its use is more effective and has a deeper impact with the infidels who do not believe in the Quran and do not benefit from the command, prohibition, encouragement, intimidation, and the like.

The following are examples of the most prominent mental methods that can be used.

First: the method of sounding and dividing ().

Which is: a claim to limit the descriptions of the original in a specific sentence and to nullify everything except the retainer ().

It is possible to use this method with the Hindus by discussing with them the issue of the incarnation and descent of the Lord (Atar), by saying: that the incarnation is not free from the fact that God Almighty does not know the states of the servant except by direct descending, and this is impossible; Because he is omnipotent and knows all of them, or he cannot send a messenger to them, and he is not satisfied with sending his messenger from people to people, and this is also impossible; Because it necessitates his impotence, so what remains is that he does not descend, but rather sends his messengers to people to guide them.

It is also like this to respond to them in the issue of the Supreme Spirit, because they did not see it, nor did they see anything similar to it, and no honest informant told them about this, relying on his saying, so what remains is that this issue is a myth from its foundation.

Second: The method of measuring the first

Which is whatever its meaning in the branch is in addition to the meaning of the original(). Or it is what is cut in it by negating the difference, and it is called the clear analogy ().

This rational and logical method necessarily leads to the presentation of the argument of the debater more clearly than the presentation of the argument of the opponent; This leads the opponent - if he is free of whims - to be convinced of the argument's point of view and submit to it. The reason on which the opponent based his judgment is more clearly and more evident in the debater.

This method can be used with Hindus in many places, the most important of which are:

1) Forgiveness of sins and lack of reincarnation:

This is because if forgiveness is considered in man as one of the good qualities, then it must be in God one of the good qualities, and if forgiveness is proven, reincarnation is invalid.

2) Affirmation of the attributes of God Almighty:

He who has good qualities and is praised by people, and this is a fact recognized by Hindus as well; They love the owners of the highest attributes, and they believe in them with great belief, so affirming the good attributes of God is also considered praiseworthy in the first place.

3) That God did not create creation in vain:

The Hindus see that God has no purpose or goal in His creation, rather creation is like a game from God. We say to them: If seriousness and intention are better than playing and amusement in creatures, then God Almighty did not create this creation for fun or frivolity, it is more appropriate for it to be correct () .

Third: Equivalent Measurement Method

Which is what its meaning in the branch is equal to the meaning of the original, and it is called the hidden analogy ().

This rational method leaves the opponent in confusion and doubt about what he believes and discusses, so like the argument on which he builds his judgment, there is an objection to him. In that case, he is

required to make a compromise in the ruling between his saying and the saying of his discussion. There is no difference between the two arguments.

This method can be used with Hindus in many cases, including:

1) The issue of perpetuation of paradise:

It is as if it is said: If you say: He who has obtained Moksha obtains continual pleasure; The Muslims say that in Paradise a person will obtain permanent happiness, so why do you deny the Muslims the permanence of Paradise, and you prove its permanence in the case of Moksha and Nirvana?

2) The issue of jihad for the sake of God:

This is because the Vedas mention many texts inciting to fight the ancient peoples of India, for their worship Dhikr or their lack of offerings to them; The Noble Quran also commands jihad so that there is no persecution, for they are equal in judgment, so what prevents you from accepting the Quran?

3) The case of miracles:

For in the Vedas and Prana there are many texts that indicate that there are matters of paranormal habits, so what about you, Aryans, who deny the Quran the mention of paranormal customs in it? They are both in power.

Fourth: Measure the back

It is proving the opposite of the ruling in other than it because they differ in the reason for the ruling().

And it was said: It is to prove what is required by nullifying its opposite().

And this method can be used with the Hindus in the issue of guidance and misguidance, for they deny that guidance and misguidance are in the hands of God. There is no creator but Him and no creator but Him.

Fifth: The method of mental trials

The trials as a method of dawah is the request for arbitration of the mind free of passion in cases recognized for the manifestation of the truth and its determination.

It is through this mental method that the arguing presents the case in the abstract before his opponent; For the opponent to return to his reasoning in judgment, showing him the weakness of his position and the invalidity of his argument.

This method can be used to invite Hindus in some cases, including:

1) Denying divinity and worshiping idols and idols, as they are made of wood, stone, clay, etc., people of mind must restrain their minds from worshiping a god that they make with their own hands.

2) Proving that the attributes of their gods occur, and that they are not worthy of worship; If their gods are human, for example - according to their confession - calamities and calamities have passed on them and death and fear have occurred to them and so on, as is the case of Krishna and Ram among their greatest gods, so what mind judges them to worship from a state like this of weakness and humiliation?

Sixth: the style of the heart

It is for the template to show that what the inferred states indicates to him and not to him, or indicates to him and to him().

This method can be used with Hindus in places, including:

1) The inaccuracy of their sacred books, as they see in them their holiness, and in them are immoralities and abominations that the hearing informs the ears of.

2) Krishna not being a god; It was proven in their sacred books from his stories that he was affected by the supplication of some righteous people, and if he was a god, what happened would not have happened.

Seventh: The method of showing the contradiction of the opponent

This method is one of the most prominent mental methods that destroy the convictions of the opponent, and shake his confidence in his

beliefs and what he believes in and discusses, as it leads him to contradict some of his words others and fall into confusion and confusion. It is a method that requires the debater to take note of the subject of his opponent in which he is arguing in order to highlight the contradictions of his opponent.

This method can be used with Hindus in many cases, the most important of which are:

1) Being Brahman does not interfere with karma:

This is because the Hindus believe that Brahman (Parmatma) cannot change the course of Karma , so they contradict; They prove to him the full power, and then say that he does not change the course of Karma, then there is a clear contradiction in it.

2) Their books contradict the attributes of the gods, the attributes of Brahman, and how to obtain moksha:

and that; Their books on the mentioned issues contradict each other, and the attempt to coordinate between them is a miserable attempt by some Hindus, and it is not possible to combine the two extremes, nor between the impossible.

Eighth: The method of comparison

What is meant by comparison is: looking at two issues to highlight the differentiation between them.

This method, while showing the defects and shortcomings of the opponent, at the same time highlights the positive aspects of the debater in the issue raised between the two parties. The opponent's confidence in his convictions may be shaken, which may lead him to conviction, or at least to acknowledge and accept the right.

We can use this method with the Hindus, as they say that Brahma is the one who created, then they say that Brahma is the one who created, so what is correct? And they are in the issue of creation. If they compare what God Almighty has brought in the Quran that God is the Creator, and everything else is created, and that there are no intermediate creators between God and His servants, they would know that the truth

is what the Quran brought, and everything else must be false; Because the Creator does not need intermediate Creators; Because that contradicts the perfection of his ability to create him, and from here the invalidity of their belief in creation appears by comparison.

Ninth: The method of inference with the postulates of the opponent

This method depends on the debater using what his opponent accepts and accepts. To be his argument for what he wants to get. It depends on a logical and rational aspect represented in the opponent's inability to deny what he believes in and submit to him.

Through this method, the opponent cannot deny or challenge the evidence of the debater, for he has nothing but acceptance and conviction, as long as his whims do not prevent him and push him to stubbornness and evasion of the argument of the debater by interpretation or silence and abstaining from answering.

This method can be used with the Hindus in many matters, including: the issue of Paradise, as they agree that the Vedas contain mention of Paradise and supplications for its entry, and immortality in it. They have to say of heaven and its immortality, and the immortality of those in it, and they do not say of reincarnation, influenced by what came in their later books; As it is contrary to the doctrine of the Vedas explicitly.

The second requirement: emotional methods

Emotional methods are those methods that depend in their effect on addressing emotion and arousing feelings to urge or prevent something.

These methods are distinguished by the fact that they depend on the innate aspects of the human soul, which God has created in man and made him instill in him.

The feelings, motives and instincts of the human soul are equal in all people, regardless of their races and religions. Each has desire, dread, fear, hope, love of good, hatred of evil, and so on.

Therefore, the use of emotional methods expands to expand the foundations on which they depend and which all people share; These methods varied greatly, for example: encouragement in its various forms, intimidation in its various forms, exhortation, oath, praise, politeness, sarcasm, reprimand, etc., and to the extent that these methods are used well, the results will be achieved.

Emotional methods were among the most prominent methods of the Quran, as the Prophet, may God bless him and grant him peace, used many emotional methods, whether in calling the polytheists to faith, or urging the believers to increase in goodness.

He used to authorize his companions, may God be pleased with them, with exhortations, reminding them of what stirs their emotions and affects their souls by mentioning Paradise and what God has prepared in it of bliss for the righteous, and talking about Hell and the eternal torment in it for criminals, and so on. The effect of this appears directly on the Companions, represented in the love of good, hatred of evil, keeping away from it and increasing faith. An example of the emergence of the impact of this kind of methods on the believers and their influence on them is the hadith of Al-Irbad bin Sariyah, that he said: The Messenger of God, may God bless him and grant him peace, prayed to us one day, then came to us and gave us an eloquent sermon that made eyes shed tears and hearts were trembling...().

Here are some emotional tactics that can be used towards Hindus:

First, the method of enticement:

The desired method was one of the most prominent methods of apostles and peace in the invitation of their two days.).

And the invitation of the Noah peace be upon him by his desire to respond.

The desired method was one of the most prominent methods used by the Holy Quran. From your Lord a gift of reckoning(Al-Naba: 31-36).

And it benefits with the Hindus the methods of encouraging good, and that what they do in this worldly life of righteous deeds are not in

vain, and that Paradise is the abode of eternity, from which no one leaves, and they do not return to the life of this world, so they only have to work for the Hereafter, and for Paradise, there is no reincarnation Nor the repetition of birth, rather this is nothing but an illusion and a myth woven by their later scholars.

Second, the method of intimidation

Intimidation means intimidation. As a method of dawah, it means everything that frightens the invitee and warns him against not responding, rejecting the truth, or not being firm on it().

The intent of this intimidation is not to prove the weakness of the one who is called and to underestimate him, but rather that it is in his interest and his salvation.

And intimidation may be by what happens of worldly punishment, or by what God has prepared in the hereafter of torment, or it may be both.

This method was used in the Holy Quran in the invitation of the polytheists to believe in God by his intimidation of what he gets from the torment in the Hereafter in the interpretation: We sent you a messenger to you as we sent to Pharaohs Asala * How will you beware if you disbelieve in a day when the children will grow old (Al-Muzammil: 15-17).

And he said: "Hell was a murderer * for durables. (Al-Naba: 21-30)

And the method of intimidation is beneficial with the Hindus who have left God reverence, that God does not leave them neglectful and will punish them for their actions, and that God sent His messengers and revealed His books, and that the happy one who believes in God and meeting him, and the wretched one who does not believe in meeting him.

Third: the style of mockery and sarcasm

This method may be useful in alerting the heedless when he does not benefit from preaching and the arguments and proofs

do not help him, so he needs a kind of reprimand and some harshness in the speech, perhaps that stirs in him some of the latent feelings that push him to hear the truth and perhaps accept it.

This method has been used a lot in the Holy Qur'an. For example, the Almighty saying, sarcastically, about the verses of God, the Majestic and Most High: And His saying, the Most High, is a mockery of those who do not hear the truth: Do you think that most of them hear or understand? Indeed, they are nothing but animals like animals.(Al-Faraq: 44).

This method was used by Sheikh Obaidullah Al-Baili Al-Hindi in his writings when he taunted the Hindus by mentioning the heinous deeds of their gods, as Sheikh Mehr Allah used to do in his writings, when he mentioned the ugly deeds of their gods, and when he mentioned the condition of widows in Hindu society, and this had a great impact on Islam Many Hindus, as they drew the attention of some of them to the misguidance of what they are upon, and that what is based on their belief and the basis of their religion is really the subject of ridicule and sarcasm.

Among the evidence that some types of sarcasm and irony are beneficial is the sarcasm of some Christians with Hindus when he saw their worship of mentioned Mahadeo , until Gandhi said: The Europeans came to us and we learned of his indecency.

Fourth: The soft and gentle style of speech

This method is often one of the shortest ways to reach the heart of the one who is praying, or at least prepare him to hear the truth. He makes him feel the callers keenness on his benefit and advises him in what he calls him to, with what is distinguished by it in ensuring that the invitee is not provoked and that he has a counter reaction that may result in many evils. Therefore, the use of this method expands more than others with all people of different classes, races, sects and religions.

One of the most prominent methods of the Prophet, peace and blessings be upon him, in his dawah in general was softness, gentleness, and politeness in speech; That is why God Almighty opened through him uncircumcised hearts and deaf ears, God Almighty said: By Gods mercy, you are kind to them, even if you were harsh and hard-hearted.

And he, peace and blessings be upon him, said: ((God is gentle and loves kindness, and He gives for kindness what He does not give for violence)) And he said: Gentleness is not found in a thing except that it beautifies it, and it is not removed from anything except that it disgraces it..

And when God Almighty sent Moses and his brother Aaron to Pharaoh, the Almighty said to them: Speak to him softly, perhaps he will remember or be afraid(Taha:44).

And this method is followed by Sheikh Riyad Musa, may God preserve him, with the Hindus who are persecuted by the fanatics of the upper class, as he goes to their homes, talks to them, and sits with them, and in this way he gains trust in them, that he loves them, and does not want anything from them except good, and from here the Sheikh invites them to Islam, and says: If you convert to Islam, God will change your condition, so often those Hindus who love these noble morals convert to Islam.

This is what many active members of the new Muslim mission do, as they help Hindus who suffer from some diseases by giving them medicines and some money, and they appreciate this thing, and they often surrender.

The third requirement: technical methods

What is meant by artistic methods are those methods related to the beauty of expression and improving it verbally to have a more impact on the listener.

The following technical methods can be used with Hindus in calling them to Islam:

1- Proverbs method:

And the proverb is to liken something to something in its judgment and to bring the intelligible from the sensible, or one of the two senses from the other, and to consider one of the other().

The parable is a wonderful art of saying and a form of eloquence that brings the meaning closer and highlights it in a tangible way that calls for stability in the mind.

The use of proverbs in the Quran and Sunnah has become widespread as one of the effective methods of persuasion, and it is beneficial with the Hindus to use proverbs in many places, including:

In response to their worship of idols, where he gives them proverbs that these idols did not create them, and they are the ones who created them, and is the one who creates the same as the one who creates? Who has the right to be worshipped?

Their three famous idols of Chishnu, Shiva and Brahma if they are subject to death, are they like the one who is not subject to death? No, and this indicates that these three famous gods are not gods, and they are not suitable for worship.

2 story style:

What is meant by the story here is to inform about the conditions of the past nations, the previous prophecies, and the incidents that occurred, as they are from the Book and the Sunnah, real and not from imagination ().

The story is characterized by the strength of the element of suspense in which the soul tends to be curious and discover what is hidden from it, so that the idea reaches the listener while he is focused and listening, thus obtaining a great opportunity to convince him of the idea.

The Qur'an has used the story of the story in various placements to take the lesson, and consider the events, says the meaning of the meaning of the meaning of this Qur'an. And he said: Tell the stories so that they may reflect(Al-Araf: 176). For this purpose, too, the use of the story method was mentioned a lot in the hadith of the Prophet, p.

And the use of stories is one of the most successful means to invite

Hindus, as the Hindus themselves used this method to bring the common people to their religion, and from here arose the books of narrations, which numbered more than fifty-four books, although these stories are all myths and are legends and summer, so what if you use stories With them are the stories of the Quran, which falsehood does not come to it from before it or from behind it, a revelation from the Wise, Hamid, and if he used the stories of the Prophets hadith, which is one of the finest stories in the world, there would be no doubt about the tendency of the Hindus to be guided by its guidance, to be illuminated by its light, and to enter Islam.

Then, if he mentions with this what was narrated from our righteous predecessors from the useful stories, from their lives and great deeds, then it will be accepted, God willing.

Muhammed Zia al-Rahman al-Azami, may God preserve him, has a valuable book in this field with which God has guided hundreds of Hindus. He used this method. The Sheikh wrote it years ago in the Hindi language, the language of the majority of Hindus now . Al-Karim), and six editions have been printed, and there is no doubt that this method is one of the successful methods for the people of India in general who love stories, let alone if the stories are true.

3 method of repetition

One of the frequently used technical methods is the method of repetition, which may be a repetition of a particular word, meaning, phrase, idea, or topic, and repetition is a defect in speech if it is useless. It does not have a rhetorical meaning unless it is for a specific purpose, such as emphasizing, exaggerating, clarifying, indicating importance, or highlighting the same meaning in different forms, and so on. On such faces, repetition was mentioned in the Holy Quran and in the hadith of the Prophet, p.

The method of repetition is useful with the Hindus in many matters,

the most important of which are: to clarify the insignificance of their books, which they consider sacred, and that they are the condition of humans, and that they are constantly changing, and that there is no comparison between them and the Quran, which no one can come up with, and this repetition affects their souls, so they leave sanctify them spontaneously.

Repetition is also useful in explaining the ugly deeds that their gods practiced. This removes trust in their gods, and makes it easy for them to leave their religion easily.

4 Interrogative style

And the question is the request for knowledge of something that was not known before, using special tools, and interrogative words may depart from their original meaning to meanings that are understood from the context such as negation, prohibition, approval, order, denial, suspense, wonderment, warning and so on.

These meanings add beauty to the expression and increase its impact on the listener.

And Sheikh Abu Al-Hussain Patrasarza used this method in his writings, where he reminds them about the matters of their religion from where they took them, and where is their evidence, and what contradicts them comes from their books, then asks them what guides his mind to? Acceptance of these contradictions, or the rule of Islam in which it is not judged except by a text from the Book or the Sunnah, and there are no contradictions in it?

5 exclamation style

Exclamation means the speakers astonishment and astonishment at a matter that has no explanation in itself, or whose interpretation is not expected for him.

Expressing this astonishment, in addition to being one of the technical methods that increase the beauty and quality of expression, has another meaning in the field of persuading the listener, because this

astonishment and astonishment from the speaker may provoke something to the addressee about the issue of discussion and prompt him to review his convictions in it; Those convictions that made his opponent wonder about them, which may be due to their weakness and even their invalidity.

This method is useful with the Hindus in explaining the contradictions of their books in matters related to belief and worship, and their plurality and complexity, and they may wonder how they accept these myths that are left only with fabricated narrations by unknown persons.

6- Method of claiming evidence:

Demanding evidence is one of the most important methods that can be used to invite Hindus, as Hindus do not have any evidence for their beliefs, even though they claim to be in the Vedas, so reincarnation, for example, is the motto of Hinduism, although this belief is not found in their original book, the Vedas. Evidence that they never found it.

Also, their belief in the three ancients - God, spirit and matter - does not have any evidence in the Vedas, and some of the great Hindus at the time of Sheikh al-Islam, praise God al-Amrtsari: challenged the Hindus to come up with evidence for this belief, but they could not come up with anything, this method of Successful methods of inviting Hindus to Islam.

The demand for evidence is more important to Hindus than to others; Because they do not find sufficient evidence for many issues of belief that they believe in their scriptures.

Chapter Three

The influence of Hinduism on

some Islamic groups

It contains an introduction and three chapters

And the

It has three elements

The first: the relationship between Arabs and India before and after Islam

The relationship between Arabs and India before Islam

The link between Arabs and India is very close from antiquity; Historians have mentioned that there are similarities between Arabs and India in terms of nature and geography, as there were commercial and historical relations between them, and the following is a brief statement of Indo-Arab relations before Islam:

Physically and geographically:

There are links between nature and geography, and this is shown by the following:

The similarity is from a natural point of view. It was even said: The history of the geological development of the Arab countries is completely similar to the geological developments that passed on the Indian lands, where geologists mention in the matter of the Arabian Peninsula what they mentioned in the Indian subcontinent; In the distant past, they represented part of the great continent of Gondwana , and that the Arabian Peninsula was formed by formative movements such as earthquakes and others, which led to the formation of the mountains of Oman, the Red Sea and the Hijaz, and the formation of a depression such as the Red Sea and so on of the current geographical nature ().

There is no convergence between the two regions in the eastern world like the geographic convergence that links the Arabian Peninsula and the Indian subcontinent; Because the shores of each are but an extension of the shores of the other, and this rapprochement in the natural formation and geographical location has brought about a rapprochement in human and civilized history among their peoples.

This statement also supports what was stated in some narrations that the first human in this universe, Adam, peace be upon him, was in India (), and then he came to Mecca on his feet (), and accordingly these relations are more solid than the oldest ages, as it indicates that the lands The Arabian Peninsula and the Indian

lands were not far apart, rather they were one block, and some texts from the Holy Book of the People of the Book indicate that the distance between the roles did not occur until after the flood ().

From this brief presentation of the natural and geographical formation of each of the Indian subcontinent and the Arab countries, it becomes clear to us how the factors and conditions were paving to facilitate communication between these two spots, and the connection of the Indian and Arab nations since ancient times.

Commercially and historically:

In addition to this unique geographical location, God Almighty has endowed both the Arabs and India with the two coastal regions with abundant scenery and natural resources. While we see the Indian coasts rich in orchards of coconut trees, we see the Arab coasts covered with palm tree oases, separated by the Arabian Sea. This natural rapprochement has helped to increase the number of trips between the two countries by land and sea, and the increase in the rate of common commercial and economic interests between them, and on these coastal areas the social, cultural and civilizational ties between the Indian and Arab nations have been based since ancient times.

Yemen has been a large market for Indian goods since ancient times, and Indian merchants often frequented it (), and the people of Yemen in the past had relations with India and the Near East, and trade in the past was in the hands of the Yemenis and they were the visible element in it. India to the Levant and Egypt.

Basra in Iraq was a large port to which Indian merchant ships reached, and that is why the Arabs sometimes called this port (the land of India), and at other times (the Faraj al-Hind).

This is the brief geographical description of the coastal borders of both the Indian subcontinent and the Arab countries, which were used by the Indians on their journey to Arabia and which the Arabs used to take on their journey to Sindh and India. It was used by the Indians on their journey to the Arab countries, just as the Arab traders used to follow it on their commercial journey to the Indian coasts ().

Moreover, there are three major human civilizations that emerged on the face of the earth, which are:

The civilization of India in the Indus Valley, dating back to 3750 BC.

The civilization of ancient Egypt in the Nile Valley, and its recorded history dates back to 3200 BC during the reign of the First Dynasty of Pharaohs.

The Sumerian civilization on the shores of Mesopotamia, ie: the Tigris and Euphrates in the Arab countries, and its recorded history begins around 3200 BC.

The natural formation, geographic locations and contemporaneity of these three civilizations impose a physical and intellectual connection between them and a similarity in opinions and appearances () ().

The ten centuries preceding the Muhammadan mission were an important period in the history of the world famous religions in both Arabia, India and Iran. Zoroastrianism was popular between the seventh and fourth centuries BC from Egypt to India, and Buddha, the founder of Buddhism, lived in northern India between the year 560, 489 BC, and it became an official religion with the Emperor "Ashok"(274-236 BC). He also made great efforts to spread it around the world, until it spread in India, Ceylon, Burma, China and Japan, and had a major role in creating intellectual and ideological contact between India and the Arab countries. Ashok began to send missionaries of the Buddhist religion to the Arab and Persian countries, especially to Egypt and Syria, and it increased after Alexander the Great's seizure of trade relations between Egypt and India by sea. .

Some Western historians () pointed out that Indian philosophy was clearly and permanently established in Egypt, and it is said that Plato himself, the originator of Platonic philosophy, was influenced by ancient Indian philosophy. The countries of Central Asia, including Turkestan and Khorasan, were a Buddhist city before the advent of Islam, and the Chinese traveler Heo In Chang () mentioned these facts, and Buddhism was known in Iraq, the Levant and the neighboring countries as Al- Saminiyah ()...

As for the trade relations between India and the Arab countries in the old days, it was necessary for the Arabian Peninsula to become a commercial country with its climatic nature and geographical location; Because the seas surround it on three sides, even though most of its land was barren and low in production. It is fortunate that it is bordered on all four sides by countries that are rich, fertile and prosperous in trade, including Iraq, the Levant, Egypt and India. India was the most suitable country for maritime trade with the Arab countries located on the western shore of the Arabian Sea facing the Indian subcontinent. Since the dawn of history, Arab merchant ships have been heading to The ports of West India to transport their various goods to the Arab commercial ports, especially in Bahrain, Hadramout, Oman, Yemen, Muscat and others. Then, these goods are transported on camels by land to the commercial markets in the Hijaz, and to the Levant and Egypt via the Red Sea coast, and from there these Indian goods arrive via Mediterranean to Europe.

It came in the book History of India for some orientalists: India's maritime trade remained in the hands of the Arabs from the era of Yusuf, peace be upon

him, until the days of Vascodi Gama () ().

However, there was a decline in the scope of trade relations between India and the Arabs between the third and seventh centuries AD; The Sassanid Empire arose in Iran, and made its capital Mada'in , which was in charge of trade in the East until the era of the emergence of Islam in the Arabian Peninsula. The trade trips that had been taking place between Egypt and India since ancient times moved from the hands of the Arabs to the hands of the Persians, and this situation continued until Yemen conquered the country of Persia, and this conquest took place between the years 570 AD and 579 AD, that is, after the birth of the Noble Prophet , p .

Then the trade relations between India and the Arabs entered their golden age since the advent of Islam in the seventh century AD, and the Islamic call began in the Hijaz, and spread to other areas. They sell it in Mecca and other important cities in the Hijaz, and one of the Indian goods spread in the Hijaz markets in those days is the Muhannad sword , known to the Arabs; It was characterized by its flexibility and sharpness.

He also understands the extent of the relations between India and the Arabs from some names for some places, where some places are still called as Hindi , and the names of some women are called Hind .

These are all strong and clear evidence of the strong relations that existed between India and the Arabs from ancient times ().

The relationship between Arabs and India after Islam:

And the relationship between Arabs and India continued after Islam, in the time of the Prophet , may God bless him and grant him peace, and the time of the Companions and the followers, and the evidence for this is a few things:

The presence of some words from some Indian languages in the Arabic language after their Arabization, and scholars have mentioned the existence of some Indian words even in the Holy Quran ().

The Prophet, may God bless him and grant him peace, spoke about India, its conquest, some of its perfumes, and some of its people, including:

What was narrated by Abu Huraira, who said: The Messenger of God , may God bless him and grant him peace, promised us an invasion of India; If I catch it, I will spend on it myself and my money , and if I am killed, I will be one of the best martyrs, and if I return, then I am Abu Huraira the liberator ().

And what was narrated by Thawban, he said: The Messenger of God, may God bless him and grant him peace, said : Two gangs from my nation that God has protected from Hellfire, a gang that invades India and a gang that is with Jesus bin

Mary, peace be upon them .

And he said : You have to stick to the Indian lute...().

And he said , resembling Moses, peace be upon him: is like Al-Zat (), and they are a people of the Indians ().

It is proven in traces of the Companions that they knew about India, including:

It came in some narrations that Aisha did not get sick, so they asked an Indian doctor from Al-Zat, and they described her illness to him, and he said: She is bewitched ().

And it came in some narrations on the authority of Ibn Masoud that he described the jinn who came to the Messenger of God , may God bless him and grant him peace, and likened them to butterflies, in faces and images ().

Therefore, relations between India and the Arabs extended from the time of the Prophet , may God bless him and grant him peace.

These relations paved the way for the Islamic call movement, as this began, as a number of historical accounts mention, during the era of the Messenger of God , may God bless him and grant him peace . Although there is disagreement over a number of these narrations, one of the Indian historians says: That Muhammad bin Abdullah, may God bless him and grant him peace , sent letters in which he calls to Islam the kings of Africa and to the king of Malibar , and that the first letter from the Arab messenger reached the king of Malibar In the year (628 AD) (), and that Chiroman Perumal () king of Kadungalur had visited the Prophet PBUH , at the age of fifty-seven years old () , and at that time a group of Arab Muslim preachers also arrived in Malibar , and they built Ten mosques across Kerala or Malibar ().

It was also proven from some of the Rightly-Guided Caliphs that they desired to wage jihad in the way of God to India, in compliance with the command of the Messenger, may God bless him and grant him peace , from that:

What was stated in some narrations that Islam entered Serendip (Ceylon / Sri Lanka) at the hands of Arab merchants, and a delegation from the people of Ceylon reached the Commander of the Faithful, Omar Ibn Al-Khattab (T).

Then sporadic campaigns of preachers began at the time of the Commander of the Faithful, Omar Ibn Al-Khattab, on the northwestern shores of India. So I sent an army to Thanh (which is located on the western coast of India, north of Bombay) . When the army returned, he wrote to Omar informing him of this, so he wrote to him: O brother Thaqeef, you carried worms on a stick, and I swear by God that if they were injured: I would take from your people Like them ().

Then Othman T. took over the caliphate and the same system continued; Where

Al-Hakim bin Jabla Al-Abdi directed to India, and he took it down, then came to Othman and asked him about it, and he said: Its water is a paralysis (), and its thief is a hero, and its plain is a mountain, if the large number of soldiers in it starved, and if they say it, they are lost, so Othman did not direct anyone until he was killed ().

Then Ali bin Abi Talib assumed the caliphate and permitted Al-Harith bin Murrah Al-Abdi () to take a group of volunteers and head to India, so they carried on the northern and western borders of India, and plundered a lot of money. year (42 AH) ().

During the caliphate of Muawiyah bin Abi Sufyan b. Al-Muhallab bin Abi Sufra () in the year (44 AH) went to India and went to Banoon , Abdullah bin Suwar Al Abdi () to Qaiqan , and Salma bin Muhaiq Al Hadli () headed to Makran . ().

These are irregular campaigns, which continued until the Muslims entered the country of India in organized campaigns, carrying the Islamic call and spreading the message of God on earth. God has prepared a reason for this, which is:

That there was a ship carrying some women leaving from the island of Sapphire (or Serendib or Ceylon as it is called), heading to the House of Islam, so people from Med () Al Dibel (), took the ship with what was in it, and a woman screamed for help from Hajjaj bin Yusuf Al-Thaqafi, so he informed Al-Hajjaj, so Al-Hajjaj directed Ubayd Allah bin Nabhan () to rescue the women .

After the killing of Abdullah bin Nabhan and Badil bin Tahfa Al-Bajali, he began to think and work in spreading the Islamic call with organized work and an army prepared to carry the call and jihad in the land of the Indian subcontinent.

Islam entered the land of India for the first time, conquering and empowering:

The call to God and His Messenger, to the religion of Islam, is the first fixed divine goal in which the believers move from a fixed goal to a fixed goal greater and higher, which is Paradise, in a jihad past until the Day of Resurrection, until this religion reaches all people.

So, the Islamic call will extend in the land, and this expansion will not be aggression and injustice, nor plunder of wealth, nor running after this world, but it is a divine message that must be conveyed, and polytheism that extends in the earth must be repelled, and idols and idols must be removed.

From here, the organized work began to invade India and spread Islam in it at the time of Caliph Al-Walid bin Abdul-Malik, when Al-Hajjaj bin Yusuf Al-Thaqafi appointed Muhammad bin Al-Qasim Al-Thaqafi (), when he was over seventeen years old, to lead the army that moved to conquer the Sindh, and

Muhammad bin Al-Qasim achieved a victory After victory in his victorious tours that began in the year (91 AH) (710 AD).

And just as Muhammad ibn al-Qasim proved his ability in the military leadership, he also demonstrated his ability in administration and politics, until the people of India loved him, and wept over him when he was dismissed in the year (96 AH).

He continued Amr bin Jabal Al -Futuh in the time of the Caliph Al-Mansur, he had conquered Kashmir and Multan, and Muslims were good to people, so people were good about them, and from here the Islamic call began to spread in India.

This is the entirety of the relations between Arabs and India since ancient times until the entry of the Islamic call in India in an organized manner ().

Then Sultan Mahmud al-Ghaznawi entered (392 AH), and continued his jihad campaigns against India seventeen times, then Sultan Shihab al-Din Muhammad al-Ghauri continued these jihadist movements, and they established the first Islamic state in India with its capital , Dehli , in the year (592 AH).

The second element: the reasons why () the difference was affected by the ideas of the Hindu religion

It baffles minds that some Muslims are influenced by Hindu beliefs; They have the Book of God and the Sunnah of his Messenger , may God bless him and grant him peace, and in them they are rich for those who want guidance, and they are full of everything, and in them there is guidance and light, and there is nothing in it that is good for humanity except that it has been made clear in them, as the Almighty said: (Al-Nahl: 89), and he said: And whoever obeys God and His Messenger, he has won a great victory(Al-Ahzab: 71), and he said, peace and blessings be upon him: By God, I have left you on the likeness of white, day and night, both in you . Two things you will not go astray with as long as you keep them, the Book of God and the Sunnah of His Prophet ().

Our righteous predecessors cherished the religion of Islam, the Book of God and the Sunnah of His Messenger, may God bless him and grant him peace . The land of Persia and the Muslims entered it and found many books in it. So Saad bin Abi Waqasat wrote to the adult Caliph Omar, asking his permission to transfer those books to the Muslims, so Omar T. wrote that they were thrown into the water; If there is guidance in it, then God has guided us with guidance from it, and if it is misguidance, then God has sufficed us , so they threw it into water or into the fire ().

This position on Omar T. represents an application of a practical lesson he

received from Al-Mustafa , PBUH, when Umar looked at the papers of the Torah, and the Prophet, peace be upon him, saw him , and he became angry, and said to him:

Am I deceived () in it, O Ibn Al-Khattab, by the One in Whose Hand is my soul, I have brought it to you in pure white... By the One in Whose hand is my soul, if Moses were alive, he would not have been able to do anything but follow me ().

This serenity continued until some Muslims were affected by internal and external factors, with some Hindu beliefs and customs.

First: internal reasons:

Among the most important of these reasons are the following:
Staying away from the Book and the Sunnah and being ignorant of them:

One of the most important reasons for the influence of some Muslims on some pagan opinions and beliefs from the false religions of Hinduism and their like is their distance from the Quran and the Sunnah, and their ignorance of them. Sheikh al-Islam Ibn Taymiyyah says : ..., and this is a tangible matter ... until you find among the imams of these scholars who do not distinguish between the Qur'an and others, but perhaps a verse was mentioned to him and he said: We do not accept the authenticity of the hadith, and perhaps he said because of his saying, peace be upon him, and it is a verse from the Book of God, and we have reached Some of that are wonders, and more has not been reported to us .

Weakness of faith in the soul:

We can say that the weakness of faith in the soul was one of the most important reasons why some Muslims were affected by some opinions of pagan religions and ancient philosophies . In rejecting every hadith, and distorting the meaning of every verse that does not agree with his whims and beliefs, and perhaps arming himself with the words of heretics from philosophers, and adherents of false religions.

Following desires: Among the manifestations of following desires:

Excessive controversy and follow-up of similarities; To support the opinion, and to respond to the opponents, until they turned away from benefiting from the Quran and the Sunnah and following their guidance, to following the evidence from outside them, and falling into mistakes.

The tendency to monasticism and inferring it from outside the scope of the Book and the Sunnah, and this includes the tendency of some Muslims at the end of the first century and the beginning of the second century and beyond, to the false meaning of asceticism, and the search for new ways to the guardianship of God ().

Second: External causes:

The research scholars mentioned many external reasons for the influence of some Islamic sects on the Hindu religion and the like, all of which do not depart from two things:

The first matter: the civilized meeting between nations ():

Many researchers believe that the reason for being affected is due to Muslims friction and their encounters with some Hindus, and the evidence for this is the following:

The expansion of the conquests, and that: that when the Islamic conquests expanded and people entered the religion of God in crowds, and Muslims mixed with the owners of other religions, those who remained on their religion from the people of those conquered lands had an impact later on their beliefs and thinking, and raised some issues that are useless ().

Dr. Ibrahim Madkour says: Various races and peoples embraced Islam, and various civilizations and cultures contacted it, and they all had an interest in spreading his call and raising his banner, and contributed to his study and research, and appeared to her in his schools and thinkers... ().

And one of the orientalists says (: The knowledge of Indian wisdom spread among the Arabs in the days of peace through the trade route in which the Persians were, in most cases, mediators between India and the Arabs; Then it also spread due to the conquest of India by Muslims .

Tolerance of some of the Abbasid Caliphs, and that: when the mixing of Muslims with foreign nations intensified and ideas and opinions branched out, each group expressed its freedom freely and without embarrassment because the Abbasid Caliphs tolerated the leaders of religions contrary to the Islamic religion, and atheism and deviation in beliefs increased ().

The role of the University of Alexandria, and other institutes that spread philosophies, given that it is a center for the convergence of different nations from Greece, Egyptians, Jews, Arabs, Persians, Ethiopians, Syrians, Indians, Nubians, and others ().

The debates that were held between some polytheists and some Muslims, and he often did not have sufficient immunity or pure sciences from the Quran and the authentic Sunnah, so he fell into the trap of some of those who debated with him, and the evidence for that is what was from the debates between Al-Jahm and Al-Saminiyah, and the story It is well-known in the books of faith, and it was narrated by eminent scholars in their books (), and for its great importance I will mention

some aspects of this story as follows:

Jahm met people from the polytheists, who were called al- Saminiyah , and they recognized al-Jahm, so they said to him: We are talking to you, so if our argument against you appears, you will enter our religion, and if your argument appears against us, we will enter your religion. a god? Jahm said: Yes. They said to him: Have you seen your God? he said no. They said: Did you hear his words? he said no. They said: So did you smell it? he said no. They said: Did you find a sense for him? he said no. They said: Did you find a sensor for him? he said no. They said: How do you know that he is a god? He said: So Jahm was confused, and he did not know who to worship for forty days...

Al-Jahm took up the argument ()... and said to Al-Samni:

Are you not claiming that you have a soul? He said: Yes. He said: Have you seen your soul? he said no. He said: Did you hear his words? he said no. He said: Did you find a sense for him? he said no. He said: So is God, his face is not seen, his voice is not heard, he is not smelled, he is absent from sight, and he is not in a place without a place .

This story also came in another narration: Some of the Samniyyah said to Jahm bin Safwan: Does the good deviate from the five feelings? He said: No, they said: So tell us about your idol, did you know him by whom? He said: No. They said: He is therefore unknown. He remained silent, and wrote this to Wasil. Wasil replied to that that there is a sixth aspect of knowledge, which is the evidence by which man distinguishes between the living and the dead, and between the sane and the insane. When Jahm said that to Sumaniyah, they said: This is not from your words, so tell them, so they went out to Wasil and spoke to him, and they answered him to Islam ().

In any case: it has been proven that some of the people of heresy were influenced by the fatness (), which Sheikh al-Islam calls the Samniyyah Brahmins () and by their great influence by the fat Brahmins. .

Foreign tourists and Hindu and Buddhist monks who used to roam the Islamic countries, and they had severe austerity, and they have interesting cases that make weak souls affected by some of their actions, and this deepens in their hearts.

One of the writers says: ... Sufis from India descended in Iraq and the Arab East, who were closer to charlatans than the divine sages; They introduced various types of industrial drugs to the Sufi circles... and called them ping Asrar , then strange methods were introduced to the male, such as dancing, which its impostors justified, and justified by representing the cycle of the celestial bodies, and it is still common to this day in the dervish dens. ..

Then they introduced the custom of tearing by which they tear clothes during remembrance, and this rule is closer to imitating the princes who used to hear singing from qayan, so they became happy, so they tore their clothes, then the remembrance descended into acts that draw close to sorcery... Including eating snakes, snakes, glass fragments and flames, The body was punctured with needles made of protected iron .

The Iranian and Indian civilizational encounter and the Persian conspiracy; And that:

Sufism originated in Persia as well, but it was greatly influenced by Indian Sufism, and its signs emerged on the Persian mentality, from isolation and interruption in caves and forests, then they organized their call and took all kinds of Sufi ties, and Sufi dhikr councils, one of the scholars says : In the Persian mentality a fertile pasture, so the Persians carried Indian mysticism by depriving it and imagining it for many centuries, in which its pillars were consolidated, and its teachings prevailed until the Arabs conquered it, and Islam kept it under its guard, so the non-Arabs accepted the new religion they received, and they did not say about it according to the opinion of two centuries of time, until a weak opportunity was created for them The Islamic state in the rule of Banu al-Abbas, and the success of the foreign conspirators in seizing the rule, then the elders of Khorasan and Balkh proclaimed Sufism as being from the core of the religion, and that it is the doctrine of the chosen elite, influenced in that by the customs and character they had for long generations. Islamic teachings were mixed with Persian and Indian traditions... ().

The second command: translation movement:

Many other researchers believe that the reason for being affected is the translation of Hindi books into Arabic:

The translation movement was one of the most important factors - if not the most important - in the influence of some Muslims on some Hindu beliefs, due to the terminology it raised, produced and published, and philosophical and logical investigations far from the Quran and Sunnah and the approach of the ancestor of the nation.

The beginnings of translation were in the first century, but it did not increase, and it was not popular among them, as the predecessors were forbidden to delve into it.

Then it became famous during the time of Al-Barmaki (), then its spread was strong during the time of Al-Mamun ().

Accordingly, we find that the translation went through three stages:

The first stage: It started in Bani Umayyah ().

The second stage: It is the beginning of the era of translation in the true sense of the word, and that was during the days of Abu Jaafar Al-Mansur until the Caliphate of Al-Rashid.

The third stage: It is the stage in which translation reached its climax at the hands of Al-Mamun, when he developed the Institute of Translation called House of Wisdom ().

The beginnings of translation in the Umayyad era (first century) were limited to scientific sciences, such as craftsmanship and medicine, and after that, rational sciences were translated, such as philosophy and logic ().

The sciences of medicine are mostly meant by the science of Indian medicine; Because they were well-known for medicine at that time, and before this, evidence from the traces of some of the Companions was reported indicating that there were Indian doctors in the Arabian Peninsula.

As for the second and third stages, it included books of all kinds, they are so numerous that it is difficult to count them. Some sources mentioned that he had translated 30 books from Sanskrit (the language of the sacred Hindus) by a number of philosophers.

There is no doubt that this represents only a small part of those huge and horrific works, especially if we know that some researchers mentioned that the translated books in the era of al-Mamun alone reached us of 256 books, and we do not know how many of them were actually translated from Sanskrit ().

One of the Orientalists says: Much of this wisdom (meaning the Indian wisdom) was translated during the era of Al-Mansur (136-158 AH = 754-775 AD), and Al-Rashid (170-193 AH = 789-809 AD); Some of this was translated from the Persian translation (Pahlavi language) and some was directly from the Sanskrit language; And their legends such as the stories of Panchatantra () and others that were transmitted from the Pahlavis Ibn al-Muqaffa () during the reign of al-Mansur.

However, Indian mathematics and astrology related to practical medicine and magic had the greatest impact on the early rational wisdom in Islam. The Book of Sindh was known to Barhamgopet , and it is the book that was translated into Arabic by Al-Fazari (), with the help of Indian scholars, during the reign of Al-Mansur ()... There is no doubt that the meditations of the Indians related to their sacred books and strictly adhered to the religion, had a continuous impact In Sufism... ().

Another orientalist says: I cannot speak here of all the issues related to the

influence of the Indians on Islamic sciences. It is a well-known fact that does not need proof that the three sciences, which are: astronomy, mathematics and medicine, were among Muslims in their early era in science, indicating a strong Indian influence; He translated many books of the Indians, and Indian doctors lived in Baghdad, and they went beyond the limits of their profession, which they specialized in, to contact the scholars of Islam.

Evidence for this is a text in the Book of Al-Bayan wa Al-Tabeen...() in which Al-Jahiz talks about translating an Indian book on rhetoric into Arabic... ().

Accordingly, many books have been translated from Hindu books, but we do not have many of their names to be named (), except that from the famous translators from Sanskrit:

Indian flavored.

Ibn Dahn al-Hindi ().

We did not know much about their lives and work.

The third element: many sects affiliated with Islam were influenced by Hinduism

The sects affiliated with Islam that have been influenced by Hinduism are very many, the most important of which are:

First: Some esoteric groups () influenced by Hinduism

Many esoteric groups have been influenced by Hinduism, the most important of which are:

First: Ismailism and its influence on Hinduism:

Introduction to Ismailia:

Relating to Ismail bin Jaafar al-Sadiq for their claim of affiliation with him (), their outward appearance is rejection, and their interior is heresy, and they have been divided into many sections, the most important of which are two:

Indian Bohra delusion - .

The Nizari Ismailis - the Pakistani Indo-Afghan Aga Khanate -.

Ismailism was influenced by Hinduism:

Among the most prominent Ismaili beliefs in which their influence on Hinduism appears, are the following:

Their belief in divinity varies from sect to sect, and the following is a statement of the most prominent of them:

Some of the Ismailis see in general in divinity what they call exaltation and

abstraction , and in the doctrine of divinity, they concluded that God made every description and stripped him of every reality, and the matter ended up saying that he is: He does not exist, nor does he exist, nor is he knowing, nor ignorant, as well as in all attributes; The real proof requires a partnership between him and the existents in the direction that we have called him, and that is the analogy of ().

The Ismailis also denied that God created the world directly, one of their imams says: And since God is above the world and is unlimited, he cannot create the world directly, otherwise he is forced to contact him even though he is far from him, he does not descend to his level, and because he was It is not possible for a multi-world to emerge from it, and it is not possible for God to create the world; Because creation is an action and the creation of something that was not, and that calls for a change in the essence of God and God does not change (), and they see the existence of creatures by means of the mind and soul (), or the previous and the next ().

Undoubtedly, this belief is the same as the belief of the Hindus in Brahman , where they do not describe him with any proven attributes, nor do they see creation and creativity in him, but rather the creation by Chishnu or Shiva or his wives, and we have previously reported that in detail.

On the other hand, they deify their imams, and the evidence for this is:

Sultan al-Bohra Muhammad Tahir Saif al-Din declared in court in Bombay in the year 1917 CE, claiming No. (921), where he said: He is a true God on earth, with the characteristics and powers of the Messenger, and he has the right to change and alter the rulings of the Quran, for him.. ...().

And this is the third Aga Khan, (Muhammad Shah al-Husseini) claims divinity, and consents to his followers to worship him, Dr. Muhammad Kamel Hussain says: When I asked him, saying: You have astonished me with your culture and mentality, how do you allow your followers to call you a god?

The Aga Khan laughed for a long time, giggled, and his eyes shed tears from laughter, then said: Do you want to answer this question? The people in India worship the cow, am I not better than the cow ? The Aga Khanism claims the divinity of their current imam, Karim Khan .

There is no doubt that this divinity is an extension of Hinduism, as Krishna was claiming divinity for himself, and the Hindus worship living gods walking among their backs, and this is the same mentality that the Ismailis worship their imams for.

As for the prophecies, they deny them, and their beliefs in prophecies explain to us the extent to which they were influenced by Hinduism, and that is:

They interpret the prophecy as being a person who has been overflowed from the previous, through the following, with a pure sanctifying power. The prophecy in their belief is acquired by acquisition, it is not a gift from God Almighty to any of his creation, he singled out and chose him for it.).

exactly what the Hindus see in those they call bribery , and the role of sport in the Hindu religion is well known, and we have previously explained that in detail ().

As for the hereafter; They deny it, by:

Among the beliefs of the contemporary Ismailis is their belief in reincarnation, in the existence of successive cycles of this world, in each role a speaking prophet, a successor and six imams, and if the seventh comes, he opens a new role and becomes a speaker ().

This in itself is the belief of the Hindus in reincarnation, as they see successive cycles, in each cycle of growth, indra, and rasheen, and we have previously explained that in detail ().

Calling them to the unity of religions, by:

The Ismailis call for the unity of religions. For them: All religions are equal, and for this they reconcile religions, through interpretations, and distortions ().

This is one of their current imams () who calls for the unity of religions, and says: Al-Hallaj () paved the way for the creation of a popular bloc that calls for spiritual brotherhood... From it emerges complete unity in feeling, ideals, methods and goals , as Ibn Arabi () is considered one of the senior Advocates of brotherhood, love and the unity of religions on the basis of the individual and serenity ().

Another says: All religions are essentially one; Because it has one goal, which is clinging to virtuous ideals, and imitating God according to the extent of human energy .

We have already mentioned: that one of the teachings of the Hindu religion is the unity of religions, and that Krishna was the first to pronounce this belief and proclaim it ().

The second: Nusayris and its influence on Hinduism

Introduction to Nusayris:

It is one of the esoteric groups that appeared in the third century AH, when it split from the Twelver Imami sect. The sect belongs to a man called: Muhammad bin Nasir al-Numeiri, most of them are in Syria, and in some neighboring areas ().

Nusayris Influenced by Hinduism:

The influence of Nusayris on Hinduism in the doctrine of divinity appears from many things, including:

to say triangulation; And that:

As Dr. Abd al-Qadir bin Muhammad Atta Sufi - may God preserve him - says, A close look at the Nusayris beliefs makes the beholder affirm this influence, because of what he sees of great similarity... God in the Nusayris is made up of three persons; They are Ali, Muhammad and Salman... ()

deification of human beings; And that:

They believe in the divinity of Ali T, and exaggerated their disbelief, they said: God manifested himself in Ali, so he took Ali Muhammad as a messenger, rather than Ali created Muhammad, and Muhammad created Salman the Persian, and Salman created the five orphans who hold the reins of the heavens and the earth ().

Undoubtedly, this is the same belief of the Hindus in the deification of humans, and in the doctrine of creation, where they deny the direct creation of God, and prove intermediaries for that ().

They see the solutions of God in people; They say:

God is in the bodies whenever he wills and has the disposal and to him things return, and to him the outward, from whom he eats and drinks, gives birth and gives birth .. and inwardly he who neither eats nor drinks.

These are the same claims made by Hindus in Krishna, which was previously with us.

denial of the apostles; And that:

The Nusayris deny the Messengers, and describe them with bad qualities, so they say, for example: They are students of this world and the presidency ().

Saying reincarnation:

And this is the most important issue in the Nusayris beliefs, for they do not believe in the Day of Resurrection, nor in the reckoning and recompense in the Hereafter (), and it has been well known about them in the details that there is no room to mention ().

Their view of the woman:

The Nusayris woman is one of the most ignorant women in the world. The Nusayris teachings stipulate that it is not permissible for women to know any of the secrets of the sect; Because in their view, they are weak in mind and will, and because they are more evil than men and more deceitful and cunning, and they are the cause of all evil .

Third: The Druze, and their influence on Hinduism

Introduction to the Druze:

It is one of the exaggerated esoteric sects who diverted Al-Hakim by the command of God () Al-Obaidi (), which appeared at the beginning of the fifth century AH in Egypt ().

The Druze were influenced by Hinduism:

The influence of the Druze on Hindu beliefs appears in the following matters: their deification of humans, and that; They deify the ruler by the command of God al-Ubaidi ().

their denial of the apostles; They are given very bad nicknames .

Saying reincarnation ().

Their denial of the resurrection and the end of the world ().

Fourth: The Baha'i Faith and its influence on Hinduism

Introducing Baha'i:

The Baha'i faith is one of the malicious esoteric sects that are trying to destroy Islam and expel its people from it using various methods and methods, ancient and modern.

It was originally called the Babiyyah in relation to a man called Mirza Muhammad Ali al-Shirazi, born in Iran in the year 1820 CE. The approach of the Brahmins and Buddhism, where he believed solutions and claimed that God has dissolved in him, and that he is the one by whom God appears to his creation, then he claimed that he combines Judaism, Christianity and Islam and that there is no difference between them ().

Influenced by the Baha'i faith

It appeared from the previous statement that the Bahai faith was influenced by Hinduism in many ways, including:

The doctrine of the deification of humans, and that; They believe that Mirza Muhammad Ali al-Mazandarani, their Lord and God, is alive and dead, then they described God Almighty with attributes that state that He does not exist except in the persons of the leaders of the Bahais ().

The doctrine of solutions and union ().

Denial of the Last Day, and belief in the survival of the world ().

The unity of religions ().

Pleasure analysis, and women's communism ().

Fifth: Qadianis and its influence on Hinduism

Definition of Qadianis:

The Qadianis is one of the sinister mystical sects that emerged in India at the end of the nineteenth century AD. In the Indian subcontinent it is called the Qadianis. In Africa and other distant countries, they called themselves Ahmadiyya in disguise against the Muslims.

It was founded by the so-called Ghulam Ahmad bin Ghulam Murtada al-Qadiani, at the behest of the British occupation, a conspiracy against Islam and its Prophet, and it penetrated the ranks of Muslims in India, and spread in the world with the help of the enemies of Islam, and began to appear in Iraq and Syria and spread in Indonesia and some Asian countries, and they have a strange activity in countries Europeans, and delude people that they represent the true Islam ().

Qadianis influenced Hinduism

They were influenced in monotheism by the Hindu belief; In matters of:

They likened God to a marine octopus (), so they are like the Hindus. They do not shy away from God likening God to imperfections.

The Qadiani made himself an equal to God (), as he deified himself like Krishna in Hinduism ().

The claim of the unity of existence, where he said: You are from me and I am from you (), and we have already stated: that the unity of existence is at the core of the Hindu belief.

He made the angels as limbs of God (), and this is due to the belief of the Hindus, as they believe that they are members of God.

As for the doctrine of the afterlife, I believe cycles, and reincarnation, just like the doctrine of the Hindus ().

Claiming solutions, in terms of:

His claim is God's solutions to him ().

The boys claim that he reached prophecy through solutions and reincarnation ().

His claim to be Krishna, through dissolution and reincarnation ().

Second: Some theological sects affiliated with Islam were influenced by Hinduism

There are articles among some theological sects that are affiliated with Islam, and they are similar to the articles of the Hindus in many respects. Either they took

them directly from Hinduism, or they took them from pagan philosophies, from Greek philosophies or Indian philosophies, and so on.

Among the most important of these groups that have some Hindu articles:

Jahmiya ():

The most important thing that shows the similarity between her saying and the saying of the Hindus:

Denial of Gods Names and Attributes, as the Jahmiyyah deny any name or attribute of God, so they deny Gods names and attributes altogether and in detail (), which is the same idea of the Hindus in Brahman which cannot be described with any proven description at all ().

His claim that God is close to Himself and that God is with each one in His Essence (), and this is the general solution that the Hindus have in their articles ().

Mu'tazila ():

The most important thing that shows the similarity between her saying and the saying of the Hindus:

Denial of the attributes, the Mu'tazila deny the attributes of God absolutely, and the Hindus, like them, deny affirming the attributes of God.

Denying the voluntary actions of God Almighty, and denying that God is the creator of the actions of the servants, and we have already mentioned that the Hindus deny that God is the creator of the actions of the servants, rather they make karma that determines the actions of the servants. the Hindus themselves; The most important suspicions of the Mu'tazilites in this regard are:

The servants praise the good of their actions, and blame the ugly of them. So we have to praise the one who does the duty, and blame the one who does injustice and theft, while it is not good for us to praise someone for his being and his appearance, nor criticizing him for his height and image; Because it is one of Gods creation, and this is one of the proofs that the actions of the servants are from their side and their creation ().

their creator, he would have been unjust and unjust . This is the most important suspicion of the Mu'tazila, and it is the same as the suspicion of the Hindus in their denial that God is the agent of the actions of the servants, and for this they attribute the actions of the servants to Karma ().

The saying of the individual essence (), (the integral part), and we have already said: that the theory of the individual essence, or the indivisible part, was one of the first Hindus to say it, as the philosophy of Vaisheshka is based on this theory, and we have previously reviewed this philosophy detailed ().

Rather, I suggested that these theologians () took the theory of the individual

essence from the Hindu religion, as many researchers stated that (), when they noticed the differences between the Greek doctrine of the individual substance, and the doctrine of the individual substance among the Islamists, and the presence of strong similarities in the theory between those who said it from Muslims and among the Indians the owners of Vaisheshika ().

Third: The influence of some sects affiliated with Islam on some issues with Hinduism:

There are many sects that appear to me to be influenced by some Hindu beliefs, and they have two characteristics:

solution owners ().

owners of reincarnation ().

The owners of boredom, bees, articles and others mentioned these sects extensively.

Chapter One: Influence of Sufis by Hinduism

It contains four topics

The first topic: Introducing Sufism and Sufism and its origins
Introduction to Sufism and Sufism:

Sufism is the origin of its name from the wool (), and this is what most of the early Sufis () and later () and this ratio was preferred by many; Among them are Ibn Khaldun , Ibn Taymiyyah and others ().

As for Sufism in the terminology of the Sufis, they found expressions that exceed hundreds or even thousands in defining this term. The following is an explanation of some of these sayings:

Al-Junayd said (): To be with God without a relationship (). This definition contains a reference to solutions.

He also said: That the truth may slay you on your behalf and revive you with it ().

This definition of the riddles, refers to the union at the end.
Abu Al-Hussain Al-Nouri said (): Sufism is leaving all the luck of the

soul ().

He also said: The Sufi who neither possesses nor possesses, ().

Perhaps the most correct of what has been said about the definition of Sufism is the saying of one of their latecomers: (The opinion on it has not yet reached a decisive conclusion) .

It is interesting that they attribute this to the greatness of the value of Sufism and Sufism, since Sufism - as they analyze it - does not realize its depths and does not reach its dimensions, as it is the subject of all sciences and arts, and it exceeds the limits and controls, and no one is able to combine all its aspects in a few enclosed words, but rather an end. He ordered the one who is exposed to his definition alone to express what he realized in Sufism, and what he saw of the stations and conditions of men, so each expresses his condition, taste and observations that he claims.

Undoubtedly, this is evidence of its invalidity and the corruption of its familys condition, as it did not control the officer, and his family did not agree on one truth about it, rather everyone takes a path in it and adheres to it, and that is undoubtedly a deviation from the curriculum of the one religion that God said And that this is My straight path. Follow the paths, and they will separate you from His path(Al-Anam: 153).

In view of some of the features of Sufism, we can define Sufism or Sufism: it is a group with philosophical beliefs and morals that claims asceticism in this world and devotion to the soul, and depends on contemplation, devotion, austerity, and other struggles and sports, which is not based on correct legal evidence, in order to reach To the far end, which is salvation, contact with the Divine Essence and annihilation in it ().

What is meant by our Sufis in this research:

Sufis are divided into several categories, as mentioned by Sheikh Al-Islam Ibn Taymiyyah. What is meant by these divisions for us is the following:

1- Sufi mystics: They are those who believe that God is present in

some of his creatures.

2- Existential Sufis: They are those who claim the unity of existence.

3- Permissive Sufis: They are those who claim the fall of duties and the permissibility of taboos.

4- Al-Quburi Sufis: They are the callers to the supplication of the prophets and saints, living and dead, besides God or with God, and they seek help from them, and those who seek relief from distress and fulfill their needs.

The birth of Sufism:

The first appearance of Sufism was in the second century:

If we follow the history books that were written about the emergence of sects in Islam, we will find the first signs of the emergence of Sufism and its emergence, a phenomenon known by this name and with its own teachings, a school and students who are brought up by a special education that differs with the general education that the Sunnis and the community follow in raising the Muslim generations, it was in the second century AH. .

And that is when people came to the world, and people tended to mix with it and get busy with it .

He differed in the first person to be called a Sufi in Islam, who is most likely to be Abu Hashem al-Kufi () (), and Basra was a center of Sufism (), and the owners of Sufism in the beginning focused on two pillars:

Asceticism.

God's love ().

There is no doubt that they are legitimate in Islam, and Islam has defined their features, but many have gone beyond the limit in that, and then they still go beyond their limits without taking into account the limits of the Sharia.

An example of asceticism at that time is that Ibrahim bin Adham (who died in the year 161 AH) was ascetic to the point of giving up his property and money, wearing wool, and wandered about in the country,

ascetic, devoted to worship and inviting people to asceticism in the world and its bounties.

He used to say: Know that you will not attain the rank of the righteous until six obstacles are passed:

She closes the door of grace and opens the door of distress.

Close the door of glory and open the door of humiliation.

Close the door of sleep and open the door of sleep.

It closes the door of wealth and opens the door of poverty.

It closes the door of hope and opens the door of preparation for death .

Undoubtedly, such asceticism is not required in Sharia ().

As for the example of Gods love at that time, like what Rabia al-Adawiya (who died in the year 135 AH) was famous for, she was an advocate of absolute love for God free of fear and desire, and made this love one of the foundations of Sufism, and focused on it her path ().

At the end of the second century, a new idea emerged that had an impact on Sufism, represented in the sayings of Ma`ruf al-Karkhi (), who defined Sufism as taking the facts, and despairing of what is in the hands of creation (). and that; Because they called themselves the masters of facts and others, the people of fees and appearances.

The state of Sufism in the third and fourth centuries:

Sufism appeared in the third and fourth centuries AH, in a new form, completely different from the previous one, as Sufism in this period does not stop at the limit of asceticism, sport and striving, but rather exceeded all of this to what they call the annihilation of man from himself and his union with his Lord, and his access to knowledge. The supreme in which the facts are revealed through revelations and witnesses ().

Sufism in this period is considered one of the most influenced by the incoming philosophical doctrines that spread at that time throughout the Islamic kingdom, especially in Khorasan and Persia, as a result of the expansion of Islamic conquests and the mixing of diverse peoples in their beliefs, races and languages, and therefore it is not excluded that

some Muslims were influenced by beliefs Which existed and prevailed there, especially since Sufism was known before Islam in the past nations, such as distorted Christianity, and some man-made religions, such as Hinduism, Buddhism, and the incoming Greeks .

Among the most famous mystics of this era ():

Abu Suleiman al-Darani, who died in the year 215 AH ((): who was famous for severe austerity.

Bishr bin Al-Harith Al-Hafi, who died in the year 227 A.H. ((): who had a great role in the struggle.

Al-Harith Al-Muhasabi, who died in the year 243 A.H. ((): He was famous for laying the foundations of Sufism, and for his book: Care for Gods Rights, one of the old books on Sufism.

Abu Turab al-Nakhshabi, who died in the year 245 AH ((), who was known for tourism, cut many valleys on the ground.

Dhu al-Nun al-Masry, who died in the year 245 A.H. ((): who had the greatest impact on the formation of the Sufi idea, as said by the Orientalist Nicholson (), and it is attributed to him that he was the first to speak in Egypt in terms of statuses and conditions, and the first to research knowledge in a theoretical and accurate research () .

Sirri al-Saqati al-Farsi, who died in the year 257 A.H. ((): who al-Hujwiri said about him : was the first to speak in Baghdad about arranging shrines and simplifying conditions, and that most of Iraqs sheikhs are among his followers ().

Abu Yazid al-Bistami, who died in the year 261 AH ((): whose appearance was the cause of the great development of Sufi ideas, because he introduced into Sufism the idea of annihilation, and the idea of unity of existence ().

Al-Junayd bin Muhammad Al-Baghdadi, who died in the year (297 AH): He was a Persian from Nahawand, and he was called the master of the sect ().

Al-Hallaj, who died in the year 309 AH ((): the one who called for solutions, and was intending to overthrow the state, was a charlatan charlatan, the jurists agreed to kill him.

Abu Bakr al-Shibli, who died in the year 334 AH , was famous for his signs, and he was as al-Hallaj was, except that he was hiding.

These are the most famous mystics of these two centuries, and the works of these two centuries can be summarized as follows:

The severity of the austerity.

Intense struggle.

The beginning of the classification of works in Sufism.

Determine the places and conditions.

The emergence of the idea of annihilation (union).

The emergence of the unity of existence.

solutions appear.

Establishing the system of monasticism, such as ribat, its limits, tourism and its methods, and the sheikh's commitment and etiquette.

The state of Sufism in the fifth and sixth centuries:

The state of Sufism in the fifth and sixth centuries: was directed to organization and coordination. In these two centuries, a group of beliefs emerged, including:

Shift from Sufism to Philosophy.

Most of the directions of Sufism changed to Unity of Being and Unity (Fan'a).

The emergence of the great Sufi orders ().

The emergence of people defending mysticism with books and the strict arrangement of the monastic system.

Among the most important people in these two centuries:

Abu Abd al-Rahman al-Sulami, who died in the year 412 AH ().

Abu al-Qasim al-Qushayri, who died in the year (465 AH) ().

Al-Hujwiri, who died in the year (492 AH).

Al-Ghazali, who died in the year 505 AH ().

Shihab al-Din al-Suhrawardi was killed in the year 587 AH ().

The most important characteristic of these Sufis is their adherence to Sufism, and the classification of books to defend it, its issues, and present it in a simpler way to people.

The state of Sufism in the seventh and eighth centuries and beyond:

Sufism entered into a serious development in these two centuries, and this can be summed up in the following matters:

The continued emergence of Sufi orders ().

Continuing the call for unity of existence and union frankly.

The emergence of purely philosophical sects in Sufism.

And the emergence of apparent atheists.

Among the most important characters of these two centuries:

Al-Suhrawardi, Omar bin Muhammad, who died in the year 632 A.H. ((), the owner of Al-Awarif.

Ibn al-Farid, who died in the year (632 AH) (().

Ibn Arabi, who died in the year 638 A.H. (().

Ibn Sabeen, who died in the year (669 AH) (().

Abd al-Karim al-Jaili, who died in the year 805 A.H. (().

The most important feature by which these philosophers are distinguished is the belief in the unity of existence, and we will come with us in the third section detailing their sayings, God willing.

In summary: If we look at the history, origin and development of Sufism, we can be certain that Sufism, from its very first appearance as a sect of sects, is nothing but a foreign import from outside Islam, not from its core, and that the Sufis did not emerge with their knowledge of this, nor did they become known as such until after They were influenced by multiple external factors , including Hinduism, Buddhism and other Indian religions. This is what will be explained in the next section, God willing.

The second topic: Sufism derives its origins from Hindu thought and the evidence for that

The writers and authors differed in determining the sources of Sufism on the following sayings:

It is said: The sources of Sufism are all Islamic.

It is said that Sufism has absolutely nothing to do with Islam.

It is said that Sufism is the result of mixed ideas from Islam, Judaism,

Christianity, Manichaeism, Magianism, Mazdakism, Hinduism and Buddhism, and before that from Greek philosophy and Neoplatonist views.

And it is said: Sufism is a name for asceticism that has developed after centuries that are well-known for its goodness, as a reaction to indulging in the luxury and bliss of this world.

These are most of the sayings in the sources of Sufism, and the best way to judge a particular sect and a particular group of people is the judgment based on their opinions and ideas that they conveyed in their approved books and trusted messages with them by mentioning the texts and phrases on which the judgment is built, and the opinion is based on it and does not depend on the sayings of others. Carriers, except for citing the correctness of deducing the ruling and deducing the result.

This method, with its difficulty, is the correct and straight path that is required by justice and fairness, and accordingly we say:

If we look at the teachings of the early and late Sufis, and their sayings transmitted from them, and which are quoted in Sufi books, both ancient and modern themselves, we see a vast discrepancy between them and the teachings of the Quran and Sunnah. Likewise, we do not find its roots and seeds in the biography of Muhammad , peace be upon him , and his honorable companions, but on the contrary, we see it taken and quoted. From the Brahmin monasticism, Hinduism, Christianity, Judaism asceticism, asceticism of Buddhism, the Iranian Magian populist thought among the early ones, and Greek Gnosticism and Neoplatonism among those who came after them ().

So, mysticism derives its origins from every bee and religion (), so if you search in it, you will find Brahmanism, Buddhism, Zoroastrianism, and Manichaeism in it .

Based on this, we can say that Sufism derives its origins from mixed ideas of the people of religions and philosophy, reaching ten sources: Islam, Judaism, Christianity, Manichaeism, Magianism, Mazdakism, Hinduism, Buddhism, Greek philosophy, and Platonic philosophy.

What appears to me that Sufism was influenced by Hinduism more

than other sources, due to the following:

First: The scholars stipulate this in the past and the present:

Many scholars have stated that the Hindu religion is one of the sources of mysticism. Among the Muslim scholars who stated that:

Abu al-Rayhan al-Biruni:

Abu al-Rayhan al-Biruni was the first to make comparisons in the sects and revealed this similarity between the sects of the Indians, such as the Vedantes, and the sects of Sufism, as well as between the Yoga Batangel, and between the sayings of Abu Yazid al-Bistami, Hallaj and Shibli. Among his sayings:

About reincarnation:

And to this meaning (reincarnation) went from the Sufis who said:

The world is a sleeping soul, and the Hereafter is an awake soul , and they allow the coming of the truth in places such as heaven and inanimate, and this is expressed by total appearance, and if they allow that in it there is no danger to the solutions of souls by hesitation with them ().

He says of the yard:

And to such are the signs of the Sufis in the knower, if he reaches the station of knowledge, then they claim that he will have two souls, an ancient one that does not undergo change and disagreement with which he knows the unseen, and does miracles, and another human for change and formation ().

And when he mentioned the union, he said: That is why the Sufis said in defining love: It is preoccupation with creation from the truth ().

And when he mentioned the condition of someone who has reached the state of Hinduism nr Vana , and that he is able to move to where he likes, he said: And to close to this the Sufis go, for he told in their books about some of them: that a group of Sufis came to us, and they sat away from us, and one of them got up He was praying, and when he had finished, he turned and said to me: O Sheikh, do you know here is a suitable place for us to die? I thought that he wanted to sleep, so I

gestured to a place and he went and threw himself on his back and calmed down, so I got up to him and moved him, and if he had cooled down, and they said: In the words of God Almighty: {Indeed, We have established him in the earth} (Al-Kahf: 84) that if he willed, I will be folded for him and if He wills He walked on water and the air resisted him in it, and the mountains did not resist him on purpose .

And when he spoke about the unity of existence, he said: And to the path of Patangel, the Sufis went to work with the truth, and they said: As long as you point, you are not a monotheist until the truth seizes your signal by annihilating it from you, and there is in their words what indicates the saying of union as someone's answer about the truth: And how can I not verify who he is I in the inanimate, and not I in the noun, if I return, then by returning I am separated, and if I neglected, it is by negligence I eased and by union I draw, and as Abu Bakr al-Shibli said: Take off all, you reach us completely, so it will be and not be your news about us and your action we did, and as Abu Yazids answer Al-Bistami was asked: What did you get? I sloughed off from myself as a serpent sheds from its skin, then I looked at myself and saw that I am him, and they said in the words of God Almighty: So we said, Strike him with some of it (Al-Baqarah 73): The command to kill the dead to revive the dead is news that the heart does not live with the lights of knowledge except by dying the body with diligence Until it remains a drawing that has no truth, and your heart is a reality that has no trace of decrees, and they said: There is between the servant and God a thousand stations of light and darkness, but the peoples diligence is to cut darkness into light, and when they reached the stations of light, they had no return ().

The similarities mentioned by Al-Biruni between the Indian beliefs and the Sufi beliefs can be summarized in the following matters :

The issue of the soul, the way of salvation, the abolition of differentiation and the erasure of the sign (), reincarnation, and striving.

Al-Biruni confirms that the saying of the Sufis in many of their beliefs is similar to the saying of the Hindus, and that they were influenced by

them, and took these false beliefs from the Hindus and those who followed their approach, imitated them and were influenced by them. The beliefs of the Hindus on some things, then followed by mentioning the words of the Sufis, which are similar to the words of the Hindus, which indicates that they were influenced by them.

Ehsan Elahi Zaheer ():

Sheikh Ihsan Elahi Zaheer mentioned: On the sources of Sufism and its drawbacks, he said:

As for the fact that Sufism, its teachings and philosophy, its invocations and remembrances, and the ways to access knowledge, which lead to annihilation, are taken from the Indian, Manichaeism and Zoroastrian sects as well, no one denies it, and no one rejects it, nor doubts about it. Even the Sufis admitted that, as they could not help but acknowledge this apparent, obvious fact that cannot be ignored or neglected at all... ().

Professor Abdel Rahman Dimashqieh says:

Based on this, we see that Sufism ... has been influenced by the Indian trend in general and the Brahman in particular ... So the view of annihilation by which Sufism denounces is purely Indian, and even the method that paves the way for achieving this annihilation - which is the method of sports, opposing lust and torture of the body - is an Indian method that the Sufis took About them..and this is not a secret, as the Sufis declare this and refer to the worship of the Indians, and their sports and imitate them, which confirms their taking from this source ().

says: The Rifai method () took the sanctification of animals, and the reluctance to kill them from the Indian principle Ahimsa . Rather , if a pig passed in front of him, he would say to him: Have a good morning , (), and he said: Al-Rifai was influenced by a belief Ahimsa Hindi , which is refraining from killing or harming creatures, even if they are lice or locusts ().

Professor Anwar Al-Jundi says:

mystical conception was influenced by the concepts of Gnosticism

and Greek, Indian and Christian philosophies on it, all of which are outside the concept of pure monotheism and far from the Islamic conception and the authentic values of Islam,... Indian religion and Hindu philosophy are based on the unity of existence on reincarnation, and Hinduism and Buddhism have gone to what is called Nirvana. Some of the Sufis called it (annihilation)... and from the elements... Hinduism derived these doctrines: Torture of the soul,... In fact, the ideas of radiance, unity of existence, union and solutions are all derived from the philosophies of India, Egypt and Greece, so unity of existence is an Indian Brahmanic doctrine, and the evidences Its existence is evident in the religious books of the Indians and in their philosophical ideas... Undoubtedly, the unity of existence and reincarnation derives mainly from the Brahmanic thought... It was carried to Islam by a number of philosophical followers such as Muhyiddin Ibn Arabi, Al Hallaj and Al Suhrawardi ().

Among the Orientalists who stated that the Hindu religion is a source of mysticism are many, including:

William Jones ():

He compared the doctrine of wahdat al-wujud in Sufism ... with the doctrine of Vedant, as well as the poems of Jalal al-Din al-Din al-Rumi and Hafez al-Shirazi with Git Gobinda .

Then several people recited from the Orientalists, including:

Alfred Kramer (), then Rosen, and Goldziher (), then Moreno (), but the most important of them are: Richard Hortmann and Marx Horten, as Professor Abu Al-Ala Afifi mentioned to us, when he wrote his research on the orientalists engaged in the study of Sufism, so he said:

As for Richard Hartmann And Marx Horten, so their inclination is one, which is that Sufism derives its origins from Indian thought ().

Horton's opinions:

Horton made an effort to prove this theory that no other writer had done. He wrote in the years 1927 and 1928, two articles he tried to prove in one of them, after analyzing the Sufism of al-Hallaj, al-Bistami and al-Junayd, that Sufism... in the third century AH was imbued with

ideas. Hindi, and that the Indian impact showed what is in the case of Al-Hallaj, and in the second article supports the same theory by researching the Persian mystical terms in a philological search (), and concludes that Sufism... is the same as the doctrine of the Indian Vedantes.

Hortmann's opinions:

In proving the same claim, Hortmann relies on looking at the Sufis themselves and in the centers of ancient culture that were widespread in their countries, not on Sufi terminology, as Horton did . He is indebted to the Indian philosophy that reached him...on the one hand, and to Jewish Qabbalah() and the Christian monasticism, Gnosticism and Neoplatonism on the other hand. This is what researchers should pay attention to. As for his arguments in support of the Indian origin, they are:

First: that most of the early Sufis are of non-Arab origin, such as Ibrahim bin Adham, and the brother of al-Balkhi (), and Abu Yazid al-Bastami (), and Yahya bin Muadh al-Razi ().

Second: Sufism first appeared and spread in Khurasan.

Third: That before Islam, Turkistan was the center of convergence of Eastern and Western religions and cultures, and when its people entered Islam, they dyed it with their ancient Sufi hue.

Fourth: The Muslims themselves acknowledge the existence of the Indian influence.

Fifth: The first Islamic mysticism is Indian in its tendency and methods, so complete submission without doing the reasons is an Indian idea of origin, and the use of ascetics for desertion in their tourism, and their use of glorification are two Indian habits ().

Nicholson says:

As for the annihilation in the tradition of the people of Unity of Being, it may have been more closely connected with the idea of Vedantes and similar Hindu ideas ().

RC Zahner:

In his numerous studies in which he studies the Hindu religion

extensively, and at the same time examines the relations between Hinduism and Sufism affiliated with Islam, he concluded that Sufis were influenced by this religion. It is likely that they were influenced by it, and it comes with text after text that expressly indicates their influence on this philosophy ().

Second: The statement of some Sufi scholars taking them from the Indians:

The influence of the Sufis on the Indian sects shows that many Sufis acknowledged that they were taken from some Indians, and it was proven that many of them traveled to India, and some of them wished to settle in India, for example:

This is Abu Yazid al-Bistami (261 AH), who says about himself that he took the Sufi annihilation on the authority of Abu Ali al-Sindi (), he says: I accompanied Abu Ali al-Sindi, so I taught him what he established his obligation, and he taught me monotheism and the facts purely.

It was narrated on the authority of Abu Yazid that he said: Abu Ali al-Sindi entered upon me and he had a pouch with him, and he poured it in my hands, and then it was the colors of jewels! I said to him: Where did you get this? He said: I met a valley here, and it lights up like a lamp! So I took this from her, he said: I said to him: How was your time when you came to the valley? He said: My time was the time of a period of time () in which I was before that, and he mentioned the story.

Abu Yazid said: Abu Ali al-Sindi said to me: I was in a state: (from me, by me, for me), then I became in a state: (from him, through him, his) ().

This story tells us how much Abu Yazid was influenced by Indian philosophy. The meaning of his words is clear; As he intended from the minutes of monotheism the unity of existence, and the evidence for it is the last speech, and it was also proven that he was teaching him the method of remembrance, which is known as monitoring the breath, which the Sufis call it remembrance or the worship of the knower of God ().

This is one of the early Sufis, so let us take another example from their circles, for example: Al-Hussein bin Mansour Al-Hallaj, he used to travel a lot to India, and he did not claim solutions, union and unity of existence, until after his return from India. The historian of Islam reminds us () then says:

Hamad bin Al-Hallaj told me, he said: The birth of my father, Batur Al-Bayda, and his origin in Tustar, and he was a student of Sahl for two years, then he ascended to Baghdad, he wore swabs. The river, then returned to Persia... Then he set out for Mecca, ... Then he went to India and beyond the river again, ... He wrote books for them and then returned, so they used to write to him from India about the relief, and from the lands of Masin and Turkestan with the abhorrent, and from Khorasan with my father. Abdullah Al-Zahid, and from Khuzestan by Sheikh Hallaj Al-Asrar... ().

This evidence alone is sufficient to explain the source of this Hululi in his claim of inclusion and union.

Among the philosophical Sufis is Ibn Sabaeen, who loved India and loved to descend there. The Sheikh of Islam Ibn Taymiyyah narrated to us: He said: The trust told me that Ibn Sabaeen wanted to go to India, and he said: The land of Islam cannot accommodate him ; Because India is polytheists who worship everything, even plants and animals .

These are some evidences that the Indian religions are sources of mysticism, and that the Sufis derive a lot of their origins from these religions, the false religions, and the false bees.

Third: In view of the compatibility of origins between Hinduism and Sufism:

Sheikh Ihsan Elahi Zaheer says: This and the reader of the sayings of the Sufis, and the one who knows their conditions, their sports, and their struggles, notices for himself a great similarity between these and those, especially in self-torture, enduring hardships, starvation, self-imprisonment, killing desires, running away from family and children, sitting in retreats, and observing the image of the Sheikh. And the ways of remembrance, and many customs, traditions and drawings, where he

does not see anything but complete resemblance to those sects and their adherents [he means the Indian sects], and he does not see in them any trace of Islam and its teachings, nor is it proven by those who bear its banner, those who adhere to its path, and those who follow its path .

Dr. Muhammad Zia Rahman Al-Azami says:

Here the saying of the unity of existence arose in the Indian religions, and this belief influenced the ideas of Sufism in India first, then it moved to neighboring countries such as Turkestan, and from here it spread to other countries, and from this specific Ibn Arabi says:

My eyes did not look at anything other than his face and my ears did
not hear anything other than his words

There is no doubt that Sufism was greatly influenced by Indian beliefs. The idea of unity or unity of existence according to Al-Hallaj, Ibn Arabi and other mystics comes from Vedant as it was translated during the reign of Al-Mamun in the House of Wisdom, and Ibn Arabi remained for a period of time in the East after he left his homeland in Andalusia, and he was receiving the principles of Sufism from the sheikhs of the East He wrote his book The Meccan Conquests in Makkah Al-Mukarramah, which is similar to the teachings of Indian Sufism. He was claiming that the Muhammadan truth is another form of the unity of existence.

Is it not Ibn Arabis saying: Belief in the validity of every belief, even if it is the worship of stones and trees? Similar to the idea of Vedantes which says: In the end, all these thoughts lead to the same God ().

Some orientalists emphasized that the Akbariya Order (which is attributed to Ibn Arabi, who was nicknamed the Greatest Sheikh) was originally established in India by its owner Muhyiddin Ibn Arabi in the sixth century AH, and spread among the Muslims of India .

Sheikh Al-Adhami believes that it is not unlikely that Ibn Arabi was also among those who went to India to receive the principles of Indian philosophy, such as his Sheikh in the Unity of Being, Al-Hallaj, but this claim needs to be proven ().

Dr. Ali Zayour drew attention to some points of convergence and

similarities between Indian ideas and Sufism, the most important of which, in his opinion, is the following:

The Sufi disciple closely resembles what the Indians call the disciple stage, then the distinct initiator: *antifashin* , then *adhikarin* .

mortal mystic about himself and the *guru* : both of them lost the sense of the world and the sense...

The rosary is taken from India. As for the rag, the bow, and the stick, they are tools that have the same genetic significance.

Nirvana and annihilation in God are two concepts that are achieved in the same ways, and they have the same goal, with some differences between *Tat Tafam Ashi* (You are that), and *I am the Truth* ,
Glory be to me, how great is my affair .

Watching, meditating, and beating oneself up, and *tapas* * are identical modalities and struggles.

The principle of *ahimsa* (nonviolence) has moved to mysticism...

Reincarnation, solutions, and pantheism are like Indian colours.

As well as the updated myths about the supernatural power of the mystic, we find their roots in India.

As well as the ring of male, and what happens to *Al- Weddawi* (meaning the owner of the conscience) in the case of ecstasy or attraction. Intensive sayings, or Sufi modes of expression in short, heavy sentences, have their counterpart in India.

Some forms of magic and sorcery, the so-called spiritual medicine, writing incantations, and other Indian rituals, originated in the Sufis ().

So, it becomes clear to us clearly: that Sufism derives its origins from the Hindu religion, and in order to determine the beliefs and customs that have been influenced by Hinduism, we must first define the beliefs and principles of the Sufis so that their source may be considered among the Sufis, whether they are from the Indian religions or from others, and the following is a summary of that in summary :

The works of the Sufis are divided into two parts:

The first: It is what is called the *Maqamat* and *Adverbs*. Sufism has a purpose, which is: to reach the annihilation, and to reach the

annihilation, they defined what they call the maqamat (), and the conditions (), and they differed in defining the maqamat, their type and number:

According to al-Tusi () they are seven: repentance, piety, asceticism, poverty, patience, trust, and contentment, which is the last station ().

And according to Abu Talib al-Makki () there are nine: repentance, patience, gratitude, hope, fear, asceticism, trust, contentment, and love (). They did not agree on anything later.

As for the conditions: they are according to what is reported to the traveler. Some of them suffer from a state of drunkenness, which is the solution, and some of them suffer from a state of unity, (unity of existence), and some of them achieve the goal by reaching annihilation - as they claim.

As for the second: it is what is called for them the way to God, or how to reach the guardianship of God, that the Muslim believes that the relationship of man with his Lord is the relationship of the slave with the Lord, and that the slave must remain a worshiper as long as he lives, and that no one draws near to God Almighty except through the obligations. And the supererogatory actions that he legislated on the tongue of his Prophet, it is the only way to obtain the pleasure of God Almighty, and that the pious believer is the guardian of God Almighty, and that guardianship is purely the care of God Almighty, a slave cannot obtain it through struggle, and that the most that is required of God is to enter heaven and escape from the fire .

And the Sufis invent many ways to reach God, and legislate many laws, and they see the attainment of closeness in many ways, through struggle and sports, and many of them are not their last demand to win heaven and hell, but to reach the level of annihilation in God - as they claim -.

And the ways of obtaining the guardianship determined by the Sufis to reach the goal they seek can be specified in the following matters:

First: The means that they see as connecting the servant to his Lord:

1 The Sheikh took:

2 Mujahideen: It includes:

A- Self-torture:

B - isolation, interruption and solitude.

C - male and control.

D- Tourism.

e- Begging and leaving work.

And the killing of desires.

g- Starvation. and so on.

Second: The premises that they believe lead the servant to his Lord:

1 love.

2 longing.

Third: The result they are waiting for after obtaining the goal or annihilation:

1- Knowledge (the secular science).

2 drop costs ().

This is the totality of the matters that the Sufis desire to attain the guardianship of God, and for the Sufi influence on Hinduism to be clear in these matters, I will present in the following section examples of the beliefs and customs of the Sufis with what is similar to Hinduism, and from God I derive help, conciliation and payment:

The third topic: mentioning some of the beliefs, customs and traditions of the Sufis derived from Hinduism

It has nine requirements

The first requirement: the doctrine of solutions.

The second requirement: the doctrine of the unity of existence.

The third requirement: the doctrine of the union.

The fourth requirement: the doctrine of annihilation and the doctrine of lifting costs from Sheikh Al-Kamil.

The fifth requirement: adopting the sheikh and exaggerating in glorifying him.

The sixth requirement: dividing people into private and common people.

The seventh requirement: isolation and interruption.

The eighth requirement: self-torture, enduring hardships, starvation, and killing desires.

The ninth requirement: Leaving earning and relying on people.

The first requirement: the doctrine of solutions

Meaning of solutions:

It is said: The place is dissolved and it is settled by it, it will be permissible and it will be permissible and solutions if it descends in it .

As for the terminology: it was defined by definitions, including:

The union of the two bodies so that the reference to one is a reference to the other.

That God is in everything . There is no doubt that this is one of the two types of solutions, as it will come.

Halalism is a group of the Sufis who believe in the doctrine of inclusion in a way other than what the Sunnis

Erasing human attributes that hinder access to God, and replacing them with divine attributes .

to some Sufis and some Christian sects: Al-Halul: It is the solution of divinity with humanity .

Based on this: the solutions are specific from the Creator to the creature, or the incarnation of the Creator in the creature by his dwelling in him, and his merging completely in nature and will, so that the creature vanishes into the Creator, and the duality and heterogeneity are erased in an inseparable unity between two selves that were distinct and became united and homogeneous ().

Solution sections:

It is divided according to their ability into two parts:

1- Juristic solutions, which is when one of the two bodies is a circumstance for the other, like the solutions of water in a cup.

2- Syriac solutions, which are the union of the two bodies so that the

reference to one is a reference to the other, such as solutions of rose water in roses, and solutions of water in a sugar substance .

The shop is also divided into two parts:

1- Special solutions, which were said by a group of boredom and bees, including:

A. The Hindus say that the Lord has descended upon some creatures, and they are all Hindus who see the Lord descending upon some creatures to save humanity, and they call these dwellers Avatars, and we have previously explained that.

B - This is also the saying of some Christian sects and those who follow them, who say: Theology is in the human nature.

The source of this saying is from the Hindus, and the Christians took it from the Hindu pagan religion.

C - Then he entered Islam through the exaggerated Rafidah who said: God made Ali bin Abi Talib and the imams of his family come into contact with him .

d- As was said by many of the Sufis affiliated with Islam who say that God dwells in the saints .

2- The general solution, and a group of boredom and bees and many philosophers, ancient and modern, have said about them, including:

A - The Hindus who see God present in every atom of the creatures, and that His existence is the same as the existence of His creation, and we have previously explained that.

B - This also includes the Sufis who claim the unity of existence.

What is meant by our study here: the specific solutions, and as for the general solutions, this is the general union and the unity of existence upon verification one thing.

Sufi mystics:

Perhaps the first one who declared the solution of the mystics in Islam was Al-Hallaj , and among his sayings in this chapter:

I mixed your soul into mine as	Mix the wine with the albumen water
If something touches me,	If you are me anyway

He also says:

I am the one I love and the one I love	There is nothing in the mirror but us
The vocalist has forgotten if he sings it	We are two souls that analyze our bodies
I don't call him or remember him	My remembrance and my calling, O Anna

and say:

Glory be to the one who showed his humanity	The secret of his piercing divinity
Then he appeared in his creation apparent	In the image of the eater and the drinker
Even I have seen his creation	Like a moment, eyebrow with eyebrow ()

Al-Hallaj says: (He who disciplines himself in obedience, and is patient with pleasures and desires, rises to the station of those who are close to him, then continues to purify himself and rises to the level of refinement until he is clear of humanity. Mary, and he did not want anything at that time except that it was as he wanted, and all his actions were the work of God .

Among those who say special solutions are: Al-Shibli : where he himself said: (I and Al-Hallaj are in one thing, my madness saved me and his mind destroyed him) .

Al-Shibli says:

When I see that you are here	saw you everywhere
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Farid al-Din al-Attar said:

(I tell you the secret, know, my brother, that the inscription is the debate, I am the truth, I am God) ().

Barilawi : In Urdu poetry, what I translated:

(Verily, he who was perched on the throne in the image of God is

the one who descended in Medina in the image of the Chosen One).

Examples of Hindu sayings in solutions:

It is proven in Hinduism to say that there is a general solution, and this will come with us when talking about the unity of existence among the Sufis. As for the specific solutions, it is also proven to be said by the Hindus in their belief in the Atar, and we have previously reviewed it, and it is okay to refer here to some of these texts:

In the books of the Upanishads, some texts indicate that solutions are among the beliefs of the Hindus, including:

It came in Taitria Arnak: Pragpati created his soul by himself, and then entered it().

It also came: Permatially think that I am one and want to multiply, so strive in it, that is: think about it, and as soon as thinking about it, the universe was created, after the universe was created, it entered it() () .

And the example of it came in the Prihadarnach Upanishad: The 'ispher ()lies within every entity, and runs it from within () .

As it came in it, stating that: within all kinds of gods () .

And it came in your mandak: He is on the lower side, on the side of the top, and he is in the back and he is in the front, he is in the right and he is in the left, and he is all these things, his head is the sky, the moon and the sun are his eyes, the sides are his ears, speech is the vedas, the air is his soul. And his heart is this great scholar, born of the two earths from his feet, and he is the soul of every fine and thick soul .(These texts indicate that one of the Hindu opinions is solutions.

came in the book (Gita) from the words of Krishna:

(4/6): Despite immutability in nature and not being born, though I am the God of all beings, I establish myself in nature (which belongs to me) and come into existence by my invisible power

(4/7): Wherever there is a receding of truth, Bharta! And the power of falsehood, for I create myself with my own power .

(4/8): In order to deliver the good (salvation of the righteous), to destroy evil, and for the sake of establishing the truth, I come into

existence age after age .

From this point of view, in Hinduism there were many claimants to deity, and they claim that he is an incarnate Brahman, to complete a task.

And look at what Krishna said in his claim to divinity in the Gita:

(3/22): If you stop working, these worlds will collapse, and I will be the cause of confusion and destruction for mankind.

(3/29): Hand over all your works to me, and keep your consciousness in the universal self, free from longing and a sense of possession...

(3/31): But those who commit sins and do not follow My teachings, will be deceived in all knowledge, that they are mortal and insignificant.

(4/5): I have passed through many births, as you have also, Arjuna, I know all my births, but you do not know yours.

(4/9): My birth is a divine birth, my work is a divine work, and he who is deeply aware of it, will not be born again after leaving his body, he comes to me, Arjuna.

(4/10): Free from attachment, fear and anger, full of me, they take refuge in me, pure with the austerity of wisdom, many have come into my being.

(4/11): As people draw close to me, I draw close to them, and in their many ways they will follow me on the way.

(4/13): I created the quadripartite system according to the divisions of gunas (adjectives) and action, and although I am its author, I am not the subject, I am fixed and do not change.

(4/14): I am free from the constraints of work, and I do not yearn for the fruits of my work. He who knows these qualities of mine is also not bound by the work link.

(5/29) He who knows that I am the enjoyer of ygia and austerity, and that I am the great Lord of all the world, and the friend of all beings, shall attain peace.

(6/15): Always collecting himself and mastering his mind, he attains the peace of Nirvana, the eternal liberation, the supreme peace that

resides in me.

(6/31): He who is in monogamy of love, loves me in everything he sees, however he lives and wherever he lives, he truly lives in me.

(6/47): Of all the yogis, the one who is most united with me is he who venerates me with faith, and whose holistic self is immersed in me.

(7/1): By installing your mind on me, ... By taking me as your refuge for me as your supreme refuge, and by practicing yoga, you will know me completely and without any doubt, this is what you have to hear.

(7/2): Among thousands of people, perhaps there is one who strives for perfection, and among thousands of Mujahideen, perhaps there is one who truly knows me.

(7/3): My apparent nature has eight forms: earth, water, fire, air, ether, reason, logic, and the ego.

(7/4): This is my earthly nature, but behind it, ... lies my higher nature, the Universal Self, it is the source of life in which this universe was found.

(7/5): Know that these two natures are the wombs of all beings; I am the beginning and the end of the whole universe.

(7/6): There is nothing higher than me in this vast universe, all worlds settle in me, as pearls knot around a string.

(7/7): I am the taste in the waters of life... I am the light in the sun and the moon, I am the syllable ohm in all the Vedas, I am the voice in the ether, and the power in man.

(7/8): I am the pure fragrance of the earth and the brilliance of fire is me. I am life in all beings, and austerity in the Spartans.

(7/9): Know me, son of Barta, that I am from eternity the seed of eternal life for all beings. I am intelligent, intelligent. I am champions league.

(7/10): I am the power of the mighty, when this power is free from anger and selfish desires. I am desire when it is pure and in harmony with the dharma.

(7/12): And know that the three gunas (adjectives), six, raj tam come from me; Sublime light, vibrant life, and lifeless darkness. I am not in it;

But she is in me.

(7/13): He is misleading with these cases, the cases of the three gunas, this whole world does not know that I am behind them, and does not know that I am at all!

(7/14): It is really hard to get past my maya (illusion), which is made up of gunas. But he who dedicates himself to me alone, transcends this illusion.

(7/15): Those who do evil do not seek me, for their souls have been darkened by error. Their eyes were veiled by delusion, and their hearts took the path of evil.

(7/17): The greatest of these men is the wise, who is proven by himself. He is always one, proven by one. I installed it and it installed in me.

(7/18): Nobles are the four types of people; But I and the wise and self-confirmed yogi are one, his soul is in me, and I am his sublime way.

(7/19): After several births[4], this great self-confirmed yogi comes to me, saying: The Self is in all. It is really hard to find such men.

(7/21): But if a person desires by faith to honor this or that deity, faith extends it to him, a firm and unshakable faith.

(7/22): And when this man honors that God while he is full of faith, he fulfills his desires from him, but in reality all this comes from me alone.

(7/23): But the fruits of what these people desire, who have little knowledge, are few and limited. He who honors the gods goes to the gods, and he who honors me comes to me.

(7/24): The ignorant think that I am that form of my inferior nature which is seen by mortal eyes. They do not know my Supreme, immortal and transcendental nature.

(7/25): Because my glory is hidden from all, I am hidden by my invisible veil. The world is in error, and does not know that I was not born and that I am for eternity.

(7/26): I know all that was, is, and will be, Arjuna, but no one knows my truth.

(7/27): All beings were created in error, the misguided division that comes from desire and hate.

(7/28): But there are people who do what is right, and their sins are over. They are freed from the delusion of division and fixed in me.

(7/30): They know me in the kingdom of the earth and in the kingdom of light, and in the fire of sacrifice. This is how they know me with their steady and balanced self, even when their time comes.

(8/5): And whoever leaves his body at his time and contemplates me alone, truly comes to my being; It really does come to me.

(6/8): The individual goes to what he thinks of at the last moment of his life, son of Kunti, because it is in harmony with the nature of what he thinks.

(8/7): So always remember me all the time; Remember me and fight. And by fixing your mind and your logic in me, you will truly come to me.

(8/8): Because if a person contemplates the transcendent, sublime self with a fixed, unwavering mind, gained from practicing yoga, O Ibn Brita, he goes to the light of the universal self.

(9/3): But those who have no faith in this truth will not come to Me, but will return to the cycles of life and death.

(9/4): This apparent universe comes from my invisible being. All beings dwell in me, but I do not dwell in them.

(9/6): Just as the great winds settle in the vast etheric space, so do all beings settle in me. Know this truth, Arjuna.

(9/7): Thus by the interaction of my nature I give birth to all creation over and over again, without any help, but as a result of the self-interaction of my nature.

(9/24): Because I accept every sacrifice, and I am their Supreme Lord, but they do not know my pure being, and because of that they will return to the world of death.

(9/33): Grant me your mind and give me your heart. Grant me your introductions, your sincerity, and by this and with the steadfastness of yourself, and by making for me your lofty goal, you will truly come to me.

(10/3): Whoever realizes that I have no beginning, that I am not born and that I am the master of all worlds, this mortal person will be free from delusion, and far from all evil.

(10/8): I am the One, the source of all, and the development of all comes from me, the wise know me and honor me with sincerity and love.

(10/12): Arjuna said: You are the sublime Brahman, the sublime light, the sublime purity, the eternal Divine Self, the unborn God existing from the beginning, the eternal Lord of all.

(11/38): Arjuna said: You are God from the beginning, you are God in man since man was found, you are the supreme treasure of this vast world, you are the only known, you are the knower, you are the final resting place, you are the infinite presence, in which all is Thing.

These are some texts indicating solutions in the Hindu religion, and they are completely identical to what the mystics claim of solutions.

The second requirement: the doctrine of the unity of existence

Definition of Unity of Existence:

As for language: the word *unit* means: singular (), or singular in itself in non- existence of likeness and analogy (), and as for the word *existence*, it means affirmation and attainment, the source of something being found. It is shared by the beings and distinguishes them from the non-existent ().

As for the terminology: it is called (a Sufi philosophical doctrine that unites between God and the world, and only acknowledges the existence of one God, and all other than Him are symptoms and designations for Him) .

The Sheikh of Islam Ibn Taymiyyah described their doctrine by saying: (And they say: The existence of the creature is the existence of the Creator. Worship nothing but God

And these atheists who claim that God appointed the existence of beings, which is expressed in the unity of existence and is the worst of all sayings; Because the people of solution and union said: The Lord is

united with His servant who brought him near and chose him, so they singled out that with those who exalted Him, such as Christ and the guardians, and these made that applicable to dogs, pigs, filth and dirt, and if God Almighty had said: Al-Maidah: 17, 72) So how about someone who said: God is the infidels, the hypocrites, children, the insane, the impure, the stench, and everything .

Pillars of Unity of Existence

We can mention the most important pillars of the unity of existence in Sufism as follows:

Their denial of the duality of existence, and this is what Nabulsi said ():

Existence is not as they say two	right and creation; Because they are two things
This article is against the ugliness of doctrine	At the investigator, the apparent invalidity ()

He also says: (Existence for them [i.e., for the Sufis] is one reality) (). Their belief in non-beings, such as Ibn Arabis saying: (The universe is a fantasy) (), and Abd al-Karim al-Jilis saying:

Existence is nothing but a fantasy for whom	Imagination is aware of its growing capacity.
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Their belief that beings are God, so everything is God, and from that; Ibn Sabeens saying: Only God, He is all by conformity ().(), and Al-Qashanis saying (): (Every creation that the eyes can see is the eye of truth, but the veiled imagination called it creation because it is hidden in a moral form) ().

Their belief is the manifestation of God in the forms of creatures, as it is apparent in all of these manifestations, and from that is their saying:

(Indeed, God does not manifest itself except on Himself, but that divine gentleness is called a servant, considering that it is a substitute for the servant, otherwise there is neither a servant nor a Lord, since with the negation of the name of the Lord, the name of the Lord is negated, then there is only God alone .their saying:

Unleash the truth in	These are the manifestations of who is
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everything you see	the Creator ()
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Their claim that impure beings are God:

Among that is the saying of Ibn Sabaeen: The husband mixes with the individual, and the soul unites with the roses (), and another says, flirting with the Divine Essence:

My love is gone	It appeared in black and white
And in the Christians with the Jews	And in pigs with monkeys ()

Based on this, we learned: that the Sufis intent of Unity of Being is difficult to imagine, and it cannot be explained in a reasonable manner, for it is based on this conception that went with us that it includes existents, non-existent and impossible things, impure beings and others, and many of them admitted that it is a belief that contradicts the minds (), and the doctrine of this matter It must include a statement meaning the emergence of disorder and invalidity.

That is why the Sheikh of Islam Ibn Taymiyyah said: And he shows the reality of the unity of existence: Know that if the doctrine is false in itself, The critic could not convey it in a realistic way; For this is only for the truth. As for the false statement, if it becomes clear, then its statement shows its corruption, until it is said: How can someone be suspected?!! ().

Existential mystics:

It seems to me through the study that the belief in the unity of existence is the belief of the general Sufis (except for the novices among them) (), until this belief became the distinguishing feature of the Sufis, and the following are some texts indicating that from the famous lords of Sufism:

Abu Yazid Al-Bastami: (261 AH, and it was said: 263 AH) and among his sayings in this section:

That he took the unity of existence from an Indian man, his name is Abu Ali Al-Sindi, and he was a recent convert to Islam, Abu Yazid said about him (I learn from him annihilation in monotheism, and he recites to me praise and say he is God is One..) ().

He is the pioneer of the unity of existence, and most of the Sufis followed him. Below I will mention the most prominent of them:

Abu al-Husayn Ahmad al-Nuri (295 AH):

Al-Nouri says: (God was neither where nor where, and the creatures are in nothingness, so he was where he is, and he is now where he was, because there is neither where nor place...)().

He also said: (The apparent glory, the omnipotent king, and the creatures that are manifest in him and emanating from him, are neither connected with him nor separated from him) ().

His saying: (No, she is connected to him) denies the connection; Because the word connection and what is derived from it mean the presence of two connected to each other; Therefore, he denies the connection to the illusion of dualism, and then denies the separation to prove the unity ().

Al-Hallaj: (309 AH) From his sayings and verses:

He was asked how is the way to God Almighty? He said: The road is between two people, and there is no one with God. So I said: Make it clear. He said: He who does not stop at our sign, our phrase does not guide him.

Then he said:

Are you or am I this in two gods	Forbid you to prove two ()
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His saying: (There is no one with God) is nothing but the statement of the unity of existence ().

And his saying: Forbid you to prove two clear signs that Al-Hallaj ascended to the Unity of Being.

And saying:

I saw my Lord with the eyes of my heart	I said: Who are you? He said: You ()
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And he said:

And what land is devoid of you?	Come ask you in heaven
You see them looking at you openly	They do not see from blindness ()

and say:

my ingratitude for you reverence	And my mind in you is obsessed
Adam is only like	And what is in the universe is Satan ()

And he says: The truth, and the truth is a creation, let the creation be you, or it is you in terms of the truth ().

And he says: And there was not in the people of heaven a monotheist like Satan, where the devil changed his eye, and he left the words in the walk and Abd al-Mabood on the abstraction ().

Abu Hamid Al-Ghazali (505 AH):

It has many positions; His books contain many mystical mysteries and mystical symbols, and they are between revelation and concealment, in the unity of existence, except that in several places he declared the unity of existence, including: that he divided monotheism into four ranks:

(The first: for a person to say with his tongue (there is no god but God) and his heart is heedless of it, or to deny it as the monotheism of the hypocrites.

The second: To be believed in the meaning of the word as the general Muslims believed it, and it is the belief of the common people.

The third: to witness that by means of unveiling by means of the light of truth, and it is the station of those who are close to each other, and that is; That he sees many things, but he sees them in abundance, emanating from the Almighty One.

The fourth: that he sees only one in existence, which is the witnessing of the two righteous people, and the Sufis call him: annihilation in monotheism; Because when he sees only one, he does not see himself either, and if he does not see himself because he is immersed in monotheism, then he is mortal from himself in his monotheism, meaning that he is annihilated from seeing himself and

And he says in another place: (Know that this is a knock on the door of knowledge, and it is higher than the sciences of transaction, but we refer to features, and we say: Here are two viewers; looking with the eye of pure monotheism, and this consideration definitely knows you that he is thankful and that he is thankful, and that he is loving and that he is loved, and this The consideration of the one who knows that there is no

other in existence ... because the other is the one who imagines that he has a permanent body, and such otherness does not exist, rather it is impossible for him to exist ... So there is nothing in existence but the Living, the Eternal, and He is the One, the Everlasting. I looked from this point, and I knew that everything from it has its source, and to it its reference, for he is the thankful and he is the thankful, and he is the lover and he is the beloved...)().

And he says: (... The second group: They do not have blindness, but they have defects, because they see with one eye the existence of the true being, so they do not deny it, and the other eye, if it is blinded, does not see the annihilation of other than the true being. ... If he goes beyond the limit of blindness to his blindness, he realizes a difference between the existing ones, so he proves himself a slave and a lord, and with this level of proof of the difference and deficiency of the other being he entered the limit of monotheism. He has a deficiency that only God Almighty has proven, and if he remains in his behavior like this, the deficiency continues to lead him to erasure, so he is erased from seeing anything other than God, so he only sees God, so he has reached the perfection of monotheism, and where he realized a deficiency in the existence of anything other than God, he entered At the beginning of monotheism... and its translation is the saying (there is no god but God), and its meaning is: that only the One sees the truth, and those who reach the perfection of monotheism are the least... As idolaters said: 3) So, they were entering at the beginning of the doors of monotheism weakly .

And he says: (...and from here the gnostics ascend from the bottom of the metaphor to the height of the truth, and they completed their ascension, so they saw by eye-witnessing that there is no one in existence except God Almighty, and that (everything is perishable except His Face) not that it becomes perishable at one point in time, rather it is Perishable forever and ever, it is not imagined except like that.. then there is no existence but God Almighty and His Face, then everything is perishable except His face forever and ever... They did not understand

the meaning of his saying God is Greater that he is greater than others, God forbid, as he is not in existence. He has someone else with him until he is greater than him, rather there is no rank for other than him in the rank of association, but rather the rank of subordination...) ().

Al-Ghazali says in his Tait:

And am I but you, one and the same?	And are you nothing but myself, the eye of my identity?
As if I didn't block it as if	She blocked me, so people made me love me
I came to an order forbidden by my law	a judgment that my sunna had killed

and say:

My tongue is tired of my qualities, but	expresses that I am lonely ()
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Farid Al-Din Al-Attar:

Al-Attar says: (And the Throne rests on the water and the world is swimming in space, transcending water and space, for everyone is God, and the Throne and the world are no more than a mere talisman, and existence is for God alone, and all of these things have nothing but drawing, and to look closely. Existence but Him, and if there is a being, then He is the Existent alone .

And he says: (In whom there is no presence but you in your appearance, you are the whole world and there is no one else but you, the soul is hidden in the body, but you are in the soul, you are hidden in what is hidden, and oh soul of the soul and who is greater than all, and before all, They all see through you, as you see through everyone .

Al-Attar goes on to clarify this connection between the two ends of existence, saying: The image of all the birds of the world is nothing but a connection, so know this, O ignorant one .

Accordingly, the world is nothing but a shadow of the Divine Essence..().

Ibn al-Farid (632 AH) is evidenced by what came in his tayah:

I did not deviate by theology from	I have not forgotten the
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the judgment of my appearance	manifestation of my wisdom
And a messenger came to me about him	I meant dear to me, eager for mercy
And from the era of my covenant before the era of my elements	To the house of resurrection before the warning of a mission
To me a messenger, you were a messenger from me	And my own self with my verses on me as evidence

Al-Qashani says in his explanation: (The Divine Essence, in consideration of abstraction and initiation, is sent, and in consideration of wearing it with the clothing of the soul, it is sent to it) ().

And he also said:

And when the rift was divided and healed, it collapsed	Reunite the difference in the description is not distracting
I realized that I am actually one	The correctness of the summation was proved by the erasure of the scattering

And he also said:

All of me is a student oriented	And some to others attract with help
And I witnessed those who prostrated because of my appearance	So I realized that I was Adam: I prostrated

and say:

My limbs hugged and folded	Bsat Al-Sawi justly by virtue of the rule of justice ()
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and say:

If I am called, I will be the answerer, and if I am	A caller, I answered the one who called me and I answered ()
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He said - describing the Divine Essence in the manifestation of females - may God be exalted about that:

And it continues to appear and conceal a bug	According to the times in the solution of an era
Appear to lovers in every appearance	From dressing in beautiful

	forms
At one time, Lubna and another time, Buthaina	And she is called Bazzat Izzat
We are not other than her, no, and do not be other than her	And she has no partner in her goodness
Such is the rule of the Union in its goodness	As it seemed to me in others, and oiled ()

And he said:

And see if you see what you see	Without mirrors in smooth mirrors
Will I change you in it, or are you looking?	To you in the corners of the built palaces
And listen to return the sound when it is interrupted	To you in the corners of the built palaces
People who saved you, then only you, a mother	I heard a letter about Sadak ()

and say:

And this matter is nothing but yours	And really pray for him if you erase prove
This was me before the cover was revealed	From the dress I do not turn away from the duality
When did I stop saying I am heror less?	- Far be it from me - "She's in a solution"
And the secret of Gods yesis a mirror that he revealed	And confirming the meaning of the plural is the negation of the intent ()

Al-Sunnah historian Al-Hafiz Al-Dhahabi says about him:

(The owner of the union with which he filled the tiyyah... If there is no clear union in that belief that there is no trick in its existence, then there is no heresy or misguidance in the world. ...) ().

He described it in the balance of moderation by saying: (He croaks with frank union in his poetry, and this is a great calamity, so manage his organization and do not rush... Under the dress and phrase

philosophy and snakes, I have advised you, and God is the promise) ().

The Sheikh of Islam Ibn Taymiyyah, Al-Hafiz Ibn Hajar and Al-Baqi and others attributed it to those who say the unity of existence ().

Ibn Arabi, known by the Sufis as Sheikh Al-Akbar (638 AH):

It is evidenced by many of his books, especially: its chapters. In which it was stated:

(All that we perceive is the existence of the Truth in the essences of the possibilities. In terms of the identity of the Truth, it is its existence, and in terms of the difference in the form in it, it is the essences of the possibilities) .

And he says: (The gnostic is the one who sees the truth in everything, rather he sees it as the eye of everything) .

And he says: (...The perfect gnostic is the one who sees every deity manifested for the truth in which he is worshiped, and that is why they called them all a god with his own name of a stone, a tree, an animal, a human being, a planet, or an angel...) ().

And he says: (Verily, the Absolute God cannot be encompassed by anything, because He is the essence of things and Himself, and the thing is not said about Him: He encompasses Himself and does not encompass Himself, so understand)().

And he says: (... He does not bear witness, and the eyes do not perceive Him, rather He perceives the eyes, due to His kindness and His perseverance in the sights of things) ().

And he says: (...and we are closer to him than the jugular vein), and what is specific to a human being is a human being, for the divine proximity to the servant is not hidden in the divine news, so there is no proximity closer than that his identity (the identity of God) is the eye of the members and strength of the servant, not the servant Except for these organs and forces, then it is a truth that is witnessed in an illusory character, for the creation is reasonable, and the truth is palpable and is witnessed by the believers and the people of disclosure and existence, and with the exception of these two types, the truth to them is reasonable and the character is witnessed...)()

And he says: (... Whoever knows that the truth is the eye of the path, knows the matter as it is, for in it, the Exalted and Almighty, you walk and travel, because none is known except Him, and He is the eye of existence, the traveler and the traveler...) ().

And he says: (...Except that Almighty Himself described Himself with jealousy, and from His jealousy He prohibited immoralities, and obscenity is only what appeared, and as for the obscenity of what is hidden, it is for the one who appeared to him, so when he prohibited immorality, that is, he prevented you from knowing the truth of what we mentioned, which is that he is the essence of things, So you cover it with jealousy, and you are from others, for the other says: Hearing has heard Zaid, and the gnostic says: Hearing is the eye of truth .

Fuss al-Idrisi, explaining the meaning of difference and plurality, so he gives numbers, for example . Then he said: (And whoever knows what we have decided in the numbers and that its negation is the eye of its proof, he knows that the impeccable truth is the simulated creation, and if he distinguishes the creation from the Creator, then the Creator is the created thing, and the created thing is the Creator, all of that from one eye, no, rather it is the eye The one, which is the many eyes: So look what you see.He said, Father, do as you are commanded[Al-Saffat: 102] And the boy was the eye of his father, so he did not see anyone slaughtering but himself, so he sacrificed himself with a great sacrifice, so he appeared in the image of a ram who appeared in the image of a human being, and appeared in the image of a boy - no Rather, by virtue of a son - who is the fathers eye. And he created her husband from her[An-Nisa: 1] So he married only himself, from him the wife and the son, and the matter is one in number... So the knowledge of nature is an image in one mirror, no, but one image in different mirrors. Then there is nothing but confusion to separate the view, and whoever knows what we have said is not confused... The truth varies in the clear, so the rulings on it vary, so every ruling is accepted and only what is judged against it is what was manifested in it, and then there is nothing but this.

The truth was created in this way,	And not a creation with that face, so
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so consider it	think
Who knows what I said did not fail his insight	And only he who has sight knows it
Collect and separate, for the eye is one	And they are many that do not remain or scatter ()

Al-Qashani says in explaining these verses: (i.e., the One Real Existence in the rank of the nominal plural is a God, and in the rank of the difference is a creature, there is no other in existence, for He is the One Eye, and it is His Eye many with specifics, and they are lineages that cannot be fulfilled without Him, so there is no existence except alone) .

And Ibn Arabi says in another place: (The author of the investigation sees the multiplicity in the one, as he knows that the meaning of the divine names, and if their facts differ and multiply that they are one eye, then this is a reasonable multiplicity in one eye, so in the manifestation it is a plurality witnessed in one eye... With this knowledge, he knew his Lord, for in His image He created him, rather he is the exact same as his identity and reality .

He says elsewhere:

There is no creation higher than inanimate matter and beyond	Plant as much as possible and weights
And the sense after the plant and everyone knows	In contrast, disclosure, clarification, and proof
As for the one named Adam, he is restricted	With a mind and a thought or a necklace of faith

And he said:

For the One, the Most Gracious, in every home	From the pictures what is hidden and what is apparent
If you say this right, I will lead you honestly	And if you say something else, you are passing by
What is the ruling on a homeland without a homeland?	But by the truth of creation, he traveled

And he said:

O Creator of things in Himself	When you create a mosque
Create what never ends	In you you are the wide narrow

And he said:

So, the slave is undoubtedly a lord	And a time when a slave is a slave without an opinion
If he is a slave, then the truth is wide	And if he is a lord, there is hardship in his life
From being a slave, he sees himself with his own eyes	Undoubtedly, his hopes are high
And it is incapable of what they demand by itself	So you see some of those who know him cry

And he said:

All beauty is the food of your face	But it is in the two worlds detailed
You are a slave and you are a Lord	Whoever has it, you are a slave
And you are a Lord and you are a slave	Who has a covenant in the speech?
Every contract has a person	Solve it by anyone else
Nothing remains but the truth, nothing remains	So what is then connected and what is then between
So, the evidence from the eye came, so what do I see?	With my eyes except his own when I see

And he said: (And if the matter is as I mentioned to you, then the world is an illusion that does not exist .

And he said: (And if the matter is as we have decided, then know that you are a fantasy, and all that you perceive from what you say about it, I am not a fantasy, for all existence is a fantasy in a fantasy, and the true existence is only God, the Truth, in particular)

Al-Qashani says: That is, what we have decided that the additional existence called the shadow is nothing but the attribution of the true existence to the manifested eye in it. You perceive it and perceive it as an independent existence, an imagination in an imagination; Because

you are a fantasy, and what you have imagined and imagined in you is nothing but the truth is a fantasy in a fantasy, and the true existence is God the Truth in particular, that is, it is only God alone and nothing else ().

These are all some of the words of this unbeliever Sheikh, otherwise the words that are in the lobes - as Imam al-Dhahabi said - if there is no disbelief in it, then there is no disbelief in this world . As for his words in his conquests indicating the unity of existence, they are not countable (). Ibn Sabeen: (669 AH):

Among the sayings indicating that he is one of the owners of the unity of existence are the following:

His saying: (He is all existence, and there is nothing with Him, except for His knowledge of Him. In knowledge, not in terms of the release of knowledge .

The meaning of the words: that God, according to them, is the whole of existence, and there is nothing with Him except His knowledge, and these beings are the essence of His knowledge, and His knowledge is the same as Himself. Because he stated that his knowledge is the same. Sheikh Al-Islam says in explaining the doctrine of Ibn Sabaeen: (He made his knowledge of things the same as things, as he made no existence with him except for his knowledge of that thing, and he made the same things his knowledge, and for this he proved the difference in terms of one and the absence of it in the other)).

Ibn Sabeen says: (If you knew Him in everything, the same thing, not the specific form, you would not be ignorant of Him in a form at all) .

He also says: (And all that the pronoun refers to, remind him of it, and do not care. Anything that comes to your mind, name it from his name (Existence). How are names limited to this? God has no name except the absolute or the imposed name. To you: Whoever called himself (God) told you that everything and everyone you call is I.

He also says: (God only, God is the helper and the helper, and the aid means in it that he is a helper and a helper. Praise be to God in eternity and eternity and glory, and whoever is in them is the eye of the

praised and praise, and there is no might or power except by the one who carries himself in his actions from his names with his attributes I love so it is called the living and surrounded so it is called the world.. He is the essence of everything that is apparent, so he has the right to be called the zahir, which is the meaning of every meaning, so he has the right to be called the batin .

He also says: (The truth is one and everything else is an illusion, and illusions are based and based on them in some way. The id is to me and finds the intent () and the identity together ().

This, and when he saw that the common people of Muslims who did not follow his belief were annoyed by this, and the countries of Islam gave him what they welcomed, and that is why he wanted to go to India, and he said: The land of Islam cannot accommodate me, and that is because the people of India are polytheists who worship everything, even plants and animals. This is the truth of what the owners of Unity of Existence say ().

Because of his severe influence on Indian philosophy, he wrote a book called: Kitab al-Bad, and the word al-bad. Although he knew that what was meant by the idol, or the house of idols, the fact that what was meant by al-bad is a closer Buddha, this appears to those who compare what was written in this book of the attributes of the land, and what It came from the attributes of Buddha in the books of his biographies.

Al-Sadr Al-Qunawi () (673 AH):

He is the companion of Ibn Arabi, who is far from Sharia and Islam; Because the truth of his saying about atheism and union: that God does not exist at all; Rather, his existence is the same as the existence of creatures, and he and his sheikh and others like them declare that the same dog, pig, urine, and virginity are the same as the existence of God Almighty ().

Afif Al-Tilmisani - Al-Fajir - (690 AH):

The Sheikh of Islam says: - and he was a contemporary of it - (As for al-Talmisani and the like, he does not differentiate between an

essence and existence or between an absolute and a specific, rather he has what is then but and nothing else in any way, but the beings are parts of it and parts of it like the waves of the sea in the sea and parts of the house of the house.

His doctrine is more intense in unity than all the doctrines before it. Because those based their doctrines of unity and union on difference and pluralism, as for al-Tilmisani, he never sees the difference. He is the most vile of the people, and the deepest of them in disbelief. And it was a permissive thing that allowed all the forbidden things, and he used to say: The daughter, the mother and the foreigner are one thing, and that is not forbidden for us, but these veiled ones [meaning the scholars of Islam] said: It is forbidden; So we said: It is forbidden for you, and he used to say: The whole Quran is polytheism that does not contain monotheism. Poetry making is good, but it is as it was said: pork in a Chinese dish (), and this Tlemceni of Nusayris () classified a belief, and the truth of their matter is: that God Almighty is like the sea, and existing things are like its waves. Such as Kafr Al-Talmisani, and another is called Al-Balyani from the Sheikhs of Shiraz ().

Which indicates that he was one of the owners of Unity of Being: What Sheikh Al-Islam Ibn Taymiyyah reported - (Al-Tilmisani passed by a person with a dog, and the other ran to him with his leg, and he said: Do not run it, for it is from him) .

(Two sheikhs, including this Al-Tilmisani and Al-Shirazi, passed by a dead mangy dog. Al-Shirazi said to Al-Tilmisani, this is also from himself. Al-Tilmisani said: Is there something outside of it ?

Ibn Ata Allah al-Sakandari (707 AH) ():

It appears that he is on the doctrine of the unity of existence, what came in his book of the declaration of this belief, he said:

(The Guardians and Lian:

- 1 He is annihilated from everything, so he does not testify with God.
- 2- He remains in everything, so that God bears witness in everything, and this is more complete, because God, glory be to Him, did not manifest the kingdom except to testify in it. So what is meant by

you is that you see it with the eyes of those who do not see it: you see it in terms of its appearance in it, but you do not see it in terms of its universe.

Then I sing the following verses:

I only showed you the worlds	To see it with the eyes of those who do not see it
Separate her from the class of those who are not satisfied	A case without seeing its master

Then he said: (The beholder of beings who is not witness to the truth in them is unaware, and the one who perishes about them is a slave with the heights of witnesses, and the witness to the truth in them is a dedicated and complete servant. Because it does not appear in everything, it is visible in everything to the extent that it is visible in what is hidden, there is no veil.

Then I sing the following verses:

And you are the one who showed it and then appeared in	All principles are as witnessed by custom
Appeared to all the universe, the universe is an appearance	And it also has it as the newspapers came ()

Abdul Karim Al-Jaili:

Al-Jili wrote about thirty books, loaded with superstitions, and his most important book: The Complete Man().

The following are some of his sayings in this section, quoting from his book: Al-Insan Al-Kamil:

He says: (If God, the Most High, appears on a slave of His servants in one of His names, the servant speaks under the lights of that name. The servant and higher than him is his manifestation of him in his one name and higher than him is his manifestation in his name God, so he fights the servant for the manifestation and his mountain comes to you, then the truth calls him on the stage of his reality that I am God there God erases the name of the slave and confirms the name of God for him, if you say: O God! If he ascends, and God strengthens him and

preserves him after his annihilation, God will answer those who supplicate for this servant. If you say: O Muhammad, God answered you to your graciousness and happiness, then if the servant becomes strong in ascendancy, the truth becomes manifest to him in his name, the Most Merciful... So the servant ends up in these nominal manifestations to their self-reality. Until all the divine names ask for it, as it asks for the named name, then a bird sings that it is on its holiness, saying:

The caller calls out her name, and I answer him	And I called to Laila about my call, she would answer
And that is nothing but that we are one soul	We traded two bodies and it's amazing
My self has a self and my name is hers	And my current situation in the Union is strange
We are not on a self-investigation for one	But it is the same lover, Habib ()

Among his sayings:

You hid me, and she was on my behalf	Yes, instead, but rather what I am real
I was her and she was me and what	She has a singular existence who disputes
I stayed in it and in it and don't get lost between us	My present has a past and present
But the soul was lifted, so the Hajj was raised	I woke up from my sleep, so I'm not sleeping
And you really saw me with my true eyes	I have in the forehead of Hassan those vanguards
I wandered my beauty and occupied my mirror	To be printed for complete reading
Its descriptions are descriptive and subjective in themselves	And her morals to me in beauty
And my name is really her name and	I have the name of those

her name	adjectives as functions ()
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He says: (The Essence is an expression of Absolute Existence by the fall of all considerations, additions, and aspects, not as being outside of Absolute Existence, but on the grounds that all of those expressions and what they are from the totality of Absolute Existence, they are in Absolute Existence neither by themselves nor as they are, but rather they are the very essence of what He is. The Absolute Existence, and this Absolute Existence is the naive Self in which there is no noun, epithet, attribution, addition, or anything else...) ().

This generation, with its claim to the unity of existence, made Muhammad in every age to be formed and adapted in different ways and manifested in manifestations in every time, and that he is a complete existence of the truth, and that he is truly described as a complete human being with the fact that he and God are one thing; Because he is the one who fully expressed it - may God be exalted above that - and there is no doubt that these ideas are found only in Hinduism in considering the avatar the divine manifestation of the earth, and the greatest of these avatars among Hindus is Krishna, as they see that he is the complete manifestation of God, and that he manifested in himself The world belongs to his disciple, and he used to come at all times, and he would come in the coming days. We have already explained this in detail.

Examples of Hindu sayings about the unity of existence:

He passed with us: that the Hindus say of the unity of existence, and they are of different sects, so some of them see existence as one, and other than that is an illusion, and among them are those who see existence as one, but it is divided into living and dead, and among them are those who see existence as one and describe it as absolute existence. existence.

This Hindu belief began in the Vedas, developed in the Upanishads, was elaborated in the Vedants, and then people's attitudes differed in their explanation and clarification.

The following are examples of Hindu sayings in this regard: This is what was stated in the Rig Veed:

Agni is one, but he was known by many names and worshiped with various types of praise, and that Osha is one who manifested all, and that the One who appeared in all these categories().

And the same in another text (3/55/1-22): He mentioned many of the deities they had, but he concluded each Reg by saying: The powers of the gods are one or the meaning: The real power of these gods is one.

Likewise in another text known as Porsche Socket():

This human being has a thousand heads, a thousand eyes, and a thousand legs, he encompasses all the earth, and he has more than ten fingers over him. ...

And they cut this man into pieces, how many parts were he? Where did his mouth go? and his hands? And his thighs? And his legs?

He created the Brahmins from his head, from his arms as a Kheshtariya, from his thighs as a Bisha, and from his leg Shudra....().

The moon arose from itself, the sun from its eyes, Indra and Agni arose from its mouth, the wind from its soul, and from its navel the middle sky arose, and from its head the upper sky arose, and from its feet the earth arose, and this is how the world was created... ().().

This text contains a terrible confusion, but in the end indicates the unity of existence.

And it came in (10/81/2): He is one God, His eye is all-encompassing, His face is in the worlds, His hand and His foot is in everything, and He is the One who established Paradise with His forearm as it should be, and He is the Existing as a single entity after He created Heaven and Earth.

The same is stated in the Rig Veed (4/26/1-3):

I am a prajapati, I am the sender of all the sun, I am the intelligent inspirer like Hakchiban, I am the Rishi* Kuchi bin Arjuni, I am the Rishi Ashna the world of what is in time.

Dear people! Look, beholder of truth, look at me, I who gave man to see the lands, I who send rain to those who make offerings, I who

send waters everywhere, the gods carry my intentions, my wills, I Indra who drank and ravaged the courts of King Shanbar, and prepared hundreds of palaces for Debodas.

Including: What came in (4/42/3-4):

I am Indra and Boron, my affair is unlimited, my praises are endless, the image of the true earth, I am the world, I who give the sense of all that is created by properties, and hold the lands.

I sprinkled water and scattered it, I sprinkled water and the sky caught the place of water, I became with water Ritapa Ibn Aditi by merging the types of heaven ().

And such texts and many others (); Of which:

The so-called "Hangshpati Rig"(4/40/1-5) of the Rig Ved, and (10/24) and (12/14) of the White Zgur Ved, in which it stipulates the existence of God in everything.

The white Yagor Vid stated:

He is the fire, he is the sun, he is the wind, he is the moon, he is Brahman, he is the god of water, and he is a Prajapati().

These are the most famous Vedic texts that indicate the unity of existence.

Pantheism in the Upanishads:

It is stated in the Isha Upanishad:

(6): The one who sees himself in everything, and sees himself in each one, is the one who does not object to anyone, (because the soul is present with each one, and he is Brahman) ().

(7): If a person sees everything the singular soul, then he inevitably sees the soul, and knows that he has become everything, so he does not disdain anyone and does not desire anything.

(8): It is (the soul) in all things, luminous, without form, unhurt, clean, expert, adjusting to itself, best of all, self-made, eternal, who determines for all their actions.

(16): O sun! O Son of Pragapti, O Son of Pragapti, (the sun is theirs, son of Pragapti), reduce your light, reduce your intensity, I want to see your

good image, for in you is that man, I am that man.

The Kina Upanishad says:

(1/2): This (Brahman) is the origin of the ears of the ears, the origin of the heart of hearts, the origin of the power of speech, the origin of the breath of breath, and the origin of the eye of the eyes, (that is, He who directs all these things ()), and for this he becomes immortal who does not see him in the body.

(2/4) The one who senses Brahman in all senses, he is the one who attains the knowledge of Brahman, and obtains immortality, if he knows the soul, he obtains the supernatural power, and if he obtains the true knowledge, he obtains immortality. (This is because Brahman or Barmatma has neither death nor change, so if someone knows him, he becomes like him, and Barmatma is one, and he is the one who makes his shadow in everything and he is the soul that is in him) ().

(4/1-4): This Brahman is respected and accepted, so it must be worshiped. Then he said: Indra, Agni and Bayo are the ones who knew Brahman as he is, and that is why they are truly among the deities (Dyota), and the greatest of them is Indra; because his knowledge It is more, and sticks , and said: Whoever knows that Brahman is in the soul of every person, and that the soul is nothing but a shadow of this Brahman , he is the one who knows Brahman , and becomes immortal.

It is stated in the Kathah Upanishad:

(1/3/12): Pramatma is in everything, and it is hidden from everyone, the intelligent are the ones who feel it with their intelligence.

(2/1/5): The human soul and the universal soul are one thing, and the human soul is the one that tastes the reward of deeds, and as for the universal soul, it is not, so whoever knows this has transcended fear and sadness.

(2/1/6): ... whoever sees this human soul has seen the universal soul.

(2/1/9): There can be nothing distinct from Brahman.

(2/1/10): Whoever sees the difference between a scholar and Brahman, he will die repeatedly.

(2/1/12): ... Brahman resides inside the body as much as a thumb, and he

is the one who controls the past, the future and the present... And the same is true of him in (2/3/17).

(2/1/14): ... If it rains on the rugged mountain top, the water falls from it scattered, and it changes in its color and its course according to what falls on it, and the soul is one, but it changes according to what it takes from the body.

(2/1/15) O Gautam! If pure water meets with pure water, it meets with it without differentiation, thus the pure human soul unites with the pure, total soul.

(2/2/2): Atman is the one who is present in everything, and he is the sun in the highest, and he is the gods that are called Shus, and he is the refuge of all, and he is the air in space, and he is the owner of the song when offerings; It is the fire of sacrifices, it is the guest Brahmin, it is the drink of Soma, it is the one that exists in man, in everything good, and in the sky, and it is the one who grows on the earth such as rice, wheat and other trees that are used for medicines, and it is the rita the eternal law , and it is that which runs Like streams and rivers, this atman is the highest, and it is the same of every soul.

(2/2/12): Pramatma is one, but he manages everything, and he is the soul of every living person, so whoever sees this soul in himself with his heart, he is the one who gets happiness, and the rest are unsuccessful for it.

(2/3/1): This world is like an achat tree (a type of tree that has roots inside the earth, and roots come from the branches and then surround the earth with it and what surrounds it). And shrubs and plants) below, this tree transcends time, for the roots of this tree are Brahman, and He is pure and eternal.

(2/3/2): Everything in this world comes from Brahman, everything activates and works depending on it, and it is frightening as thunder. Those who know Brahman thus overcome death.

Peshna Upanishad:

(3/3): The human soul came from Atman (Brahman), just as the existence of the shadow is linked to the existence of the body, so the human soul is in the total soul, whenever the human soul

wants to take the body. And the same in (3/12).

Prihadarneek Upanishad:

(1/4/1-7): This world witnessed was a spirit, so he looked at the four sides, and did not see anyone, and said: I exist... Then he created from himself his wife... Then he fell upon him, and he created man.... Then she hid The wife took the image of the cow, so the soul took the image of the bull and fell on it, creating the cows...

Chandwiga Upanishad:

(3/14/1): Everything that exists is Brahman, comes from Brahman, and goes back to Brahman, everything depends on Brahman, and for this you must worship Brahman with serenity...

(6/1-16) In this entire sixth chapter came the explanation of the famous Upanishadic article: Tat Tvam Ashi, meaning you are that, and the origin of that dialogue that was between a father named Adaluk Aroni, and his son who was called: Shvitakitu, and the dialogue included many examples in proving The unity of Brahman and the human soul, as the dialogue included proof of existence cannot come from non-existence, so Brahman must be the source of creatures, and creatures from him were created and to him they return.

(7/25/2) Sintakmar said to Nard: Atman below, atman above, atman behind, atman in front, atman on the right side and atman on the left side, all these things are atman only, and whoever sees that he is atman, submits and is sure that it is he. He is in the fertile life of himself, his soul plays with himself, his wife is himself, and his eyes delight with his eyes, as if he is the king of heaven, and he is the successful winner in the whole world.

Mundak Upanishad:

(1/1/6): He who is unseen, far from sense, and who came by Himself, transcendent of comprehension, knowledge and intellect, eternal, and encompassing everything, and He who is kind, and the source of all creation, scholars see in everything and everywhere.

(1/1/7): Just as the spider pulls the threads out of itself in order to build

its nest, then hides it in itself, so the Supreme Brahman brings out this existence from himself, then hides it whenever he wants.

(2/1/1): That is Brahman that is the truth, as the spark comes out of the fire, O beautiful one! Thus everything is generated from Brahman and then merges with it.

(2/1/2): ... He is the illumined Essence, He has no image, He is inside and outside, He is not begotten, He is not souled...

(2/1/10): This Brahman is the world, it is the actions of Agni Hotra , it is the knowledge, it is the ultimate self, it is eternal, it is happiness, it is in every heart, O beautiful! Whoever knows this will get rid of ignorance in his life.

(2/2/1): Brahman is the manifest in himself, dwells in the pit of the heart of everything, and for this reason it is said to him: the dweller in the cave, and he is the refuge of every existing, everything that is moving and static, living and inanimate, is in his hand, O beautiful! ...Know that he and yourself are one.

(2/2/5): Heaven and earth, members and hearts with souls, all these things are based on that ...

(2/2/7): It is known in general and in particular, that everything in the world that is a manifestation of the power of the One , that) .

(2/2/8): The one who can sense the scrutiny of the cause and the brham of the agent is nothing but himself, so he is the one who gets rid of all the problems of his heart, removes all his doubts, and is saved from the reward of his deeds.

(2/2/11): Brahman is happiness in front of you, behind you, in the south and north, above and below, it is everywhere, it surrounds everything, this world itself is Brahman.

(3/1/3): God manifests Himself in everything, and He is the soul of every living thing. He who knows this obtains happiness and pleasure, and becomes better than he who knows Brahman .

Taitria Upanishad:

(2/6/1): Pramatra thought that I am one who wants to multiply myself, so he wanted firm, so everything was from the living and the dead, then

he entered into it, ... and since he showed himself in everything, and that is why the scholars say Brahman is right.

(2/7/1) There was nothing called a scholar, and Brahman was the one who existed, and the world was latent in Brahman, then this world named and described appeared. Or the Creator himself.

(2/8/5): What is in the sky of the heart of this body is the same as what is in the sun...

(3/1/1): ...Think of this fact that everything came from Brahman, lives dependent on Brahman, and returns to Brahman where it perishes, this is Brahman.

Shivchiphtra Upanishad:

(1/11): The one who feels that he and his primatma are united, is the one who frees himself from all restrictions arising from ignorance, and is not restricted to birth and death after this...

(1/12): You must know that Brahman is the Essence within yourself. You must know that within yourself, there is no knowledge higher than this knowledge.

(1/16): Just as the butter of milk is in all its parts, so is Brahman in all parts of existence, accommodating everything...

(2/17): That Essence that illuminates perfectly is present in fire, water, medicinal plants, and in the Ashfat tree, on the whole, is in all the world, and I greet him repeatedly.

(3/1): Permatma creates mirage, he is rotating the world with his power, and with this same power he is the cause of the world's existence and its annihilation, there is no second to him, those who know this become immortal.

(3/4): All eyes are his eyes, all mouths are his mouth, all hands are his hand, all legs are his feet. He is one God in the heavens and the earth and what is between them. He created man and gave him two hands, and He created the bird and gave him the two wings. And the same in (3/11).

These are some of the Upanishadic texts indicating the unity of existence.

In the Bhagavad Gita:

(4/24): The act of sacrifice is Brahman, and the sacrifice is Brahman, and it is poured by Brahman into the fire that is Brahman, to Brahman alone who is confirmed by Brahman will go through his work.

(7/1-10) By fixing your mind on me... and by taking me as your supreme refuge, and by practicing yoga, you will know me fully and without any doubt, this is what you must hear, I will speak to you about knowledge and experience, and with their knowledge there will be nothing else you need to know.

Among thousands of people, perhaps there is one striving for perfection, and among thousands of mujahideen, perhaps there is one who really knows me.

My apparent nature has eight forms: earth, water, fire, air, ether, reason, logic, and ego. This is my earthly nature, but behind it, O mighty Armed One, lies my transcendent nature, the Universal Self, it is the source of life in which this universe is found.

I am the taste in the waters of life, O son of Kunti, I am the light in the sun and the moon, I am the syllable ohm in all the Vedas, I am the voice in the ether, the power in man.

I am the pure fragrance of the earth and the brilliance of fire is me. I am life in all beings, and austerity in the Spartans.

Know me, son of Bartha, that I am from time immemorial the seed of eternal life for all beings. I am intelligent, intelligent. I am champions league.

I am the power of the mighty, when this power is free from anger and selfish desires. I am desire when it is pure and in harmony with the dharma.

Know that the three gunas, sattva, abomination, and obliteration, come from me; Sublime light, vibrant life, and lifeless darkness. I am not in it; But she is in me.

(8/3-4): Brahman is the supreme and eternal, and when it dwells in man, it is called Atman. Karma is the force of creation from which all things

draw their life.

Matter is the kingdom of the earth, which will pass away with time. But the universal self is the kingdom of light. In this body I offer the sacrifice and my body is the offering, O Arjuna, the best of people. Whoever leaves his body at his time and contemplates me alone, truly comes into my being; It really does come to me.

(9/16-18): I am the sacrifice and I am the precursor to sacrifice, I am the holy gift and the holy plant. I am the holy word, holy food, holy fire, and I am the offerings made in fire.

I am the Father of this universe, and even I am the source of the Father. I am the mother of this universe, and I am the creator of all. I am the highest that can be known, I am the path of serenity, I am the Holy Word Aum, I am the Triple Vedas.

I am the way, I am the master teacher who watches in stillness; Your friend, refuge, and seat of peace. I am the beginning, middle, and end of all things, and I am the seed of their eternity, and their supreme treasure.

The heat of the sun comes from me, I am the one who brings rain and locks it up. I am life immortality and death, I am all that is and all that is not, O Arjuna.

(9/29): My self is in all beings, and my love is always the same for all, but those who faithfully honor me are in me and I am in them.

(10/6): The Seven Priests (Rishians) from the ages of ages, and the four founders of the human race, being in me, came from my mind, and from them was born this world of men.

(10/8): I am the origin of everything, and everything emanates from me...

(10/20): ... I am a spirit placed in the heart of all beings, I am the beginning, the middle, and the end of existence... (And like him 10/21-38) until he said (10/39): I am, O Arjun, the seed of existence, and without me there is nothing moving or stationary.

(13/12-15): He has hands and feet everywhere, He has eyes, heads and mouths everywhere, He sees all and hears all, and He is present in all. He is enlightened by the work of all the powers of perception, and He

remains above all these powers, He is absolute, above all, and also supports all. He is beyond the world of matter, and also enjoys the realm of matter.

It is in all beings and beyond. He does not move and moves either; It is greater than he can comprehend; It is far and near.

He is one in all and indivisible, yet he appears as a fragmented plurality of beings. He supports all creatures and also destroys them and revives them again. He is the light of lights shining and it is said that he is behind the darkness. It is revelation, and it is the goal of revelation, it is realized by revelation, and it resides in the hearts of all.

These are some pantheistic texts from the Bhagavad Gita.

This, and the Hindus represented this belief with some examples; To bring it closer to its followers, and it is found in its entirety in some books of Sufism, among the examples mentioned by the Hindus are:

The salt dissolved in water is present even though we do not see it with our eyes, and the same is true of God in the universe, even though we do not see it ().

Rivers flow towards the ocean to mix with it, leaving their names and shapes, as well as the complete Hindu mixes with God after his annihilation with God after his annihilation from himself ().

Just as the waves merge into the sea water, so souls merge in the original ().

These are some of the examples they put in their books to bring the unity of existence closer to mind.

We have already mentioned the Hindu tendencies in detail in the interpretation of the unity of existence, and they are completely identical to the tendencies of the Sufis in the interpretation of the unity of existence.

Mystics Influenced by Vedant Philosophy:

After this long exposition indicating that the Sufis derived pantheism from the Hindu religion, it is better for me to mention some

of the influences on the Sufis from the philosophy of Vedant; The later era is influenced by the previous one, so it is:

The flow of Gods spirit in beings:

In the philosophy of Vedant:

The Vedantic philosophers said that God dissolved all beings, and we have already said: They see that a part of man is eternal and eternal, and he is part of Brahman, and it is present in every living creature, and from that they said: And the animal...) ().

Al-Biruni quoted Krishna as saying:

As for the investigation, all things are divine. Because "Shenu"made himself a land for animals to settle on, and he made it water to feed them, and he made it fire and wind to grow and raise them, and he made it a heart for each one of them ().

And from what was mentioned: He alone dwells in you and in me and in others... ().

As it was stated in it: Whoever sees things, the vision of the wise, sees that the holy Brahman, the cow and the elephant, the unclean dog, and the outcast while devouring the meat of the dog are all one being .

it was mentioned in it: That all the souls of existing beings are parts and manifestations of that existence... and that mountains, seas, and rivers... erupt from that ocean spirit that settles in all things ().

As for the Sufis:

Abd al-Baqi Surur divided those who believe in the unity of existence into two groups: The first group: (God sees a soul and the world sees a body for that soul...) ().

This is what Dr. Abdul Qadir Mahmoud said about the inner unity of existence, meaning: (God is present in the universe) ().

Ibn Ata Allah al-Iskandari said: He who knows the truth will witness it in everything .

And the second group: They claim that all existing things have no reality for their existence other than the existence of God, so everything in their claim is God...) (). This is the same as the view held by another group who claim to be delusional other than God.

The beginning of creation and the unity of existence:

According to the Vedic philosophers:

In one of the legends of the beginning of creation among the Hindus, it was mentioned that the god Prajapati is at the same time a creator and creation... so he longed for abundance and wished for it...().

It was mentioned in a second legend: that (all things are divine, because Chesnu made himself a land for animals to settle on, and made it water to feed them...) ().

And in another legend about the beginning of creation according to the Hindus: that Brahman created all beings from himself, and the first being is man, (until Brahman realized that he is this same creation...because he brought him out of himself)().

The beginning of creation for the Sufis:

The Sufis infer the beginning of creation with a fabricated hadith they narrate about God , which is: I was a treasure that I did not know, so I wanted to be known, so I created the creation and got to know them, so they recognized me (). There is no doubt that it is the development of heretics or existential mystics.

Ibn Arabi says about the beginning of creation: (When the Truth, Glory be to Him, in terms of His Beautiful Names, which the census cannot reach, He would see His eyes, and if you wished, you would say that He sees His own eyes... So Adam was...) ().

And he said: (...I know the origin of Adam's soul, I mean his inner form, for he is the true creation...) ().

And he said: (The caliphate was for Adam ... because God created him in his image) ().

The characteristics of Adam were transferred to his sons, and the perfect of them was Muhammad , peace be upon him, for the perfection of the image of God in him, and for the perfection of all the names and attributes of God Almighty in him .

And the reality of the perfect human being existed before Adam, which is what is called the Muhammadan Truth . Ibn Arabi says: (The beginning of creation is in vain and the first to exist in it is the

Muhammadian truth. Muhammad , peace be upon him.. his existence was from that divine light... and the eye of the world from his manifestation...) ().

Unity of religions:

The unity of religions among some Hindus:

previously reviewed their belief in the unity of religions (), and I will refer to some of these sayings here to show the similarity, including:

Their saying:

(The philosopher may worship God in any temple he wants, and kneel before any god... He will sanctify the universe itself, as the supreme being...) ().

Ram Krishna says: (God is a spirit embodied in all people) (), so he called his followers to (that all religions are good and each of them is a path that leads to God...) ().

The unity of religions in Sufism:

The Sufis interpret the words of God Almighty: And your Lord has decreed that you worship none but Him(Al-Isra: 23), meaning eternal judgment and predestination that no one should be worshiped but God, and they say: worshiped in it...)().

Ibn Arabi says:

Creation holding beliefs in God	And I witnessed all that they believed
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He also said:

My heart has become capable of every image	A pasture for deer and a monastery for monks
And a house of idols and the Kaaba of Taif	Tablets of the Torah, the Quran, and the Quran ()

Thus, the Sufi sheikhs walked on the path of the philosophy of Vedant in saying the unity of existence, and in their view of the beginning of creation, which is the basis for the statement of the unity of existence for both of them, and as a result of them the unity of religions ().

All this indicates that Sufism took the unity of existence from Hinduism, and scholars, ancient and modern, have stipulated that ().

The third requirement: the doctrine of the union

Meaning of union:

Unity in language: that the multiple becomes one, the source of uniting unites, it is said that the two things united: or things, that is, they became one thing .

And the union in the term Sufism: mixing and mingling between the Creator and the creature, so that after the union they are one entity ().

Union divisions:

The union is divided into two parts:

1- General Unity: It is the saying of those who claim that God defined the existence of beings.

2- The special union: It is the saying of some Christians who say: Divinity and humanity () have mixed and mixed like milk and water, and this is what some of those affiliated with Islam say about some people.

It should also be noted that the Sufis who are called unionists; They have two positions regarding this label: one of them they do not like; Because the union is based on the weight of the conjunction, and the conjunction requires two things, one united by the other, and they never acknowledge the existence of two things, and the second way: the validity of that is based on the fact that multiplicity has become a unit ().

The union for them is not the mixing of the Creator and the creature to be one entity, but rather the union of the existing beings in one unity, in terms of everything existing with God, not in the sense that he has a special existence united with him, for the illusory multiplicity has become a unity ().

It is worth noting: that whoever falls into union with him does not imagine that he will remain of him, but rather perishes and dissolves, and his essence becomes an inseparable part of the essence of whom he

is united with. In essence and action, i.e., in nature and will for the absence of a counsellor, there is no one but one who is all in

He also said in the course of his analysis of what Abu Yazid al-Bistami said to God: (I used to have a mirror, so I became the :

The difference between solutions and union: that solutions are the longing of truth for creation ().

As for the union, it is the peoples longing for the truth, and from here the union is produced.

In other words: Al-Ittihadist sees that the chosen creature rises by itself and transcends and transcends its spirit to the presence of the Exalted Self until it unites with it and perishes in it, so that no trace of it remains ().

Hence he understands the relationship between union and annihilation; For the courtyard is one of the houses of union, and the mystics like to pass through the court more than the union; Because annihilation for them is a word of praise, and annihilation is the last status of mysticism, just as this annihilation is the last status of Hindus in their lives, which they express by nirvana .

Federal mystics:

Union is the demand of every mystic; The doctrine of the unity of existence is pure feeling, but union means working for the sake of integration and elevation to the Exalted Self, and for this they paved the paths and defined the paths, which are what is said the paths that lead to the guardianship of God, and on this: the union is the result of annihilation, and we have already mentioned many texts about the Sufis, such as Ibn al-Farid, Ibn Arabi, Ibn Sabaeen and others that indicate the union, and it is okay to mention some of them:

1- Abi Yazid Al-Bistami said:

(Creation has conditions, and there is no condition for the knower, because his drawings are erased, his identity is destroyed by the identity of others, and his traces are hidden by the traces of others) ().

It was said to him: (What did you get? He said: I sloughed off from

myself as a serpent sheds from its skin, then I looked at myself and saw that I am him) ().

He also said: (Glory be to me, glory be to me, how great is my affair. Then he said: suffice me from myself, suffice me).

2 Ibn al-Farid said:

A steady federal talk came	His narration in transmission is not weak
Indicates love of truth after getting close	to him with a nafl or performing an obligatory duty
The position of the signal alert is visible	I would have listened to him like the noonday light ()

And he said:

And here I am expressing my principled union	And I end in the humility of my elevation
She manifested itself in the presence of my eyes	In every visible thing, I see it with a vision
I witnessed my unseen when it appeared and found me	There it is in my solitude
And my presence fell in my witnesses and a girl about	The presence of my witnesses is not proven
And I embraced what I saw in erasing my witness	With a scene of awakening after my drunkenness
In awakening after erasure, I was no one else	And my self as it dissolved was manifested
Describe it if you do not let two describe it	And her body is one, we are my body

These are some of the sayings of the Union of Sufis.

The saying of union is taken from the Hindu religion:

The Sufis, in their statement of unity, followed the Upanishad philosophers, as they followed their path and followed them, and this is clear from several aspects:

Quote from scholars:

Among the oldest of them was Al-Biruni, where he referred to him by saying: (And to the path of Patangel - that is, in the union - the Sufis went to work with the truth, and they said: As long as you indicate, you are not one until the truth seizes your signal by annihilating it from you, so there will be no counselor and no indication)).

The Sufis have walked in the belief of union on the path of Hindu thought that calls for salvation through union with Brahman ().

By the union of purpose of both the mystics and the philosophers of the Upanishads in union:

This is because the goal of the Upanishads philosophy is: union with Brahman , which is the ultimate goal that the Upanishad philosophers seek; As the soul of every being eventually returns to its original source from which it arose, and unites with it like a drop of water evaporating from the sea, returning to the sea after undergoing long stages of transformations ().

Thus, the goal of Sufism, knowing absolute union - the unity of existence - and striving for it and verifying it - as they claim - is the ultimate goal of Sufism, as it was said: (...and the aspirant continues to ascend from one station to another until he ends up in monotheism - that is, the unity of existence - and the knowledge that It is the goal...) (). Thus, knowing the union of both:

A- Knowing the Union among the Upanishads Philosophers:

Knowledge - that is, knowing the possibility of union between the partial soul atman and the universal soul (soul) Brahman is the only way to achieve union.

Shankaracharya says: (If the unity of Atman and Brahman is known, the partial soul immediately disappears) (), and then Brahman is in everything and everything is Brahman ().

B - Knowledge of the union when Sufism:

Knowledge according to Sufism is the knowledge of absolute union - that is: Unity of Being - as Al-Junaid said in his definition of knowledge (Knowledge is the existence of your ignorance when his knowledge was established, he was told: We increased, he said: He is the knower and he

is the known) ().

And as Al-Ghazali said: (...and those who know, after ascending to the heavens of truth, agreed that they did not see in existence except the One, the True One) ().

The value of good deeds for both:

A- The value of good deeds according to the Upanishads philosophers:

(Verily, good deeds do not prepare a person for salvation, because good deeds are only of value or meaning in the world of space and time... and salvation is only in realizing the union between the soul and the universe) ().

(Religious rituals are not suitable as a means of salvation...) ().

B - The value of righteous deeds according to the Sufis:

The value of righteous deeds for the Sufis is indicated by what Abu Yazid Al-Bistami said: (God looked into the hearts of his friends: some of them were not fit to carry knowledge purely, so he occupied them with worship) ().

He also said: (I did not see anything from prayer except the hardening of the body, and nothing from fasting except the hunger of the stomach) ().

Not seeking heaven in both:

A- Not seeking heaven in the philosophy of the Upanishads in particular and in Hinduism in general:

This is for two reasons:

Heaven is nothing but compensation for deeds, and they do not want compensation.

Paradise for them is limited and must end.

B - Not seeking Paradise according to the Sufis:

Many of the imams of Sufism consider acts of worship and obedience as a habit that does not lead people to their true goal, annihilation or union. Ibn Farid says:

But to repel the opposite from stabbing him on the	Ola, but the guardians of the upholstered come to my aid
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I usually returned to the work of worship	I have prepared the conditions of the will (Iddah)
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Al-Ghazali says in this regard: (The knowers said, We do not fear the fire of Hell, nor do we hope for al-Hoor al-Ayn, i.e., Paradise and what is in it...)

Rabia Al -Adawiya says: I did not worship you for fear of Hellfire, nor for the hope of your Paradise, but I worshiped you for Yourself .

Confidentiality for both:

A- Secrecy for the Upanishads Philosophers:

The teachings of the Upanishads philosophers (it was considered as if they were secret, but we see that these secrets are revealed to those who are qualified to understand them without looking at the origin or class...) ().

The secrecy is understood from the meaning of the word Upanishads, and we have previously reviewed it.

B - Secrecy for Sufism:

Which indicates the secrecy of some of the teachings of the Sufis, is the saying of Al-Junayd to Al-Shibli: We inked this knowledge in full, then we hid it in the vaults, so you came and showed it to the public.

He said: I am saying, and I am listening, so is there another in the two homes ?

Al-Shibli stood on Al-Hallaj while he was crucified and looked at him and said: Did we not forbid you from the worlds ?

Dr. Ibrahim bin Khalaf Al-Turki - may God preserve him - says after transferring this numerous balance: Thus the similarity between the Sufi teachings and the teachings of the Upanishads philosophers appeared to us, and since these Sufi teachings are contrary to Islam and are later than the teachings of the Upanishads philosophers, so the later is affected by the advanced ().

The fourth requirement: the doctrine of annihilation and dropping costs (raising costs) on the authority of Sheikh Al-Kamil

Under it are two branches

The first section: The doctrine of annihilation and its derivation from Hinduism

The meaning of the yard:

The yard is an artistic source that perishes in annihilation: if it fades away and does not exist .

As for the annihilation in the terminology of the Sufis: the ancient Sufis did not define annihilation by a comprehensive definition, rather their definitions were all focused on additions, for example: the annihilation is the annihilation of such and such, and survival is the survival of such and such. Thus, the view of annihilation and survival was a view of addition and not of launching, in addition to that they are two consecutive states: survival after annihilation ().

And because of the many definitions, Al-Suhrawardi says about annihilation: (The Sufi sayings about annihilation are many, some of them refer to the annihilation of opposition and the survival of approvals, and some of them refer to the demise of desire, eagerness and hope, and some of them refer to the annihilation of blameworthy attributes and the survival of praiseworthy attributes, and some of them refer to the reality of absolute annihilation, and all of these The signs contain the meaning of annihilation from one side, but absolute annihilation is what takes possession of the command of the Almighty over the servant, so that the existence of the right, glory be to Him, prevails over the existence of distance!!(().

Various definitions of some Sufis have been given among the meaning of annihilation, including:

Al-Shibli said: (He who is annihilated from the truth with the truth, for the establishment of the truth with the truth is annihilated from the Lordship, let alone from slavery)().

Al-Junayd said, when he was asked about annihilation :

And Abu Saeed Al-Kharraz () said: (Punishment is the annihilation of the servant from the vision of slavery, and the survival of the servant is the witness of divinity) (). He also said: (Punishment: it is the vanishing

of truth) ().

Attar says: The means that leads to annihilation is through salvation from the ego or from the self, to end with salvation from all this world (). And another says: (Punishment is the decay of what is below the truth, knowledge, certainty, then instant) ().

Al-Hujwiri says after transmitting the views of the Sufis in the annihilation: (All the sayings in terms of meaning are close to each other, even if they are different in terms. Conditions and stations seem despicable in the eyes of his determination, ... So the mind and soul perish, and also perish in the eye of perishing from perishing, so his tongue speaks the truth, and his body is humbled and submissive...) ().

yard names:

Annihilation, which is also called: erasure, and drunkenness: or the pleasure of feeling divinity, backbiting, folding, presence with truth, repose, benevolence, and plural... all of them are names for one name, which is the place of plural (), this plural that Sufis always invoke is the same annihilation. . Understanding these terms helps to some extent in understanding the secrets and mysteries found in the books of the mystics.

There is a station above the annihilation called: survival, which is descending from the realm of pluralism to the realm of distinction (the difference), and this is called al-baqa(), and among the names that are given to survival: the second difference, or the combination in differentiation, or the difference in the combination, or the awakening Combination, or release... It is a station higher than the station of combination, in which annihilation meets clearness, or combination with difference, and immersion in the station of survival is called plural combination, which is union.

A verse from Taiyah Ibn al-Farid may shed some light before the reader, saying:

From "I am her"to "Where there is no to"	I limped and perfumed existence with my return
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In this verse, Ibn al-Farid tells us that he began his ascent to God, from I am herwhich is the station of the annihilation, or the gathering...etc, until he reached Where there is no toand thus he is about the position of the plural plural.

patio types:

The Sufis differed in explaining the types of annihilation into different sayings, but the one whom Ibn Arabi took as great as he divided it into two types:

First: Below: That the mortal is so absorbed in his annihilation that he does not feel what is around him.

The second: the above which is the annihilation of the annihilation, and its reality is that the mortal does not know that he is mortal, meaning that he does not have a feeling that he is mortal, and his condition is like the one who dreams that he does not know in the event of his vision that he is in a dream ().

Some of them divide it into two types:

The first: the fall of reprehensible descriptions and the way to it by the abundance of sports.

The second: the lack of awareness of the realm of the king and the kingdom, which is by immersing yourself in the greatness of the Creator and witnessing the truth ().

Thus, we learned that the courtyard includes things, namely:
The courtyard is the ultimate in Sufism.

In a state of annihilation he possesses nothing and nothing possesses him. It must be absent from human qualities.

That the annihilation shows some of the paranormal and dignities.

Undoubtedly, all of these things are obsessions, and have nothing to do with reality, and the devils dictate some of these actions to them and help them achieve some of these purposes.

Correspondence of the mystical court and nirvana or Hindu moksha:

From the foregoing, many similarities between the courtyard and

nirvana or Hindu moksha emerged, the most important of which are:
The mystery of Nirvana and the annihilation of their companions:

We have previously defined nirvana, and it includes many meanings, but its concept is not clear, and the same is true of the annihilation of Sufism; They differed in the depiction of this case, which is also not clear, but they agree that one of their meanings is: the end or salvation.

Each of them has a purpose for its owners:

Salvation or moksha / nirvana in the Hindu religion is the goal of every Hindu, since he does not return after this to the wheel of a new transmigration, and where he enjoys abundant blessings, obtains great powers for him, and is himself a Brahman. This is the case with the annihilation of the mystics; For Sufism is the goal of Sufism. Because with annihilation, union occurs with its two types, the special union, which is the annihilation of the soul of the mystic with the existence of God, it is a stage that the traveler passes to annihilation by annihilation, so he does not see in existence except God, and it is the absolute union or the unity of existence, and it is the final goal of Sufism, so whoever reaches this stage is called Arif. ().

The similarity of both in determining the path to Nirvana and annihilation:

Since Nirvana or Salvation/Moksha is the goal of every Hindu, they set principles and methods to obtain it and specified for all the ways of minarets. They identified several stages, which I have already mentioned.

The same is true of Sufism. Because when reaching the annihilation and the result of the union is the goal, the mystics developed methods and principles for it, and they identified multiple methods and stages to achieve it, among these methods:

Al-Ghazali and others divided the path to God Almighty into four stages: diligence, behavior, walking and flying... (This is like the Hindus dividing their lives into four stages).

Qushayri made three phases of annihilation:

The first stage: He annihilates himself and his attributes by remaining

with the attributes of truth, which is the stage of the common people and those who are beginners in the path of Sufism and are called the people of Sharia.

The second stage: the attributes of the truth are destroyed by witnessing the truth, and it is the stage of the people of the path or the elite.

The third stage: He perishes from the witnesses of his annihilation by consuming it in the existence of the truth, and it is the stage of the people of truth or the characteristics of the elite.

Obtaining pleasure and pleasure from its owners after:

The Hindus claim that they obtain pleasure and pleasure, which some of them call sublime bliss (), and they deny entering Paradise and see it as little and despicable, and this is how we notice the Sufis see it as bliss and pleasure, and they despise Heaven and Hell.

Thus we saw the similarity between Nirvana / Moksha or salvation in Hinduism and the annihilation of Sufism, just as the Sufi annihilation has nothing to do with Islam; For what appears to me and to every discerning person is the influence of the Sufis on the Hindu annihilation without any doubt or skepticism ().

The second branch: Falling costs from Sheikh Al-Kamil

This issue is related to the yard; Because it is one of the effects of annihilation on the mortal (), the Sufis and Hindus are similar in this matter, and from here it appears that the Sufis were affected by them, as the later takes from the advanced.

Opinions of the Sufis on the Fall of Costs:

The Sufis held that the mortal loses his humanity and his humanity with annihilation, so it becomes another reality, and that is why they see the fall of the costs from it in this case.

This fact is to reach the state of the unity of existence; For whoever has reached unity sees that the worshiper is the one who is worshiped, and the thankful one is the one who is grateful, so who will reward the obedient servants? And who punishes the disobedient? Rather, who are

the obedient, and who are the disobedient, aren't they - as the people of unity claim - are God Almighty?!!!().

Their greatest sheikh, Ibn Arabi, says:

The Lord is a servant, and the servant is right	I wish my hair was expensive
If you say a slave, he is dead	Or did you say, 'Lord, I am responsible? '

He also says:

He praises and praises me	He worships me and worships Him ()
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Another says: (If the truth appears on the beds, there is no leftover hope or fear in them) (), Al-Qushayri said after his transmission: Because fear and hope are from the effects of perpetuating the sense of human judgments ().

And this is another Sufi who says: (The guardian who has the right to dispose of his hands puts his hand into the pocket of whoever he wants and takes from him whatever he wants of dirhams, and the one who has the pocket does not feel...)().

He also says: (If someone other than the guardian is exposed, the honorable angels will flee from him, because modesty prevails over them,... As for the guardian, it does not alienate him if that happens to him) ().

And he says: (The great guardian in what appears to the people disobeys and he is not a disobedient, but his soul veils himself, so it appears in its image, so if you take in the sin, it is not in the disobedience...) ().

Abu Talib al-Makki said: (...and above it...what is not appropriate to draw in a book,... including: that he gave them be by informing them of the name...)().

The Sufis express this status by saying:

From God, then listen * and to God, so return ().

These are some examples, and they do actions after reaching the rank of annihilation, and they are transmitted in the books of Sufism ().

Views of Hindus on Falling Costs:

The Hindus look at some people that they are not asked about what they do, including:

The monks: When the traveler reaches the rank of Sanas, which is the fourth stage of Hindu life, and in this role he does what he wants. In their holy book, Manu Smṛti:

(6/33): The worshiper must live as an ascetic in the fourth floor, and leave his worldly relationships and all their requirements.

(6/74): He who possesses a deep and sound view of the affairs of the universe; He is not restrained by his actions, in contrast to those whose eyesight is superficial, for he is bound by his actions.

Dr. Al-Azami, may God protect him, says: This person (the monk who has gone through the previous stages of life) enters into a new life, which is the monastic and scholarly life. His divinity, he is a deity who is worshiped as God is worshiped ().

Brahmins in general:

As stated in their books about the Brahmins such a system, the Brahmins are truly the gods, they can do whatever he wants, no one has control over them, and no one should prevent them from their actions. And as it has been stated in some of their books that whoever has acquired knowledge of Brahman equates him with ignorance, we have previously explained that with us in the study of the Upanishads, as it came in some of the Upanishads: that he who knows the truth does not need to differentiate between good and evil, but rather has to do what he wants.

The basis of this theory: that virtue is found in knowledge, so whoever wants a good life searches for it in this knowledge, and that knowledge purifies a person from all his sins in the past and authorizes the knower to do what he likes.

But the danger in such theories lies in looking at the rules of morality, agreed upon by religions, traditions, and social reason, that they descend to a level where they become meaningless, and the person

who reaches the level of what is said about them becomes a person who does not consider the act he is doing as moral. or non-congenital ().

Upanishad Koshitki says: "He who has attained the highest has transcended the laws."

And in the Taitari Upanishad: He should not fear that he has not done good, or that he has committed immoralities.

On this, Hinduism agrees that when knowledge is achieved, a person should not be reprimanded, no matter how badly he has committed ().

However, the development of the Hindu mentality prompted some thinkers to see in this logic a great danger of affliction, so they opposed it (), and for this we see the Hindus urging charity, mercy, honesty, chastity, justice and other good deeds, and forbids injustice, killing oneself, even harmful animals, lying, bad manners and other things. Bad deeds, but she sees them as means to reach Brahman, not purposes, so if he reaches Brahman or knowledge of Brahman, then there is no difference between good and evil at all.

So the upanishad ideal is abandoning desires and inclinations, and losing emotions and obsessions, and as for its positive morals that it urges, they are degrees of advancement to a great position, even if the knower reaches it, he does not need it, rather it has no effect on his status and advancement (), it came in some Upanishads He means: the one who became eternal, transcended the two: good and evil, does not touch him what he does and does not work, and his protection does not break his work, and he becomes the soul of beings and his completeness, vanishing in Brahman, so his actions are the works of Brahman not for him, and he does not fall into anything. And he doesn't want it." ().

Brihadarnek says: He who becomes faithful, nothing of the pleasures of sleep and wakefulness remains with him. It is as if he is asleep, with nothing in it, not even a vision, and all emotions perish, so he escapes from every bondage, from fathers and mothers, but from all the world, so he does not see anything and the insight becomes the same, not There is a veil between him and her, and this insight does not

disappear, for there is nothing but Him, so he desires and desires it, and whoever knows that he is trustworthy, what wish does he have until he harms his body for it ?

And in some Upanishads: The happy person is he who does not incline to something and seeks it and seeks it, so he is hurt if he is disappointed or suffers if he loses what he had won. And the sergeants did not wish for children, saying what do we do with the children, and we are the world ourselves! ()

We have previously explained the Hindu sects that there are many fearful sects in the Hindu religion that commit immorality and abomination, and commit great sins, and they claim that they have reached the desired goal, and that they are not held accountable for what they do.

These are some evidence that the Sufis took their theory of the fall of costs from the Hindu religion.

The fifth requirement: the doctrine of adopting the sheikh and exaggeration in venerating him

The necessity of adopting the Sheikh and exaggerating in glorifying him

We previously mentioned in the study of Hinduism that the Sheikh has a lofty status among the Hindus, so that they consider staying with the Sheikh one of the essentials of salvation, and that at a certain stage of life the student must be with the Sheikh, and he is at his service day and night, and he cannot return from him except with his permission, and after obtaining Perfection thanks to his own upbringing - as they think - and during this period the student is to the teacher like a slave to the Lord, and they consider the teacher as a god to him, guiding and guiding him.

This is how we see the Sheikh among the Sufis, so they sanctify the Sheikh and submit to him the leadership, and they do not think about themselves or anything else except in what the Sheikh commands, and it

does not occur to them to present the Sheikhs actions or words to the Sharia; Because this may lead to the objection, which is the direct reason for the expulsion and loss for them.

And it is the basis in every tariqah, and the paths did not separate except following the sheikh, and all of them are named after their sheikhs and founders, and with time the one path branched out into many roads bearing the names of its new sheikhs, and they are thus taking the method of the Hindus one by one.

Among their sayings about the obligation of the Sheikh to take the following:

Abu Hamid Al-Ghazali says: (..so the disciple needs a sheikh and a teacher who will inevitably follow him, to guide him to the right path, for the path of religion is obscure, and the paths of Satan are many apparent. The disciple, ... his sheikh, let him hold on to him. Hold on to the blind man on the river bank with the leader, so that he delegates his affairs to him completely, and does not contradict him in his veins or in his chest, and does not keep anything in his follow-up or slander; If he is right, if he finds such a mutasim, then his Mutasim (i.e., his sheikh) must protect him and protect him with a fortified fortress...)().

Shaarani says (): He knew from all that we have decided that the sheikh must take every scholar who sought access to the witnesses of the great Sharia, and if all his peers agreed on his knowledge, work, asceticism and piety, they would call him the Great Qutbiyya, for the peoples path has conditions that only the investigators of them know without the intruder in them with the lawsuits And delusions, and perhaps the one who called him Qutbiyya is not fit to be a devotee of Qutbism .

Futi transmitted on the authority of Al -Qushayri on the authority of Abu Ali Al-Thaqafi, who said: If a man collected all the sciences and accompanied groups of people, he would not reach the level of men except by sport from a sheikh, an imam, or a well-advised educator .

Al-Futi said: (The thirteenth chapter in informing them that the hermit traveler does not reach the presence of God, and the presence of His attributes and names, even if he collects the sciences of the ancients,

accompanying groups of people, and worshipping the two weighty things except at the hands of those with special permission .

Al-Shaarani says: As for without a sheikh, no one is known to get out of the troubles of this world, even if he is the most knowledgeable of the people about what is transmitted in all sciences .

Among their sayings on blind obedience to the Sheikh are the following:

Abu Yazid Al-Bistami says: (If the teacher instructs the student to do a worldly matter and sends him to reform it, then a muezzin will stay in some of his roads at one of the mosques. It has no headquarters).

Dhul-Noon Al-Masry says: (The aspirants obedience to his sheikh is above his obedience to his Lord) ().

Ibn Arabi says:

What is the sanctity of the Sheikh but the sanctity of God?	Do it as literature for God by God
They are the guides and relatives support them	Indicating in support of God
Like the prophets, you see them fighting them	They do not ask from God but God
If a condition appears from them, you will turn them in	About Sharia, leave them with God .

Al-Desouki () was quoted as saying: (The murid is with his sheikh in the image of the dead, no movement or speech, and he is not able to speak in front of him except with his permission, and he does not do anything without his permission, such as marriage, travel, exit, entry, isolation, mixing, or working with knowledge or the Quran Or a dhikr or a service in the corner... So, my son, you must obey your father - i.e. your sheikh - and give it to the father of the body, for the father of the secret is more beneficial than the father of the back .)

And another said: (... If he (i.e., the disciple) is unable to reach the sheikh, and a disease or a matter is presented to him, then let him identify his sheikh between his eyes in his capacity and his condition and complain to him, for he will be healed by Gods permission, and if he is with a

group and is ashamed, let him complain to him in his heart ...) ().

Ahmad Al-Faruqi Al-Sarhandi says: (...and this governorate is only until the time of reaching the perfect Sheikh, and then after reaching him, he has nothing but to delegate all his desires to him, and he is like a dead person in the hands of a washing machine with him; the first annihilation is the annihilation of the Sheikh, and it is This annihilation means annihilation in God ().

And another says: (...and one of them is that he should not object to him (i.e., his sheikh) in what he did, even if its apparent meaning is forbidden, and he does not say: Why did he do this? Because whoever said to his Sheikh: Why? Outwardly, it is praiseworthy inwardly...)().

Another says: (There has been a consensus of the sheikhs on the obligation to surrender to the sheikh and to throw in his hands is like washing in the hands of a washer).

Another says: The service of your teacher takes precedence over the service of your father, because your father is your master, and your teacher has purified you, and your father is the lowest of you and your teacher is high .

The Sufis teach the disciple from the first step in the sheikh's rehab, to sanctify the sheikh, and to be the sheikh's slave.

And they give precedence to the right of the sheikh over the right of the father, even though God has emphasized goodness to parents in many areas of His Book, and this was coupled with His obedience and unification in other than what a verse, such as the Almighty's saying: This is in contradiction to the Book of God, the Sunnah of His Messenger, and His Law, Glory be to Him, for the Sufi is not a follower of the Prophet , but rather to his sheikh who invented those whispers ().

They also impose on their followers blind obedience, and this makes the disciple lose his will and thought, and may even lead him into misguidance and apostasy if he does not present the sayings of his sheikh to the Book and the Sunnah, and in general, this course is clearly influenced by Hinduism, as one of their paths with the young ones is to be brought up under the hands of the Sheikh. He serves him, obeys him,

seeks his approval, and considers him a lord. It came in their holy book, Manu Samrti, in the second chapter of it, the extensive explanation on that, and we have already explained it, and it is okay to quote here some excerpts:

50) The student presents to his teacher all that he collected in his day, without taking anything away from it...

70): He should touch the professors feet with his hands every day, when he begins to recite and after he finishes it, and he reads with his hands folded, in reverence for the vid.

71): to come from in front of his teacher, and touch with his right hand; The man of his right teacher, and in his left hand the man of his left teacher.

72): He must: to read, and to stop reading; By order of the professor.

129) Stand and glorify: your uncle, your uncle, your father-in-law, the scholars who do religious work, your teacher; Even if they are younger than you.

143) He who fills ears with vids must not be angry; Because he is like a father and a mother, to the student.

145) It is the Teacher who nourishes the soul with the Ved, and the Father who nourishes the body, and therefore; the teacher; greater than the father; because the vid; Man is guaranteed eternal happiness, in this life and after death.

148) the student: to look at everyone who helps him with something; a little or a lot, of the vids; He looked at his teacher Guru.

170) The professor is said to be: a father; Because he knows the vid that is not worship without it.

181) The student: He should come to his teacher every day with water, flowers, cow peat, and mud...

190) The pupil: To strive, always reading the vids, whether or not his teacher orders him to do so; Or did he not order him, and he must: not shorten the service of his teacher.

191) And he must: to overcome: his body, his tongue, his senses, and his heart, and to stand before his teacher; He folded his hands to his

chest, looking at his face.

192) and he must keep his right hand; always uncovered, to cover the rest of his body, and to sit; If his teacher orders him to sit, facing him.

193) Let the student's food be less than the teacher's food, clothing, and jewelry; Without his teachers clothes and jewelry, he must wake up before his teacher and sleep after him.

194) The student must: Not speak to his teacher while he is lying down, or sitting on a mat, or while he is eating, or with his face turned away from him.

195) rather he speaks to him standing; If the professor is sitting, and he approaches him and approaches him; if he stands, and hurries towards him; If he is coming, and running after him; If he is walking.

196) and he must come to him in front of him; If the face is deviated from it, and it approaches it; If he is far from him, and bows before him; If he is lying down, or sitting in a lower position.

198) The student: He should not mention his teacher, while he is absent, by his abstract name, and not imitate him in his gait and speech, nor in his movements and stillness.

201) The student must: not serve his teacher by intermediary nor greet him; If he is angry, or is close to his wife, and he must get out of the vehicle; if he is a passenger, and withdraws from the seat; If he is sitting, then greet him.

202) The student: He should not sit in front of his teacher, and the air is coming from him to him, or vice versa, and he should not speak; The professor can't hear him.

208) The student should only rub his teacher's man.

224) The student is to treat the teacher, the father, and the older brother; With all glory, even if they hurt him.

225) the professor; statue of Parmatma (the supreme deity), and the father; Brahma Statue, Mother Earth Statue, Big Brother; Like the person himself.

227) The student: to be based on the service of the parents and the teacher; to their satisfaction, and thus; He receives the reward of all his

worship.

236) The greatest of man's duties is; the service of these three, and so forth; He is without Him, and every work; works to their liking; Complete.

242) The student, who desires: to spend his life, with his teacher; To serve him, with all honesty and sincerity, until death.

243) Every disciple, who serves his master to death, attains the highest bliss.

These are some of what came in the books of Hindus from the position of the sheikh to the student.

The sixth requirement: dividing people into private and common people

We have previously said that the Hindus divide people into common and elite in belief, customs and transactions, and place a group of them above all restrictions of laws and regulations. There are several types of statements, sometimes they say:

The people of the outward and the people of the inner.

Generality and properties.

The people of Sharia and the people of truth.

People of drawings and people of facts.

public, private, and private.

People of papers and people of tastes.

And so on from their expressions, and I will mention in the following some of their expressions that indicate this division: Some of them are:

Sahel al-Tustari said: The scholar has three sciences: an outward knowledge that he gives to the people of the outward, and an inward knowledge that no one can reveal except to his own people .

Ibn Ajiba says: (The sciences are three: the outward, the inner, and the innermost, just as a person has the outer, the inner, and the inner. The knowledge of Sharia is the outer, the knowledge of the way is the inner,

and the knowledge of the truth is the innermost part) ().

Al-Tusi says: Knowledge is outward and inward... The outward and the inner does not dispense with the outer, ... The knowledge is outward and inward, and the Quran is outward and inward, and the hadith of the Messenger of God is outward and inward, and Islam is outward and inward .

And they said:

Is it the outward appearance of the law and the knowledge of the esoteric?	Except as a body in which there is an indwelling soul
The apparent science is the science of slavery	And the esoteric knowledge is the science of Lordship .

Ibn Arabi says: Gods creation is not more difficult or more difficult than the scholars of drawings upon the people of God who specialize in his service, who know him through the way of the divine gift, to whom he bestowed his secrets in his creation, and who understood the meanings of his book and the signs of his discourse .

These divisions are undoubtedly false, and they are one of the gates of heresy. Ibn Aqeel says: (God is God, in listening to these... they are heretics; Heretics dare to reject Sharia until the Sufis came and came with the situation of the people of debauchery, so the first thing they put names and said: truth and Sharia, and this is ugly; because Sharia is what the truth has set for the interests of creation, so what is the truth after that except what happened in souls from the casting of demons, and everyone who aims the truth in Other than the Sharia, he is deceived and deceived .

Ibn al-Jawzi said: Many Sufis made a difference between Sharia and the truth, and this is ignorance of the one who said it, because the Sharia is all facts .

We know this to divide the Sufism for people Awam and the properties of dividing void, saying: "What people have created you from male and female.

The correct division that can be is the knowledgeable and the ignorant, and the scholar is the one who adheres to the Book and the

Sunnah, fears God and fears Him. The Almighty said: Only among His servants are the scholars who fear God(Fatir: 28). And the common people are the owners of the Sharia. This is a false division. Rather, it is correct: that the elite are the ones who adhere to the teachings of the Sharia completely, and the common people are the ones who do not adhere to this because of their ignorance, misguidance and lack of knowledge of the commands of the Sharia. God only knows.

As for the division of Sufism, it is as if they took it from the Hindus who divided people into four classes. Brahmins, Kahstriya, Vaisha and Shudra, and they made the Brahmins the ones who specialize in Sharia, so it is only taken from them, and the following is a group of texts indicating that from what came in their holy book Menu Smrti:

« The Brahmin sect learns and teaches the travels of the Vedas » . And he said: He entrusted the Brahmins with reading the vids, teaching them, and performing sacrificial acts, for themselves and others, and he singled them out for giving and accepting alms .

« The best works for the Brahmins are to teach the Vedas , the best works for the Kahshetari to defend the homeland, and the best works for Vaisha are to engage in trade » .

« The Brahmins have sovereignty over all other classes » .

Since the Brahmins, were created from the most honorable and purest organ, which is the face, and they are the ones in charge of the Vedas, and they are the adherents of the religion, so they are the best of all .

Brahma, thanks to his harsh sport, created the Brahmins from his face, to preserve the world, and to please the gods and ancestors.
and who can prefer the Brahman, whose mouth is; Eat gods and ancestors?!

The best of creatures; He is al-Barhami (), without him, and without him; animals, and without them; insects, and without it; Inanimate and plant.

The best of the Brahmins; They are the ones who know Brahma, and below them who know the rulings of the Vedic...

The Brahman; He is the embodiment of the eternal religion, created to

work on it, to unite with "Brahma", and to mix with it.

The Brahman; As soon as he is born, the world is his, and he is placed in the first row of the ranks of the world, and it is necessary for him to preserve the religion.

All that is in this world; He is the property of the Brahmins; Because Brahma created them from his face.

Al-Barhami eats from his money, wears from his money, gives charity from his money, and others; He lives thanks to him.

The presence of Brahmi in a council; All the people of the council are purified, just as seven grandparents and seven sons are purified, and he alone is worthy of this world and all that is upon it ().

« The Brahman will be a subject of sanctification and servitude, even if he does an act contrary to honor »).

« Just as Aghna is considered one of the great gods, likewise the Brahman is considered one of the great gods »).

« It is permissible for Al-Barhami if he is poor to beg, and he is not blamed, and it is also permissible for him to plunder the money of others »).

« The Sultan should avoid killing Barhami, even if he committed the most heinous crimes, but he may expel him if he sees that, provided that he leaves all his money to him, and does not cause him any harm »).

« It is not permissible for the Sultan to deal with Al-Barhami in the way of distress, even in a state of drought, because that will nullify his rule »).

« A Brahmi boy who is ten years old will be respected by others, even if he is a hundred years old »).

And if Al-Barhami lacks the right to own the money of the Chaudry, who is his slave, without the king rewarding him for what he did, then the slave and what he owns belong to his master.

The Barhami will not be defiled by sin even if he kills the three worlds.

The king should not collect tax from a Brahmi who is a scholar of the Holy Book, even if the king dies in need, and it is not permissible for him to be patient with the hunger of Barhami in his tenure.

And to avoid the king before Barhami, even if he committed all the

crimes, and to expel him - if he sees it - from his kingdom, provided that he leaves all his money to him and not cause him any harm.

The king should not interrupt a matter whatsoever without consulting the Brahmins.

And the one who offers the offerings must: to offer to the Brahman, who knows about the Vedas, a charity, even a little food, or a glass of water...

The offerings that are offered by the mouth of the Brahman, who is rich in the knowledge of the Vedas and who performs acts of worship, is a right that protects the one who does it from misery and misery and atones for man, even major sins.

If the Brahmi is not honored in a house; By leaving it, he takes with him all the good deeds of its owner, even if he is the owner of it. He lives on pickled grains (), and performs the five fiery acts of worship ().

The Kahstriya, Vaisha, and Shudra...if they come to the abode of Barhami; They do not call guests ().

Brahmins who purify - by their presence - assemblies...().

Whoever strikes a Brahmin intentionally while he is in a state of anger, even if he is angry; He is born twenty-one times, from the wombs of creatures; Only sinners are born from it.

Whoever causes the blood of a Brahmi to be expelled from his body, without the Brahman starting to quarrel with him; He suffers a painful torment, after death, as he suffers with every atom of the earth that is mixed with the blood of the Brahman; A year of torment, during which predators prey on it, in the second world ().

The king should not be angry with the Brahman, not even in times of calamity; Because if he did that, he would destroy him with his army and his boats.

The Brahman is created with respect, whether he is knowledgeable or ignorant, like fire, whether it is for a sacrifice or not.

The Brahman, in any case, must be glorified, even if he does all the despicable deeds; Because every one of the Brahmins is a god.

The Brahmins have to stop the Kehsharites at their limit if they want to be superior to them, because the Kehshtars were created from the

Brahmins.

The king, who feels that his end is near, must give all his money, which he took from the spoils, to the Brahmins...().

Al-Barhami is the creator of the world, the punisher, and the teacher, so he is a benefactor to all creatures, and he must not be addressed with words that are not appropriate for him or harsh words.

The Brahman who knows all the Vedas is the Lord of all the worlds ().

These are the Hindus' perceptions of the Brahmins, and on the other hand, they see the other classes, especially the Shudra class, as if they were not from human beings, as it came to them:

Chaudhry has no right in rituals and ceremonies ().

One must: not read the Vedas in the presence of a non-Saliha; Chaudra...().

Al-Barhami should not eat food presented to him by the chudra, and there is nothing wrong with him accepting it ().

Barhami does not live in the state of his kingdom Shudra ().

It is as if the Sufis took the division of people into private and common people from this Hindu division of people. God only knows.

The seventh requirement: isolation and disconnection

The pure Shariah came with congregational prayer and upholding the ties of kinship, and it came with enjoining good and forbidding evil, and it came with education, and it came with supplication and patience in all of that, and it did not command isolation except in the case of temptation, as in the saying of the Prophet , may God bless him and grant him peace :
The best of a Muslims wealth is about to be sheep followed by it.
Passion for mountains and landslide places flees with his religion from temptation ().

As for isolation and estrangement without this, as the people of Sufism are, it is contrary to the true Sharia and clashing with it.

Al-Shaarani says: (...Sheikh Abd al-Rahman al-Anbari al-Nahwi... never lit a lamp in his house... Under it was a reed mat, and he wore a robe made of thick cotton and his turban was made of thick cotton, and he

prayed Friday prayers in it. He would not leave his house except for the Friday prayer .

Al-Shaarani says in the translation of Sheikh Abi Ali (This sheikh.. is the perfection of those who know... You enter upon him and finds him seven, and you enter upon him and finds him an elephant, then you enter upon him and finds him a boy, and thus he stayed for forty years in a closed seclusion whose door has nothing but energy from which air enters) ().

Al-Shaarani also says in the translation of Sheikh Shams Al-Din Al-Hanafi (then he loved him, then he was alone for seven years, he did not go out in a retreat underground and entered it when he was fourteen years old) ().

Al-Shaarani says: (Imam Al-Hassan bin Samoun... was an ascetic and pious imam, he rarely left his house except on Fridays for prayer, and his day was long in the bottom of his house...) ().

Al-Shaarani mentions another Sufi that he used to keep his son alone for forty days, and he did not open up to him ().

Al-Shaarani also mentions another Sufi, who stayed in seclusion for nine months, abstaining from creation, leaving Friday prayers and congregations ().

Al-Shaarani also transmits on the authority of another Sufi that he was a lot of fighters... He used to go into an underground flock from the first night of Ramadan, and he did not leave it until six days after Eid, with one ablution without eating ().

And it is transmitted from another: that he retired from people and sat in seclusion underground for seven years ().

Al-Suhrawardi says: (When the forty days are completed, the veils are removed, and the sciences and knowledge are poured out to him... So the servant, by detaching himself from God Almighty and separating from people, cuts the distances of his existence, and deduces from the mineral of himself the jewels of sciences) ().

Al-Jami mentioned on the authority of the famous Sufi Shams al-Din al-Tabrizi that he used to stay in seclusion for three months, never leaving

it, and he did not allow anyone to enter it ().

The conclusion is that the Sufis have adorned the innovated worship of the Sufis for them, hated the legitimate ways, and endeared them to seclusion and seclusion in order to deprive them of the reward of Friday and group gatherings . Relatives, friends and relatives, among the actions that violate Islamic law and necessitate deprivation of the reward of seeking remembrance of God, performing Friday prayers, listening to the recitation of the Noble Quran, and listening to the hadiths of the Messenger . Visiting graves is a legal visit, serving parents and other good manners, and in all of that there are rewards mentioned in many authentic and well-known hadiths ().

The Sufis also followed the traditions of the Hindu religion. Since we find in the Hindu religion religiosity with isolation and discontinuity, it came in their book Menu Smrti:

(6/33): If the worshiper spends this period (the third period) of life, and does not die; He must live in asceticism, on the fourth floor, and leave his worldly relationships, and all their requirements.

(6/38) And the worshiper, ... has to leave his home and choose the life of the fourth floor.

(6/39): ...and leaves his home and chooses the fourth floor.

(6/41): ... he must let go of his silence, without carrying anything...

(6/42): He must always leave alone, without a companion... And let him know: that loneliness is the way to salvation.

(6/44): One of the signs that a person will attain salvation is; She...to make his dwelling place; The roots of trees, to wear rags, to live alone, far from everything...

(6/52): He has to... trim his beard, carry: a slipper, a stick, and a container of water, and let him wander in the land of God...

(6/59): He has to... live away from people.

(6/80): If a person becomes, and there is no connection between him and anything of this world; He attains eternal happiness, in this case, and in the second life.

(6/81): The one who, little by little, abandons all ties and

connections, and renounces inclination towards opposites. It becomes a proof.

(6/96): He who abandons all rituals, turns to himself, distances himself from mana, and destroys all his sins by abandoning this world. He obtains the highest blessings.

These are some of the texts indicative of solitude, disconnection, and solitude in Hinduism, and its virtue. Sheikh Ihsan Elahi Zaheer said:

As for abandoning family and children, going out to raids and mountains, sitting in prairies, pits and basements, and staying with serpents and snakes, they are not transmitted except from the Indian religions. Which was known and famous for such things .

And the story of Ibrahim bin Adham was transmitted by orientalists and as evidence that the origin of the story is woven on the weaving of the Buddhist religion in Buddha, and that they benefited from these things from the Indian religions ().

The eighth requirement: self-torture, enduring hardships, starvation, and killing desires

This religion is easy, and no one will make the religion difficult unless he overcomes him, and God did not make the ways of his guardianship except by performing what he was required to do, and then with legitimate supererogatory, but the Sufis refused to be tolerant, so they followed many ways to obtain Gods guardianship, claiming that it would lead them to annihilation and union, and that Sports and struggle are what qualify them for what they claim of Gods guardianship, so they tormented themselves, endured hardships, starved themselves, and killed their lusts. The following is a brief explanation of some of their actions:

Abu Bakr al-Shibli (in his hand was a rod that struck his thigh and leg until his flesh was scattered and scattered) ().

Al-Shibli used to apply salt to make it accustomed to staying up late, and sleep would not take him away, and sometimes he used to apply kohl with salt .

And it is transmitted from another (): (The length of his day and night was fixed with his eyes to the sky, and the blackness of his eyes turned into embers burning like embers, and he would stay for forty days and more, neither eating nor drinking nor sleeping) ().

Another Sufi is quoted as saying: (He repeated the dhikr for six months until the dhikr burned his body, and his flesh and blood went away until it became mere skin on bone).

And it is reported from another Sufi (that he threw himself at the beginning of his struggle from the circle of his house to the bottom ninety times) ().

It is reported from another (that he hung himself upside down in a well, and he remained in this state for forty years, neither eating nor drinking anything) ().

Al-Shaarani narrated from another: He used to fold the days and nights, and he spent forty years eating one raisin every day until his stomach stuck to his back .

It is also transmitted from another: He stayed in seclusion in a ghut outside the sea gate for forty years, neither eating nor drinking, and the gate of seclusion is blocked, and he has nothing but a rope through which the air enters...) ().

These are some examples of what Sufism practices of self-torture, enduring hardships, starvation, and killing desires. The books of the people are full of such stories and delirium ().

There is no doubt that these matters of self-torture, enduring hardships, starving and killing desires are at the core of Hindu monasticism, and we have already inferred them, and there is nothing wrong with quoting some excerpts from them in order to show the extent of the influence of the Sufis on them, as it came in Manu Samrti:

(2/93): The ember of desires; It is not quenched, by enjoyment of lusts, but increases in flames, as fires kindle; Pour ghee on it.

(2/94): The one who abandons enjoyment is better than the one who enjoys it.

(2/107): On the one who enters into the new life (the seeker of

knowledge); To persevere in doing home worship, daily, to sharpen his food, sleep on the ground, and strive for what is the best of his teacher, until he returns to his family.

i.e. sleeps on the bare ground, without a mattress, and many puritan Hindus; They do not sleep, nor in any of their life cycles; Except on planks of wood without a mattress, in order to torture and discipline the soul, and to fight the refuge.

(2/174): Ali the student, who lives in his teachers house; To take into account the following matters:

overcoming his senses; To be eligible for spiritual ranks.

(2/176): Avoiding honey, meat, perfume, collars, delicious foods, women, and foods that turn sour, and avoiding harming live animals.

(2/177): Avoiding body rubbing, wearing sandals, using an umbrella, sexual desire, anger, eagerness,

(3/50) Whoever avoids his wife, during the six prohibited days, and in the other eight days, he will have the same reward as the student, even if he is in any role in his life.

The Hindu religion permitted that a man approach his wife; Ten days in the month, but in this paragraph she advised him to avoid eight days, out of these ten days, so that he has only two days left of the month ().

(4/128): The worker must avoid intercourse, on the first day of the month, the eighth of the two halves of the month, the day of the full moon, and the last day of the month; Even if it happened these days; On the days, on which a man may; to approach his wife.

(5/7): He should avoid eating boiled rice with sesame, and avoid wheat mixed with ghee, yogurt, sugar, rice, milk, and avoid flour sweets, which are made for serving, and avoid meat, which has not been sprinkled with water, the hour of reading the spells, and food. Who gave to the gods, and food offerings.

(5/8): He must avoid drinking the milk of a cow, and other female cattle, until the tenth day of her birth, and the milk of a camel, a female with a hoof, a sheep, a hot cow, and a cow that has no calf behind.

(5/12): He must avoid sparrow meat, goose meat, camel meat, village chickens, storks, ... and woodpeckers, parrots and starlings.

(5/13): He should avoid birds that eat with their beaks, and birds with membranous legs... and avoid meat that is taken from the butchers house, and dried meat.

(5/14): He must avoid... all kinds of fish.

(5/15) It is obligatory to avoid eating fish.

(5/53): Whoever sacrifices a mare annually (Ashvamid mentioned above), for a period of one hundred years, and whoever avoids eating meat at all, they will have the same reward.

(5/54): The reward that a person obtains for not eating meat at all. It is greater than the reward of one who lives his life on fruits and roots, and on the food of ascetics in the woods.

(6/1): For the second-born, after completing the work period; To leave the house and go to the Falawat, while he is in control of his senses, and do the following there:

(6/2): On the worker, when he sees: that his skin; It began to wrinkle, and gray hairs loomed in his head, and he saw his grandchildren around him; To leave the house, and mean the flutes.

(6/3): He must leave, after that, every food that grows by cultivation, (ie: he eats what grows on nature, not what is cultivated), and everything related to him, and he should go to the valleys, after entrusting his wife to his son, or taking her with him. .

(6/6): He must wear leather, or rags, ... and leave the hair of his head stubble, and he must trim his beard and mustache, and not clip his nails.

(6/14) He must avoid: honey, meat, and mushrooms that grow on the ground, or anywhere...

(6/16): And he must not eat anything, he should grow in a field, even if it is lying far from him, and he should not eat roots and fruits, which grow in villages, even if hunger bites him.

(6/19): There is nothing wrong with him ... that he eats only during the day, or only at night, or if he eats only once, after every two days, or

after every three days.

(6/20): ...or to suffice with one meal after every half month...

(6/22): He must spend his day running from one place to another, or standing on the soles of his feet, or standing sometimes, and sitting at other times...

(6/23): to stand directly under the sky, when it rains, and to wear wet clothes in winter, and therefore; To return himself the possibility of adversity, of all kinds.

(6/24) ... He must accustom himself to arduous worship, and cover his body.

These are the beliefs of the Hindus, and what has preceded with us is the beliefs of the Sufis, and the wise person realizes how similar they are to each other, and it is known that the later takes from the advanced.

The ninth requirement: Leaving earning and relying on people

Begging and abandoning legal earning and relying on people for livelihood is one of the most important characteristics of the Sufis, and the books of the Sufis are full of mentioning their stories related to this, and the following is a transfer of some of them:

Al-Tusi says: Eating by asking is more beautiful than eating with piety .

And he said: (And some of the Sufis in Baghdad hardly ate anything except to ask a question .)

Al-Suhrawardi reported on the authority of Ibrahim bin Adham that (he was in seclusion in the Basra mosque for a period, and he would break his fast every three nights at night, and on the night of his breakfast he would ask from the doors) ().

And he mentioned about Al-Nouri: He used to extend his hand and ask people ().

Abu Saeed Al-Kharraz used to extend his hand and say: Then something for God ().

Al-Shaarani mentioned a Sufi and then said: His method was abstraction, and every day he would go out from the corner to be poor

and ask people until the end of the day .

He also mentioned another Sufi and said: (And it was his habit that he would always order his disciples at the gates of his country) ().

Abu Talib al-Makki and al-Ghazali said: The one who leaves to earn a job may prefer a job of worship than the one who earns, in terms of the preference of the forerunners who are ascetic in this world over the one who earns money lawfully and spends in the cause of God .

And they also quote: (It was reported that some scholars prayed behind a man, and when the imam twisted, he looked at him in an unearned dress, and said: O Sheikh, where do you eat? He said: Be patient until I repeat the prayer that you prayed behind you, and then I answer you!)

And Al-Ghazali said: (He who slanders for gaining has slandered the Sunnah, and he who slanders for not earning has affronts to monotheism).

These are some examples of the actions and sayings of the Sufis in begging and abandoning acquiring and relying on people. Undoubtedly, begging, begging, standing at peoples doors, carrying a bag and a notebook are among the requirements of Hindu monasticism. In Hinduism:

It came in Manu Samrti, chapter two:

47- The student - after taking his stick - must worship the sun, then quench the fire, and then go out to ask, in accordance with the legitimate ways.

50- After the student presents to his teacher all that he has collected in his day, without making any of it spoiled; He cleanses himself, ... then eats.

182 The student must: Ask for alms, from the righteous.

183- He does not ask for charity; From his teacher's family...

185 - And when he returns from his question, in the morning and in the evening, he must put what he has collected on the ground wherever he wants...

186 A person who abandons a beggar, for seven consecutive days, without an excuse, ... loses the reward of a disciple...

187 The student should sharpen and eat, but he must not sharpen from one house, always. The reward for eating from a beggar is like the reward of fasting.

This is all for the novice beggar, known as the disciple.

As for the life of worship and asceticism, the method of begging differs somewhat, as stated in the Book of Menu Samrti, Chapter Six:

55- He must ask: once a day. not to covet a large amount of food; ...

56- The ascetic has to go to the question; When he does not see smoke rising from the kitchen, and does not hear the sound of a bell, and knows that the fire; have been extinguished, and that the people; They have finished their food, and that food waste; It has been removed from the containers.

57- He should not be angry; When he does not get anything, he does not rejoice; When he gets something, he must accept what sustains his life, and it is his sustenance, and he does not look at the type and quality of food.

Hence, it shows us the extent to which the mystics were affected by the Hindu religion.

The fourth topic: Tablighi Jamaat and Hinduism

And it has two requirements

The first requirement: an overview of its establishment and founder.

The second requirement: the principles in which the Tablighi Jamaah is similar to Hinduism.

It has seven branches:

The first section: The saying of the great Tablighis that God is everywhere.

The second section: Waiting for revelation and spiritual outbursts by stationing around the graves.

The third section: On the ways of allegiance.

The fourth branch: Taking the Sheikh and exaggerating his love.

The fifth branch: On the ways of dhikr and the differentiation

between dhikr of the public and the private.

Sixth branch: censure of earning.

Section VII: Tourism and the trip.

The first requirement: an overview of the founding of the Tablighi Jamaat and its founders

preamble:

God Almighty said: And who is better in speech than he who calls to God and does good deeds and says, Indeed, I am of the Muslims(Fussilat al-Bilaa: 33).

But the call to God is a call to his true, integrated religion, and the caller to God is the one who calls to Gods right religion and to His straight path, walking on the path in the light of the Prophets biography, calling for the unification of God Almighty and adherence to His Book and the Sunnah of His Messenger, on insight, i.e.: knowledge and certainty, as it came The Noble Quran says: Say, This is my way.

And the call to God remained in this manner in the preferred centuries until foreign philosophies and foreign ideas with their ornaments and superstitions entered the Islamic world and preoccupation with theology of theology spread, and it was dropped and deposits of these imported sciences and arts were introduced on the beliefs of many Muslims, scholars and public alike. The common people and the elite made them look at these extraneous beliefs as if they were from Islam, and this was helped and reinforced in their souls by the rise of some affiliated with righteousness and knowledge in the field of dawah on the way of the mystics who drew their principles from many ancient religions, man-made philosophies, and ephemeral bees ().

And the Tablighi Jamaat, which continues its day and night in its work, is nothing more than one of these Sufi paths who were influenced by various bees and boredom. Beliefs, customs and traditions that are alien to it, so that the Muslim person is aware of its matter, and is not in darkness and doubt about it, and knows its truth.

Founding of the group:

The Tablighi Jamaat appeared in Delhi, the capital of India, in the fifth decade of the fourteenth century after the migration of our Prophet Muhammad ﷺ, before the independence of India and its division into India and Pakistan.

Community founder:

He is Sheikh Muhammad Elias () the son of Sheikh Muhammad Ismail Al Hanafi Al Deobandi () the Gishti () Al Maturidi () Al Kandhlawi and then Al Dehlawi ().

Founding conditions:

Sheikh Muhammad Elias began his reform by establishing schools and schools, as his father () and brother Muhammad () were in charge of educating Muslim children in the mosque, which was famous as his son, Wali Mosque (), and most of these students were from the Miwat area, which was dominated by illiteracy Far away from Islamic civilization, and submission to Hindu customs and traditions, so he was frightened by the persistence of the people of Miwat for their ignorance and submission to Hindu influences, so he did not see their cure except in the dissemination of religious sciences and legal rulings among them. Ali Al-Thanawi. In a few years, the scribes reached two hundred and sixty schools for teaching the Noble Quran, and God had benefited greatly from them, but he saw that his quest was a little less than the required amount, and he saw that there are reasons for that:

1 These schools and schools that were established to teach the Noble Quran were not concerned with educating students and raising them in an Islamic way.

2 The students who graduate from such schools are lost and drowned in the sea of darkness and delusion of ignorance and irreligion, even though some of them have studied some of the legal sciences.

3- These schools and schools are established only for the education of young children who are not obligated, and sane adults who are

charged with divine rulings have no share in education and education in such schools.

4- It is not possible to teach all people with basic religious sciences and to raise them in Islamic education through schools and schools, no matter how many there are .

Hence, Sheikh Muhammad Elias despaired and became bored, so he delegated supervision of the books to some of his brothers, then he emigrated with his Sheikh Khalil Ahmed Al-Saharanpuri () to Medina in the year 1344 AH (), and he retreated to the Prophets Mosque, and from here he claimed that it was an order from the tomb of the Prophet for this matter - intended to inform The Prophet commanded him and said: Go to India, we are hiring you.

Sheikh Muhammad Elias used to say: Days have passed in anxiety and turmoil that I am weak, I do not know how to give lectures and speeches, and I do not speak clearly, so what should I do?

A few days later, I mentioned to one of the acquaintances, Sheikh Al-Sayyid Ahmed, may God have mercy on him, the older brother of Sheikh Al-Islam Hussein Ahmed Al-Madani, may God have mercy on him, and he said: There is no need to worry; Because it was not said: You work, rather it was said: We use you, so the user is used, so the heart settled, and after his return to India he began his informative movement ().

Their relationship to Sufism:

The relationship of the Tablighi Jamaah with Sufism is a close one, rather its origin is from Sufism, as it became clear to us through our review of the circumstances of its establishment, and its relationship with Sufism appears in the following points:

First: The founder of the group, Sheikh Muhammad Elias, pledged allegiance at the hands of their Sheikh of the Order, Rashid Ahmad Al-Kankohi () and Sheikh Khalil Ahmad Al-Saharanfour on the four roads.

We also note that Sheikh Muhammad Zubair Al-Hassan, the son of Sheikh Inaam Al-Hassan, who was taking the place of the Emir ten

years ago in their main position in Nizam al-Din in Dehli, is a successor and metaphor of Sheikh Zakaria ().

Second: The founder mentioned: One of the groups goals is the spread of the Sufi orders. He said: It has been my wish for a long time that these groups elaborate on the special foundations of the Sheikhs of the order in the Khanaqat () observing all their etiquette .

Third: Everyone who came after its first founder urges and incites everyone who belongs to the Tablighi Jamaah to repeatedly attend the Sufi sheikhs, such as Sheikh Hussein Ahmad Al-Madani () in Dar Al Uloom Deoband, to spend their time there, and benefit from them as much as possible ().

Fourth: The statement by some senior figures of the Tablighi Jamaat that Sufism is their soul and foundation. Sheikh Zakaria Al-Kandhlawi says: Sufism is the spirit of our elders and the greatest manifestations of science and the House of Science (Deoband). Perhaps there is no one in these two schools who did not pledge allegiance to one of the sheikhs, and did not engage in dhikr and Sufi work. to some extent().

He says: "Sufism is a major occupation of our sheikhs"().

Their Sheikh Khalil Ahmad al-Saharanfoury says: By the grace of God, our sheikhs, and all our sect and group are affiliated with the Sufi paths, to the lofty path ascribed to the Naqshbandi masters, and the Zaki method attributed to the Jeshti masters, to the splendid path attributed to the Qadiriyyah masters, and to the pathological path attributed to the Suhrawardi masters, may God be pleased with them all.().

Fifthly: The abundance of Sufi terms in their books and lectures, such as al-Qutb (), al-Abadal (), al-Ghuth (), al-qasb (), al-Basat (), adoration , the way, the Sharia, the spiritual fawud, and the transfer of ratio () ().

Sixth: They have a special form of allegiance in Sufism, which is:

"I pledged allegiance to so-and-so - his name is mentioned - in the Chishtite, Naqshbandi, Qadiriyyah, and Suhrawardi families"().

Seventh: They take revenge on others for not having a Sufi allegiance:

Including: their disparagement of Sheikh Muhammad bin Abd al-Wahhabs Salafi call that they do not see Sufism. Some of their imams, while comparing his elders with the followers of Sheikh Muhammad ibn Abd al-Wahhab in beliefs, said:

The Wahhabis consider the esoteric works and actions of Sufism such as monitoring, remembrance, thought, will, linking the heart to the sheikh, annihilation, survival, seclusion, and others as heresy and misguidance, and they view the words and actions of these great men as shirk, just as they see entering the Sufi chains as hated, even worse. It is also not hidden from those who traveled home. The Najdiyyah and their interlocutors, and as for the spiritual flows, they have no regard for them, and as for our venerable seniors, they all follow the mystical Sufi paths, their motto being sport, thought and remembrance().

When criticizing another group, Sheikh Zakaria al-Kandhlawi says:

In any case: we as a group see the necessity of taqlid in this age, just as we see legal Sufism as the closest way to draw closer to God, so whoever opposes us in these two matters (taqlid and Sufism), whether he is an individual or a group, is innocent of our group .

All these evidences are indicative of their involvement, immersion, and penetration into the wire of Sufism. We ask God for safety and wellness.

The second requirement: the principles in which the Tablighi Jamaah is similar to Hinduism

There is no doubt that the creed is the main issue and the main focus of every dawah dawah, for every dawah starts his dawah from his creed. These Tablighi Jamaat do not have a correct conception of the creed . Reporting in Hinduism directly, or was it influenced by the sects that were influenced by Hinduism? What appears to be that the Tablighi Jamaah in the Indian subcontinent was influenced by Sufism and the Sufis, both ancient and contemporary, and it is known that

Sufism was influenced by the Hindu religion and its philosophies, as previously explained(), and it is also not far from the fact that the leaders of the Tablighi Jamaah and many of the people of the Indian subcontinent who were involved in the Tabligh wire had They still have some customs and traditions that they grew up on; By virtue of neighborhood and coexistence, and observing the struggles and observations that yogic groups and people do, some of them might think that it is one of the paths that lead to Gods guardianship.

The following is a statement of some of the principles of the Tablighi Jamaat, which shows its similarity to Hinduism.

The first section: The saying of the great Tablighis that God
Himself is everywhere.

The Tablighi Jamaat believes that their sheikhs and elders are identical in belief: God is by Himself everywhere, and it is from the belief of the Sufis - as mentioned above - and examples of that are:

Sheikh Zakaria, who knows the way of remembrance, says:

Then he reflects on another verse, such as the Almighty saying: God is the light of the heavens and the earth(An-Nur: 35), and he imagines that God is everywhere and his light is in all the world, then he drowns in the visualization of his light ().

It is known that such belief is a denial of Gods transcendence over His creation, and it is the result of the belief in the unity of existence and the general inclusion of God Almighty above that.

By this, they are violating the belief of the Sunnis about the supremacy of God over His creation, and His being on His Throne. Sheikh Muhammad bin Salih al-Uthaymeen says: And we do not say as pantheism says; From the Jahmiyyah and others: He is with his creation on the earth, and we see that whoever said that is an infidel or misguided, because he has described God with what is not appropriate for him (). Gods supremacy over his creation is established by the Book, the Sunnah, reason, common sense, and consensus ().

Sheikh Muhammad bin Salih al-Uthaymeen was asked about the

saying of some people when he was asked Where is God? He said: God is everywhere - or is He present - is this answer correct in terms of its generality?

This is a false answer. It is not valid to be absolute or restricted. If he is asked where is God? Then let him say: In heaven, as the woman who was asked by the Prophet answered : ((Where is God))? She said: In heaven.

As for the one who said: It exists only, then this is a deviation from the answer, and an evasion of it.

As for the one who says: God is everywhere, and he intends by himself, then this is unbelief. Because it is a denial of what the texts indicate, rather the audio, rational, and innate evidences that God Almighty is above everything and that He is above the heavens and on His Throne ().

And the belief that God Himself is in every place is a pure Hindu belief, as they see Chishnu so named because he is everywhere (), rather this belief is the same as the belief of the owners of the unity of existence, and the origin of this belief is taken from the Hindus, and we have previously proven that the Hindu belief in the Creator is a belief Unity of Being, and there is nothing wrong with quoting some evidence for that from the Hindu books themselves:

It is stated in Kina Upanishad:

(1/2): This (Brahman) is the origin of the ears of the ears, the origin of the heart of hearts, the origin of the power of speech, the origin of the breath of breath, and the origin of the eye of the eyes, (that is, He who directs all these things ()), and for this he becomes immortal who does not see him in the body.

It is stated in the Kathah Upanishad:

(1/3/12): Pramatra is in everything, and it is hidden from everyone, the intelligent are the ones who feel it with their intelligence.

(2/1/9): There can be nothing distinct from Brahman.

(2/1/10): Whoever sees the difference between a scholar and Brahman, he will die repeatedly.

(2/1/12): ... Brahman resides inside the body as much as a thumb, and he is the one who controls the past, the future and the present... And the same is true of him in (2/3/17).

(2/2/2): Atman is the one who is present in everything...and he is the refuge of all, the air in space, and he is the owner of the song when offerings; It is the fire of sacrifices, it is the guest Brahmin, it is the drink of Soma, it is the one that exists in man, in everything good, and in the sky, and it is the one who grows on the earth such as rice, wheat and other trees that are used for medicines, and it is the rita the eternal law , and it is that which runs Like streams and rivers, this atman is the highest, and it is the same of every soul.

(2/2/12): Pramatra is one, but he manages everything, and he is the soul of every living person, so whoever sees this soul in himself with his heart, he is the one who gets happiness, and the rest are unsuccessful for it.

(2/3/1): This world is like an aśvattha tree (a type of tree that has roots inside the earth, and roots come from the branches and then surround the earth with it and what surrounds it). And shrubs and plants) below, this tree transcends time, for the roots of this tree are Brahman, and He is pure and eternal.

Peshna Upanishad:

(3/3): The human soul came from Atman (Brahman), just as the existence of the shadow is linked to the existence of the body, so the human soul is in the total soul, whenever the human soul wants to take the body. And the same in (3/12).

Chandwiga Upanishad:

(3/14/1): Everything that exists is Brahman, comes from Brahman, and goes back to Brahman, everything depends on Brahman, and for this you must worship Brahman with serenity...

Mundak Upanishad:

(1/1/6): He who is unseen, far from sense, and who came by Himself, transcendent of comprehension, knowledge and intellect, eternal, and encompassing everything, and He who is kind, and the source of all creation, scholars see in everything and everywhere.

(2/1/1): That is Brahman that is the truth, as the spark comes out of the fire, O beautiful one! Thus everything is generated from Brahman and then merges with it.

(2/1/2): ... He is the illumined Essence, He has no image, He is inside and outside, He is not begotten, He is not souled...

(2/2/1): Brahman is the manifest in himself, he dwells in the pit of the heart of everything, and for this reason it is said to him: the dweller in the cave, and he is the refuge of every existing, everything that is moving and stationary, living and inanimate, is in his hand, ... Know that he He and yourself are one.

(2/2/5): Heaven and earth, members and hearts with souls, all these things are based on that ...

2/2/7): It is known in general and in particular, that everything in the world that is a manifestation of the power of the One , that) .

(2/2/8): The one who can sense the scrutiny of the cause and the brham of the agent is nothing but himself, so he is the one who gets rid of all the problems of his heart, removes all his doubts, and is saved from the reward of his deeds.

(2/2/11): Brahman is happiness in front of you, behind you, in the south and north, above and below, it is everywhere, it surrounds everything, this world itself is Brahman.

(3/1/3): God manifests Himself in everything, and He is the soul of every living thing. He who knows this obtains happiness and pleasure, and becomes better than he who knows Brahman .

Taitria Upanishad:

(2/6/1): Pramatra thought that I am one who wants to multiply myself, so he wanted firm, so everything was from the living and the dead, then he entered into it, ... and since he showed himself in everything, and that is why the scholars say Brahman is right.

(2/7/1) There was nothing called a scholar, and Brahman was the one who existed, and the world was latent in Brahman , then this world named and described appeared . Or the Creator himself .

(3/1/1): ...Think of this fact that everything came from Brahman, lives

dependent on Brahman, and returns to Brahman where it perishes, this is Brahman.

Shivchiphtra Upanishad:

(1/11): The one who feels that he and his primatma are united, is the one who frees himself from all restrictions arising from ignorance, and is not restricted to birth and death after this...

(1/12): You must know that Brahman is the Essence within yourself. You must know that within yourself, there is no knowledge higher than this knowledge.

(1/16): Just as the butter of milk is in all its parts, so is Brahman in all parts of existence, accommodating everything...

(2/17): That Essence that illuminates perfectly is present in fire, water, medicinal plants, and in the Ashfat tree, on the whole, is in all the world, and I greet him repeatedly.

(3/1): Permamatma creates mirage, he is rotating the world with his power, and with this same power he is the cause of the worlds existence and its annihilation, there is no second to him, those who know this become immortal.

(3/4): All eyes are his eyes, all mouths are his mouth, all hands are his hand, all legs are his feet. He is one God in the heavens and the earth and what is between them. He created man and gave him two hands, and He created the bird and gave him the two wings. And the same in (3/11).

These are some of the Upanishadic texts indicating the unity of existence.

In the Bhagavad Gita it says:

(4/24): The act of sacrifice is Brahman, and the sacrifice is Brahman, and it is poured by Brahman into the fire that is Brahman, to Brahman alone who is confirmed by Brahman will go through his work.

(9/16): I am the sacrifice and I am the beginning of the sacrifice, I am the holy gift and the holy plant. I am the holy word, holy food, holy fire, and I am the offerings made in fire.

(9/29): My self is in all beings, and my love is always the same for all, but

those who faithfully honor me are in me and I am in them.

(10/8): I am the origin of everything, and everything emanates from me...

(13/12-15): He has hands and feet everywhere, He has eyes, heads and mouths everywhere, He sees all and hears all, and He is present in all.

He is one in all and indivisible, yet he appears as a fragmented plurality of beings. He supports all creatures and also destroys them and revives them again. He is the light of lights shining and it is said that he is behind the darkness. It is revelation, and it is the goal of revelation, it is realized by revelation, and it resides in the hearts of all.

These are some pantheistic texts from the Bhagavad Gita.

Pantheism of Vedant Philosophy:

We have previously explained the philosophy of Vedant in detail, and that the Hindus in the interpretation of Vedant have directions, some of which are interpreted as being only one, and everything else is an illusion, and a mirage, and some of them are interpreted as being one and the creatures are manifestations of this one, and this is exactly what the leaders of the Tablighi group say, And it is what they mean when they say: He, Glory be to Him, is everywhere in His Essence, otherwise it cannot be properly conceived.

This belief is either that they took it from mysticism influenced by the Hindu religion, or it is the remnants of the remnants of the Hindu ignorance in their hearts.

The second branch: Waiting for revelation and spiritual overflows
by stationing around the graves

It has been proven by extensive sayings that many of the leaders of the Tablighi Jamaat are waiting for revelation and spiritual outpouring of the dead by stationing around the graves.

Spiritual Fawd request:

As for asking for spiritual blessings and supplies from the graves: they have a lot of this, and the following is an explanation of some of

them:

The founder of the Tablighi Jamaat, as we have already mentioned, was watching on his knees at the tomb of Sheikh Abdul Quddus al-Kankohi for long hours ().

And not only that; Many of them see great beliefs in the graves, as Sheikh Zakaria mentioned what he experienced himself and said: When we had forty days gone, we went and stood on the honorable grave, and we said: We came to perform Hajj on behalf of others, and if we did not find something to ride, we would face difficulties, so if the Bedouin we had agreed With him he found a camel ().

servants were harming her . So be patient as I was, or something like that, she said: What I was in was gone from me and the three servants who used to annoy me died ().

Sheikh Zakariya also narrated about some of the Sufis: that he saw a muezzin saying in the morning call to prayer: Prayer is better than sleep. One of the servants slapped him, so the muezzin wept and said: Oh, Messenger of God! to his house, and it did not pass three days until he died ().

As it was narrated on the authority of Ali he said: A Bedouin came to us after we had finished burying the Messenger of God and he threw himself on the Prophet's grave and threw dirt on his head, and said: O Messenger of God! I said: So we heard what you said, and you prayed on behalf of God, and we became aware of you, and it was in it that God revealed to you: I have wronged myself, and I have come to you to seek forgiveness for me, so I call from the honorable grave that you have been forgiven ().

And he also said: The people were infected with a year during the era of Omar , so a man came to the honorable grave and said: O Messenger of God your nation has perished, so God bless them ().

It was reported on the authority of Muhammad ibn al-Munkadir: A man deposited dinars with my father and traveled to participate in the jihad and said: If I need it, spend it and receive it from you if I return. He prayed to him once and called at the pulpit another. He spent his

night in that condition, and when it dawned and he was then supplicating at the honorable grave, he heard in the darkness a voice calling to him, O Abu Muhammad, take this, so he reached out his hand and handed him a bag containing dinars ().

It is reported from another Sufi that he was in Mecca with his father and Sheikh Abi Abdullah bin Khafeef, so they were struck by poverty and hardship of life, so they traveled to Medina on their stomachs, and he did not reach the dream. He said: I began to go back to my father and complain of hunger to him. I am your guest, then he sat in the watch in the same place, then raised his head and started laughing sometimes and crying another. He was asked about that and he said: I saw the Messenger of God and he handed me dirhams and stretched out his hand, so the dirhams are in his hand, Abu Abdullah Al-Sufi said, and God bless these dirhams and we are still spending From it until we returned to Shiraz ().

Sheikh Zakaria mentioned such many fairy tales, in some of them the Messenger sends bread (), and in some of them the Messenger gives him hair from his beard (), and in some of them he takes the mantle and clothes from his honorable grave ().

Sheikh Zakaria says:

Take care of conveying the reward to the great ones, for if you do this, their souls will turn to you and you will receive abundant blessings and blessings from them().

Mufti Aziz al-Rahman says in the translation of Sheikh Zakaria:

"And their tombs are still sources of abundance and blessings"().

"His grave and his staircase remain a source of abundance and blessings"().

And Sheikh Zakariya says: If he benefits from the graves of the saints, let him count it from the Sheikh himself, for the blessing of the owner of the grave has only reached him through him ().

There is no doubt that the belief in spiritual foundations and extensions from other than God is at the core of the Sufis belief, and they took it from various sources, including the Hindu religion. In the books

of the Hindus we find something similar in the Hindu religion, and the following is an explanation of some of them:

The Hindus are waiting for aid and assistance from their idols, and they see that they respond to their supplications and achieve their purposes. This Ram Krishna, standing at the idol of Kali, calls her with love and sincerity, and sits in front of her with her eyes closed and her hands folded, and calls her and asks her for assistance and assistance ().

Also, many Hindus travel to their holy places seeking spiritual blessings, which are places related to some of their great gods and priests, and we have already mentioned that Hindus have many places to visit, and they travel to them and are stationed around them and prefer to live and die in them and take advantage of the spiritual abundances ().

As for revealing () through striving, perseverance, and persistence:

The Tablighi Jamaat conveyed to us tales about revealing the hidden matters that happen to them from the length of striving and perseverance, and the following is an explanation of some of them:

Mufti Aziz al-Rahman says in the translation of Sheikh Zakaria: He was of a high position in revealing ().

And the Sufi Iqbal reported on the authority of the originator of Rahmat Ali (who was known in the Deobandi circles for his high heels in revealing) that he used to say: This (meaning Sheikh Zakariya) had preceded his uncle (in revealing) (). Sheikh Zakaria was then a boy.

And the Mufti, Aziz al-Rahman, said in Sheikh Zakaria: It was noted that he often used to get acquainted with the thoughts of hearts ().

And the Mufti Aziz al-Rahman said in the translation of Sheikh Abdul Qadir Rai Fauri: He was clear in disclosure and sharp-sighted in his behavior, and the credibility of their saying: The knower does not speak except with what he sees with the eyes().

It is known that these are empty claims, and they all indicate knowledge of the unseen, and the one who calls for knowledge of the unseen is a tyrant from among the tyrants.

And Sheikh Zakariya said: Al-Shaarani transmitted in Al-Mizan Al-

Kubra that Abu Hanifa the Imam used to see the sins falling with the drops falling from the organs of the ablution, and he knew whether the falling sins were from major sins or minor minorities or just the opposite of the first. So he advised him to leave disobedience to parents, so he accepted his advice and repented to God (), and said to the other: O brother, do not commit adultery; For adultery is an indecency and an evil way, so he repented from that hour and saw someone else falling from him water of wine, amusement and playing with water for ablution, so the imam advised him and he repented, then he prayed to God Almighty: O God, rob me of this strength and penetrating look, for I do not like to see peoples faults and their faults .

And when one of the writers wrote: What was attributed to Imam Abu Hanifa of revealing and finding out about peoples faults, has no basis, and Al-Shaarani is not trusted in this field, as he is known for transmitting such tales. Sheikh Zakaria criticized him and said: (The Imams revelation in used water It is very well-known, ... What I see is that such an ability and ability of this kind is deposited in the nobles of all ages, for they know the type of disobedience by means of disclosure and disclosure that is attributed to the Imam is proven by the authentic hadiths, so how can I be confused with you) ().

The poor person who wrote these tales and transmitted them did not know that there was an apparent exaggeration, for this powerful queen was not with the Prophet otherwise he would have said to Aisha: Perform ablution until I see sin in the water of ablution, and he did not say, O Aisha, if you have committed a sin, then seek forgiveness for your sin .

Sheikh Zakaria said on the authority of Khadim al-Rai Fauri:

That it was difficult for him to go to the vacant lot in the village of Rai Bur because of the sacred lights he saw everywhere, so one of the objectors wrote: This is strange, because the vacant place is not the center of the holy lights, but rather it is the center of wickedness and wickedness.

Sheikh Zakaria answered him and said: The fact that the vacant

place is a center of wickedness and wickedness does not contradict my being a station for the holy lights. For there is no place where there is no God's light...

Sheikh Abu Osama says in response to this saying: O this, did it reach you from one of the people of Medina in the time of the Prophet that it was difficult for him what was difficult for the servant of Sheikh Ray Fauri, or did they not have the sights with which they could see the holy lights?

And Sheikh Taqi Al-Din Al-Hilali says: In response to him: If we accept that the heart of this Sheikh – the opinion is immediate – was very luminous, as he knows the unseen and knows the conditions of everyone who sat with him, then how do we say about the Messenger of God who receives revelation from heaven? Those treacherous Arabs sat with him and said: We are many tribes that have embraced Islam and we want you to send with us a large number of your companions to teach us Islam. So he sent with them seventy men, all of them memorizing the Quran and knowing the Sunnah, so they took them to their land and killed them all but one, and the Messenger of God did not know that . when they sat with him. Is it possible that the heart of al- Rayi Fauri is more luminous than the heart of the Prophet ? Both! Rather, that was an obsession that this saying used to find in himself, and then it was also said to him: If your sheikh knows the unseen, do not hide from him your conditions, whether you are in his meeting or far from him ().

Sheikh Zakaria said:

Sheikh Al-Thanawi used to say that in India there are graves of some of the prophets, peace be upon them... Traces of some of them have remained and traces of some of them have disappeared, and it was revealed to Al-Mujaddid Sarhindi () that there are the graves of the prophets. Sheikh Zakariya says: We went to this place accompanied by Sheikh RafiAl-Din, the director of the Deoband School, and he watched and counted the souls. They were thirteen, among them was a son and a father, and the name of the father was Ibrahim and his sons name was

warned (Baldhad or Bhal). The Sheikh asked them about the time of their mission, so they named one of the kings his name Karn. Two thousand years before our time ().

Undoubtedly, these are also empty claims, and they all indicate that they want to reach the knowledge of the unseen through sports, observation, observation and detection, and they are satisfied with the Messengers, peace be upon them, as is the saying of the Hindus, they also say things like that about their thinkers and worshipers. And look at what Abu Al-Hasan Al-Nadawi said, while he talks about the guidelines of the Tablighi Jamaah:

God Almighty revealed to him - meaning Sheikh Elias - about this knowledge and put it firmly in his heart, so he was guiding his companions to take these controls strongly ().

Sheikh Abu al-Hassan makes this knowledge a revelation, where the knowledge is strongly manifested in the heart, as for Mianji Muhammad Yusuf, he stops at this and says: These regulations were manifested to the Sheikh through inspiration or in a dream ().

This is a Sufi belief, undoubtedly taken from the Hindu religion in several ways:

First: that the religion of the Hindus depends on the revelations of the discoverers; Those who wrote the Vedas are called Rishi , which is the plural of Rishi, meaning the revealer. They do not believe in direct revelation, and that is why they rely in their religion on the presence of revealers of truths and obey them, and from here they made one of the foundations of their religion: compliance with the actions of the knowing sages. It was stated in Manu Samrati:

(1/5) The exponent of the sacred law, and its first origin; It is the vid, then it follows: the sayings and deeds of the scholars, then the deeds of the righteous, and finally, the reassurance of the heart .

Second: The entire Hindu religion is full of tales of revelation and inspiration, and they mention that Vishnu revealed so-and-so, or that God so-and-so revealed to him such-and-such, and they filled their exoteric books with such stories.

Third: The origin of deviation here derives from their belief in strenuous sports and struggles in obtaining knowledge and lofty demands, and Al-Biruni drew attention to that when he said:

The author of the book Patangel (the author of the Yoga Sutras) said... Whoever preoccupies himself with other than it will not lose () a soul that is attracted or sent, and whoever achieves this end his psychological strength overpowers his physical strength, so he is granted power over eight things through its occurrence, the dispensation falls... And the fifth: being able to know what he wants....

Then Al-Biruni says, commenting on this: And to this, the Sufis indicated in the knower that if he reaches the station of knowledge, they claim that he will have two souls: an old one that does not undergo change and disagreement, through which he knows the unseen and does the miracle; And another human for change and formation ().

As for the fact that the Hindus have a great belief in sports and strenuous struggles, it has been previously described with us in detail ().

Section Three: On the Ways of Allegiance

As previously with us: One of the goals of the establishment and emergence of the Tablighi Jamaah is: activating the hateful Sufism call, and there is no Sufi except that he pledges allegiance to a certain method, but perhaps on several paths. Sufis, and they get what is called the caliphate with this heretical pledge.

As for its founder, he came in the year 1315 AH to Sheikh Rashid Ahmed Al-Kankohi and pledged allegiance to him and he loved him to such an extent that he would sometimes get up at night and go to see his face and renewed the pledge of allegiance at the hands of Sheikh Khalil Ahmad Al-Saharanfour after the death of Al-Kankohi, and he obtained the caliphate for him, and he benefited from Sheikh Abdul Rahim the seer Fauri.) And the wise man of their nation, Sheikh Ashraf Ali Al-Thanawi ().

Sheikh Sardar Muhammad Al Pakistani says:

The Tablighi Jamaat believes in the four paths (the Jishti (), the

Qadiriya (), the Suhrawardiya (), and the Naqshbandi (). They claim that if someone had died and did not pledge allegiance at the hands of the Sheikh of the Order, he would have died the death of ignorance ().

As for the members of their group from the non-Arabs, they pledge allegiance on these four roads without reservation, and as for the Arabs, they guard against them and do not pledge allegiance except to those who trust them from the naive who think well of the Tablighis and do not know that they are the people of heresy and misguidance.

Sheikh Hamoud Al-Tuwaijri said:: Among the obsession of Sheikh Muhammad Elias, founder of the Tablighi Jamaah, is what Muhammad Aslam mentioned on pg. (24): That Sheikh Zakaria issued the certificate of licensure and caliphate that Sheikh Elias gave to his son Sheikh Muhammad Yusuf, and he said in it: I authorize them to pledge allegiance, so he added in it Sheikh Muhammad Elias and Amali: And I authorize it on behalf of the Messenger of God ().

Sheikh Abu Osama Sayyid Talib al-Rahman commented on it by saying:

The Emir of the Tablighi Jamaat, Sheikh Inaam al-Hassan, used to say when he pledged allegiance to the people: We pledged allegiance to us by Muhammad Ilyas (the founder of the Tablighi Jamaah) through Inaam al-Hassan.

Relationship of the Ways of Allegiance to Hinduism:

The methods of allegiance are at the heart of the Sufi beliefs and behavior, and the relationship of this belief with the Hindu religion is solid.

First: The ways of allegiance are similar to the five Hindu sects; Hinduism has five main sects, and there are many different sects and sects, and all of these sects believe that the path taken by these sects, despite their contradictions and plurality, leads their pilgrim to moksha or salvation. And many paths to obtain access or moksha, and we have already reviewed the major Hindu sects, as if the Sufi paths are taking the place of the Hindu sects in their missions and goals.

Secondly, that the ways of pledge of allegiance are similar on the other hand to the many ways Hinduism offers to obtain moksha; There are many ways to obtain salvation or moksha or nirvana as they believe, such as worship, knowledge, love, and others, as if the Sufi methods used by the Tablighi group are methods of obtaining moksha.

Thirdly: In this way, they introduce them to the path of monasticism, which is the same as what Hinduism does, as they link success and failure in life to the Sheikh, as it came in their books:

Wife! If a person is taken bound and bound and left in an unfamiliar place; He will shout: Save me! Save me! If a good man took him and removed what was on his eyes, and directed him to his home; He will inevitably reach his home by asking people, this is how it is in life, there must be a guide to direct him to reach from the place from which he left ().

We have already mentioned the issue of taking the Sheikh and his importance to the Hindus in detail, and a number of them will come soon.

The fourth branch: Taking the Sheikh and exaggerating his love and obedience

The leaders of the Tablighi Jamaat, as previously with us: they must adopt the Sheikh on the Sufi way, and after this if one of them enters, he pledges allegiance to the Sufi paths, and this is a Muslim issue for them, so whoever enters them must find this thing in them.

As for their exaggeration in their love for the sheikhs, as Sheikh Abu Usama said - while enumerating the disadvantages of the Tablighis -:

5- The five armaments, which are: A- nervousness, B- anger, C- intimidation, D- annoyance, E- and fleeing. any:

A - annular nerves (coded by their masters and not others).

B anger towards her and anger for her.

c) Refusal to seek and accept the right.

D- Annoyance with facing the truth and frankness of the truth, bitterness

in being frank and truthful, and showing anger for that.

(e) Fleeing from the one who speaks the truth and dissenting from those around him, while calling for dispersal from those around him. ()

Sheikh Sardar Muhammad Al Pakistani says:

The Tablighi Jamaat... they sometimes commit disobedience to God in obedience to the Sheikh - God forbid - and the Sheikh's love may exceed the love of God and the love of the Messenger - God forbid - and he fears the wrath and anger of the Sheikh just as he fears the wrath of God and the wrath of His Messenger ().

And since the knowledge they have is only what their elders say, they despise knowledge and scholars, and they see that everyone who does not enter their corps will not attain knowledge for them even if he studies what he studied, and this is watched and monitored by many of them, so many of them you see do not enroll their children in religious schools, but follow them In religious schools, and at the same time inciting him to preach.

Sheikh Abd al-Rahim Shah al-Diobandi al-Tabliji (formerly): These preachers did not reach the level of preachers when they began delivering their sermons in front of the general Muslims, and the law does not allow them to carry out the mission of the call and exceed the limit in the priority of this work and they began to mock and belittle other religious matters. Publicly and publicly, and after drawing the attention of the groups officials to this matter, they did not forbid this action or did not stop their position. In this situation, responsibility and honesty impose on us to reveal the truth of the matter, whether someone surrenders or rejects it... It is noted that no one will be a nurse or Physician assistant without a certificate, but people made the matter of religion very easy, so that everyone who wants to preach and advise without any need for a certificate for this task... This is a strange matter that everyone who contacts the congregation increases so far from the scholars, so why is this?

The one who went out two or three times with the group in the matter of reporting, do not ask about the promotion of his ranks and

raising his rank, for these people do not see anything with them...

Underestimating the scholars, mocking schools, understanding the best is not the best, and the Sunnah other than the Sunnah is a deficiency in creed .

The greatest example of this is what happened to me personally: I got to know a Tablighi brother in the capacity of my work in the official Bangladesh mission during the days of Hajj. By Sheikh Saleh Al-Fawzan, and I was surprised when I heard from him, as he took the book from me, but he said: We do not take this religion from the books, perhaps there is a mistake in the book, so we are wrong, but we take from the work of the sheikhs, we go out with them and see them working so we do like them.

I told them: Do you think that the sheikhs do not make mistakes in these actions? He had only to turn away from me and said: Our sheikhs do not know them, so how do you criticize them?

Sheikh Muhammad Taqi al-Din al-Hilali says: In response to them:

It is well-known among the followers of the Sufi paths to wear a rag... So the sheikh wears a garment for everyone who wants to join his path and pledge to him blind obedience... When some of the sheikhs tested the method of reporting to his seeker by saying: Can you say there is no god but God, my sheikh, so-and-so is the Messenger of God, The disciple would take the initiative to say it, and all the Sufis or most of them obliged those who entered their way to obey them blindly, even if they commanded him to commit disbelief or disobedience.. And they say: Who told his sheikh why? It never works, (then the sheikh mentioned stories about them that indicate the extent of their love and obedience to their sheikhs, even if it was in Muharram) ().

The relationship of taking the Sheikh and exaggerating his love for Hinduism:

Taking the Sheikh and exaggerating his love for him is a Hindu demand . In performing duties towards gods and fathers, respect the mother like a goddess, and respect the father, the elder, and the guest like the gods ().

In the second chapter of the book, Menu Samratti, there is a great deal of detail about it, and it is okay for me to quote here some excerpts:

70): Every day the student should touch the professors feet with his hands, when starting to read, and after completing it, and reading with his hands folded, in honor of the vid.

71): to come from in front of his teacher, and touch with his right hand; The man of his right teacher, and in his left hand the man of his left teacher.

72): He must: to read, and to stop reading; By order of the professor.

118): Do not sit on a mat or a bed, when someone who is greater than you is sitting on it, and if you are sitting, someone who is greater than you enters into it. Stand up for him, greet him, and greet him.

129) Stand and glorify: your uncle, your uncle, your father-in-law, the scholars who do religious work, your teacher; Even if they are younger than you.

143) He who fills ears with vids must not be angry; Because he is like a father and a mother, to the student.

145) It is the Teacher who nourishes the soul with the Ved, and the Father who nourishes the body, and therefore; the teacher; greater than the father; because the vid; Man is guaranteed eternal happiness, in this life and after death.

169) becomes professor; Like a father to a boy, after hanging the geno... (the sacred thread).

170) The professor is said to be: a father; Because he knows the vid that is not worship without it.

190) The pupil: To strive, always reading the vids, whether or not his teacher orders him to do so; Or did he not order him, and he must: not fall short in the service of his teacher.

191) And he must: to overcome: his body, his tongue, his senses, and his heart, and to stand before his teacher; He folded his hands to his chest, looking at his face.

192) and he must keep his right hand; always uncovered, to cover the rest of his body, and to sit; If his teacher orders him to sit, facing him.

194) The student must: Not speak to his teacher while he is lying down, or sitting on a mat, or while he is eating, or with his face turned away from him.

195) rather he speaks to him standing; If the professor is sitting, and he approaches him and approaches him; if he stands, and hurries towards him; If he is coming, and running after him; If he is walking.

196) and he must come to him in front of him; If the face is deviated from it, and it approaches it; If he is far from him, and bows before him; If he is lying down, or sitting in a lower position.

197) and to make his seat and bed; Without the seat of his teacher and his bed, and to Otmar his reference.

198) The student: He should not mention his teacher, while he is absent, by his abstract name, and not imitate him in his gait and speech, nor in his movements and stillness.

199) The student must: stop his ears, or leave the council, in which his teacher is backbited, or despised, for that; or falsely.

201) The student must: not serve his teacher by intermediary nor greet him; If he is angry, or is close to his wife, and he must get out of the vehicle; if he is a passenger, and withdraws from the seat; If he is sitting, then greet him.

202) The student: He should not sit in front of his teacher, and the air is coming from him to him, or vice versa, and he should not speak; The professor can't hear him.

208) The student should rub a man only his teacher ().

224) The student is to treat the teacher, the father, and the older brother; With all glory, even if they hurt him.

225) the professor; statue of Parmatma (the supreme deity), and the father; Brahma Statue, Mother Earth Statue, Big Brother; Like the person himself.

228) The obedience of these three; It is the best of acts of worship, so the student must not perform any kind of worship. Hope for reward and increase in good deeds. Except with their permission.

233) He who performs his duties, it is these three; His deeds will

bear fruit, and whoever does not do so; His work does not bear fruit.

234) One must: serve these three; as long as they are alive, and no work comes; He hopes for his reward; without their consent, but seeks; What is good for them and their happiness.

235) If someone wants to: perform a certain action, seeking its reward, and preparing for the second world, whether that work is intellectual, linguistic, or practical; He must ask permission to do it.

236) The greatest of man's duties is; the service of these three, and so forth; He is without Him, and every work; works to their liking; Complete.

242) The student, who desires: to spend his life, with his teacher; To serve him, with all honesty and sincerity, until death.

243) Every disciple, who serves his master to death, attains the highest bliss.

These are some of what came in the books of the Hindus about the position of the sheikh with the student, and we have already mentioned the position of the sheikh with the Tablighi Jamaah.

Section Five: Methods of dhikr and differentiation between public and private dhikr

Since the Tablighi Jamaat have a close relationship with Sufism and Sufism, the Sufiscitations and their remembrances entered upon them extensively. Sheikh Zakaria mentioned many ways of dhikr in imaginary forms in the Sufi paths, he says, for example: If the word God is mentioned for the Sufis at least twenty-five thousand per day, and it is mentioned NoGod but Allah, "at least five thousand a day"(.).

Sheikh Zakaria was interested in authoring several books on this subject, in which he explained the terminology of Sufism, and urged the Sufisremembrances and their works in the four chains known to them.): Heart male.

Linguistic male.

As for the male heart:

This is a remembrance of the people, and Sheikh Zakaria declared his superiority over the linguistic remembrance, saying: The heart remembrance is better than the verbal remembrance, and it is what is called the monitoring that was mentioned in the hadith that the hearts thought for one moment is better than seventy years of worship().

In it he mentions a story of a Sufi, and it is strange that Sheikh Zakaria relies on supporting this type of dhikr (heartfelt dhikr) by Satans recommendation for these remembrances. In addition to that, this recommendation came in a dream, and he says: It was narrated on the authority of Junaid, may God be pleased with him, that he saw Satan naked in a dream. He said to him: Aren't you ashamed of people to come before them naked? He said: These are not men, the men sitting in the Shunezia mosque who made me lose my body and cut my liver.

Junaid says: So I went to the Shuniziamosque and saw people who had put their heads on their knees sitting in the watch, and when they looked at me they said: Do not be deceived by the words of evil .

Then Sheikh Zakaria followed another story like it, and he declared that Satan referred to the Sufi group ().

We say: Whoever makes the crow a guide for him to show him the carrion of dogs, then these people made Satan a guide in their remembrances and wirds. Islamic, which is taken entirely from Hindus, the caste who do not worship the deity Permeishur except by observation, which they call dhyan. These people do not worship idols, but they see this kind of thinking as dhyanas the greatest thing that can be worshiped by Permeishor.

There is a method of remembrance for the Sufis, which they call: hidden heart remembrance: Sheikh Zakaria infers it by saying: Abu Yala narrated in his Musnad on the authority of Aisha, may God be pleased with her, who said: The Messenger of God said: The hidden remembrance that not even the angels see, is better than Seventy degrees than others .

The hadith is weak. Although it is authentic, it does not indicate the intended purpose. This dhikr is not performed by mere heart, as it is

claimed. Rather, it is an innovation. There is no evidence for it from the Book or from the Sunnah, rather it was proven from the Prophet ﷺ, to the contrary, where he said: ((Your tongue shall remain moist from the remembrance of God)) . his lips)(().

He stated that the dhikr must be in the tongue, and thus we knew that the method of dhikr that he calls heart remembrance is pure innovation.

As for the verbal male:

They mentioned many qualities to him, there is a mention of the vocal, and there is a mention of the formula There is no god but God with specific qualities, with certain sounds, and specific tones, and there is a singular mention, and there is a mention in the form of He, He, and there are other words.

As for the male pronoun:

What is meant is not merely raising the voice, but rather it is a special loudness on the Sufi way. Sheikh Zakaria says: I saw from our elders Shah Abdul Qadir - Noor Allah his shrine - and Sheikh Al-Islam Hussein Ahmad Al-Madani and my respected uncle - Sheikh Muhammad Elias - they were interested in remembrance aloud until the end of their lives().

Sheikh Zakariya says: Some people say that aloud remembrance is not permissible, because it is an innovation, and this fantasy came to them from a lack of consideration of hadith .

We do not know where these hadiths referred to by Sheikh Zakaria here. He did not mention anything new about that, but rather he transmitted tales to prove this type of dhikr.

As for the mention of there is no god but God:

The origin of the dhikr is fixed, rather it is the best dhikr, but they invented many ways in it:

For example: to be with every breath: Sheikh Zakariya says: Gods guardian Al-Dahlawy () was reported from his father that in the early

days of his behavior he used to say: There is no god but God with every breath once ().

And Sheikh Zakaria says in the manner of remembrance of there is no god but God: He brings the imaginary word nofrom his navel to the brain. From here he ends with Godon his right shoulder, and strikes except Godon his heart. Any organ of the head, tongue, or neck moves outwardly, but all of this is achieved in perception ().

There is no doubt that this type of remembrance is only from the yoga sessions, and it is from the core of the works of Hinduism . The dilemmas of strife.

As for the singular male:

Sheikh Zakaria mentioned this type of dhikr in different ways:

1 one hit.

2 two-stroke.

3- Three strokes.

4 with four strokes.

As for one blow: that he closes his eyes, tilts his head to his right shoulder and hits the word Godon his heart with full force.

With regard to two strikes: the first blow is directed at the soul and the second is directed at the heart (the souls locus is lower than the right breast, as much as two fingers).

As for three blows: he directs the first blow to his right knee, the second to his left knee, and the third to his heart.

As for the one with four strokes: he directs the first blow to his right knee, the second to his left knee, the third to the soul, and the fourth to the heart ().

Sheikh Zakaria says: Then he should sit or stand or lie down and imagine himself as light or dead, then he should go to every hair of his body and imagine when he breathes or exhales that every hair of his body from his head to his feet is released with the word majesty ().

As for the male "he":

Sheikh Hammoud Al-Tuwaijri mentions on the authority of some scholars that a man from the students of knowledge went out with the Tablighis from Medina to Hanakiya (), and their leader was one of the leaders of the Tablighi Jamaah. He told their ruler what the Tablighi Indian Sufi had done, so the prince denied the student of knowledge his denial of the Tablighi, and said to him with great anger: You became a Wahhabi, and by God, if I had anything to do with the matter, I would have burned the books of Ibn Taymiyyah, Ibn Al-Qayyim, and Ibn Abd al-Wahhab, and I would not be left on the face of the earth. something ().

Brother Muhammad Junaid Abd al-Majid says in his letter entitled: The Tablighi Jamaat in India, and he mentions what he witnessed with his own eyes from the commissioned leader of the group, Sheikh Zubair al-Hassan Ibn al-Sheikh Inaam al-Hassan: On the day 11/5/1418 AH I was at the main center of the group Nizam al-Din in Delhi, for a field study. ; After sunset, one of the brothers known to me, Muhammad Azhar al-Bahari, met me, and he said: Come on, let us visit Hazrat Ji () - meaning Sheikh Zubair al-Hassan - and the acquaintance was between them. He alone used the word he, heas if he was oblivious to anything else, so we sat at the door and waited for about ten minutes, so my companion said: Now the sheikh is in ecstasy, the time is not right, so I came back after I saw this strange and amazing sight ().

There is a way for them to combine the singular dhikr with the dhikr with he:

Sheikh Zakaria says: He can imagine the word God when he inhales for breathing and He when he breathes out ().

From here we knew that the Tablighi Jamaat have ways of remembrance, and that they differentiate between the remembrance of the public and the private, and in that they are with the Sufis, but where did the origin of this belief come from?

We find in the Hindu religion an origin for this belief. It is as if the Tablighi group, because they were influenced by Sufism, and the Sufis were influenced by the Hindu religion in this belief, and the evidence for

its being among the beliefs of the Hindus is the following:

What has preceded with us () is that the Hindus are the ones who use this type of remembrance for their god, Chishnu, as they say to him: Hari, Hari, Hari (), until a group of Hinduism was called the Hare Krishna group, and my teacher Dr. Muhammad told me Bin Khalifa Al -Tamimi - may God protect him - that on his visit to America, he entered a Hindu temple, and he saw them all on the same description, saying: Hari, Hari, Hari, and so on, and it is seen and written in their books as well ().

It was stated in the Manu Smrti of instructions to the monks:

(6/49): He should sit on the special mats; The ascetic session, and turns to the remembrance of Brahman...

(6/65): He should dedicate himself to deep meditation. So that the Supreme Spirit sees in every atom of this universe its high and low.

The Hindu yogis chant the word um all the time, and the Hindus have revered this word from ancient times, until found in the Upanishads glorification of this word (), and they are still glorifying this word, and they repeat it at every moment, and they differ among themselves in the interpretation of this The word, despite their belief that it is the most sacred words ever, and sometimes they call it the word of the universe , and for this similarity, it is no more than that the Tablighi Jamaah has been influenced by the yogis in some of the supplications; Because their actions often resemble those of yogis.

Sheikh Ihsan Elahi Zaheer says:: As for the resemblance between the Sufi dhikr and the dhikr of the Indian sects, it is as mentioned by al-Qushayri: The beginner in the situation must calm his senses, not move his breath, nor move his body, and not move part of him... () ... with It has no basis in the law of Islam and its teachings, as this matter is one of the origins of the philosophy of Yoga ().

If it is not proven to us from other sources that the Sufis, including the Tablighi group, were influenced by other sources in this type of remembrance, then there is no doubt that they were influenced by

Hinduism. We ask God for safety and wellness.

Section Six: Defaming the earning

The Tablighi Jamaah condemn earnings, and evidence for that is:

When they explain the word monotheism, they say: The idols, especially in our time, amount to only five:

First fetish:

Earning, causing and earning a living, even if it is through lawful means. This job, trade, and shops are idols. Because it distracts a person from his religious duties and his duty towards his Lord, unless he goes out in the way of God, that is, to deliver three days in a month, forty days in a year, and four months old. (i.e.: there is no fetish or polytheism after this) and thus they made permissible things into idols and associating God Almighty with greater polytheism ().

And because of their denunciation of gain, they overreliance, Sheikh Zakaria mentioned in Tableghi Nisab many tales, all of which call for excessive reliance and lack of earning. He answered him, and I said to him: Where are you going, boy? He said: To the sacred house of God. I said to him: How do you move your lips? He said: By the Quran, I said: The pen of assignment has not been drawn upon you. He said: I saw death take someone younger than me. I said, Your step is short and your path is far. He said, I have to move the mistake, and God has to report. So I said: Where are the provisions and the departed? He said: Increase my certainty and my riding legs. I said: I ask you about news and water? Was it nice for you to carry your provisions with you? I said: No, he said: My master called his servants to his house and authorized them to visit him, so he made them double their certainty to carry their provisions.

And I detested that, so I memorized literature with him, so do you think he would lose me? I said: No, be far from it. Then he disappeared from my eyes, and I did not see him except in Makkah. When he saw me, he said: O Sheikh, you are after that weakness in certainty. Then he chanted and said:

What do you have in the worlds, the guarantor of my livelihood?
Why do I cost creation my sustenance?

He has decreed for me what I owe and my money Maliki in His
judgment before I was created

The owner of the suit and the dew on my left And my companion
in my hardship is good manners

Just as my disability does not return my livelihood This is how
my sustenance does not drag my cleverness.))

Sheikh Zakaria relates on the authority of a righteous man () that he said: I performed Hajj for a year, and it was a year of many heat and poisons. One day, when we were in the middle of the land of Hijaz, I cut off from the Hajj and fell asleep for a while. When I woke up, someone appeared to me in the wilderness, so I rushed to him, and I followed him. A boy who does not grow with his bars, his face is like the shining moon or the suburban sun, and he has the effect of pampering and luxury, so I greeted him, and he said: And upon you be peace, O Ibrahim. Since I have known and have not been cut off since I arrived, I said to him: What has made you fall into such a wilderness in such a year so many heat and poisons? He said: O Ibrahim, I have never been with anyone but him, and I am completely cut off from him, and he is relegated to slavery.

I said to him: Where are the food and drink from? He said: The beloved took care of him for me, so I said to him: By God, I am afraid for you because of what I mentioned to you, so she answered me while his tears rolled down his cheeks like wet pearls, .. The story ().

is narrated on the authority of a sheikh (): that he was walking in the wilderness, and when he was poor, he walked barefoot, bare-headed, with two rags, girded with one of them, apostate with the other, with neither provision nor a pile.

He said: I said to myself: If there was a pile and a rope with this, if he wanted water, he would perform ablution, then I caught up with him and the emigration became severe, so I said to him: Oh boy! If you put this rag that is on your shoulder over your head with which to protect

the sun, it would be better for you, so he kept quiet and walked, and when it was an hour later, I said to him: You are barefoot, what do you see in your shoes that you wear for an hour and I wear them for an hour? He said: I see you very curious, did you not read the hadith? I said: Yes. He said: Why did you read about the Prophet ((Part of a person's good Islam is his leaving that which does not concern him))))).

So I kept silent and we walked, and we were thirsty while we were on the sea coast, so he turned to me and said: Are you thirsty? I said: No, so we walked for an hour and I thought I was thirsty, then he turned to me and said: Are you thirsty? I said: Yes, and you cannot work with me in such a position? So he took the pot from me and entered the sea, and the water was filled with it, and he brought it to me, and said: Drink, so I drank water that is fresher than the water of the Nile, clearer in color and contains hashish.. The story ().

It is narrated on the authority of Sheikh Bunan who said: I was on the way to Mecca to perform the Hajj, coming from Egypt, and with me Zad, so a woman came to me and said: O Bunan! Are you a porter, carrying on your back, and delusional that he does not provide for you? He said: I threw my food and then it came to me for three days and I did not eat, and I found an anklet on the road, so I said to myself: I carry it until its owner comes, so he may give me something.

So, there was that woman and she said: You are a merchant. She says: His owner comes, so I take something from him? Then she threw some dirhams at me, and said: Spend it, so I sufficed with it to Egypt on my return .

Sheikh Zakaria used to say: The intention to have something to break the fast in the evening of fasting is wrong, because it is from the lack of reliance on Gods promise of sustenance().

These are some of the tales of the Tablighi Jamaat in proving intimidation in Islam, and what they call trust, and trust in them is innocent of the wolfs innocence from the blood of Ibn Yaqub. In the melody of the saying, most of what they mentioned of the personalities, they are the youth and the mardan, and those who have no plants yet,

as if the mercy of God only descends on good faces, we seek refuge in God from misguidance and temptation, these tales indicate the extent of their fascination with Mardan, and it is the habit of mystics in every age and age. There are also explicit texts in the Book of God and the Sunnah of His Messenger that contradict this act that they call trust, and many of them are unacceptable and unreasonable at the same time.

Ibn al-Qayyim says: The people are unanimously agreed that reliance does not conflict with performing the causes, so trust is not valid unless it is performed, otherwise it is idleness and trust is corrupt... So trust is the condition of the Prophet , and earning is his Sunnah . .

And he says: So he left the reasons that he was commanded to: defame one's trust().

Based on this, we must take the reasons and then rely on God for the results to be obtained from God alone, so there is no contradiction between reliance and doing work and earning and so on.

The censure of earning a living is rooted in the Hindu religion, and we have already mentioned that Hinduism in the stage of intimidation (the fourth stage of life) commands its followers to leave the home, and not to earn, and from this section is what was stated in the book of Manu Samrti:

(6/33): The worshiper must live as an ascetic in the fourth floor, and leave his worldly relationships and all their requirements.

(6/39): He who ... leaves his home and chooses the fourth floor; He gets a luminous body.

(6/41): The one who leaves his home is pure, in every sense of the word; He must let go of silence; Without carrying anything...

(6/43): He should not own a house or fire, and he should avoid going to the villages; To gain his strength, he also avoids thinking about anything...

(6/50): He does not seek to earn his livelihood...or by giving advice.

Moreover, censure of profit necessitates beggary, and we have already explained that it is one of the core beliefs of the Hindu religion.

Section VII: Tourism and the trip

The Tablighi Group calls tourism and travel by the term: Negotiation. Professor Sadr Al-Din Amer says: The significance of this principle is to abandon our daily preoccupations for exercise and effort in conducting life on the Prophets Sunnah upon its owner, prayer and peace, and to invite others to exercise and effort().

And they say: Everything does not happen except in its own environment, and the environment of religion is not the environment of homes, markets and factories, but it is mosques, so we should go out in the way of God and strive with our money and ourselves ().

The importance of tourism to them:

These Tablighi Jamaat take methods to show its utmost importance, including:

A - He made them all the texts mentioned in jihad, meaning: tourism with them:

There are many texts in the Quran and the Sunnah that indicate the merit of jihad in the cause of God, as it came in the life of the predecessors, which indicates that they love jihad in the cause of God and see it for the sake of closeness. They travel the earth like their tourists, and from their inferences about tourism, which they call afar:

The Almighty says: "The believers were the believers to avoid all of them. :) Nanfrwa blade and strongholds and scooted with your money and yourselves in the way of God.

And His saying , : ((A morning in the way of God or his soul is better than the world and what is in it)). And his saying: ((Do not gather on a servant dusty in the way of God and the smoke of Hell)) ()).

And such evidences that command jihad in the way of God, or mention the merits of jihad in the cause of God, they make all these texts in their tourism and their journey.

B - Allegiance and disavowal contract:

Because of the importance of tourism, they see them holding loyalty and disavowal on it:

Sheikh Taqi Al-Din Al-Hilali - may God have mercy on him - says:

It appeared in this fourteenth century in Muslim countries in the east and west of the earth, a call whose people were known for their sincerity to it, patience and endurance of hardships in spreading it, and despondency and giving oneself and precious ones in its service, which is the call of a people who call themselves the people of Tabligh, and they put for their call six pillars whose orbit is tourism, so it is the pillar The basic principle for them is that it is like the two testimonies with the people of integrity, so whoever accepts it and works with it, they love him and honor him and forgive him his sins and shortcomings, misguidance and heresy, and whoever opposes them in it they will not accept anything from him, even if he performs all duties, performs the duties and performs the duties and Sunnahs, following the most upright Sunnahs, it is the summary of their religion, upon it. They befriend, or hostile, love or hate ().

C- He made it a balance of virtue and knowledge:

Someone says: Those who gather in the annual general meeting, and those who sit on the podium of preaching are not the senior scholars, but rather those who made the most possible to go out, and spent the most times. ().

D- Mentioning the alleged virtues and exaggerating them for their sake, and presuming to lie about God and His Messenger in proving this type of exodus:

1 Sheikh Muhammad Elias says: Sacrifice oneself for the sake of reporting is to emigrate from ones homeland for the sake of God().

2- Sheikh Zakaria says: The Messenger had divided his time into three, spending one-third in his house with his family, one-third he spent in sending congregations to report, and one-third when he was alone .

3- Sheikh Muhammad Yusuf said: When the Messenger of God wanted to initiate a call to God in the neighboring countries, the people wanted to go out for three days, then he said to them: ((Go out - to the countries - and work in light of what you have done here)).

4- Sheikh Muhammad Elias said: It was necessary for the

Messenger of God to leave his house and to get people out of their homes for the sake of reporting().

There is no doubt that these are lies about God and His Messenger , as no such kind of hadith has been proven in the hadith collections, and I do not know from where he slandered God and His Messenger, and forgot the feast of the Messenger, peace and blessings be upon him, in which he commanded that everyone who was lied to take his place in the Fire.

Their source of tourism:

Tourism is at the heart of the beliefs of the Hindus. Rather, it is a condition of their monasticism, for Hinduism divides life into four sections, and the fourth stage is called Sannas Ashram , or monastic life, and they stipulated leaving the house and wandering around.

It came in some Upanishads on the authority of Yajnavalkya, the greatest of their sages in the time of the Upanishads: that when he wanted to go out for tourism, he asked his two wives to divide the money between them ().

In the Manuw Asmriti, the condition of tourism for the fourth stage of life, it says:

(6/39): He who ... leaves his home and chooses the fourth floor ... obtains a luminous body.

(6/41): The one who leaves his home is pure, in every sense of the word; He has to be quiet...

(6/42): He has to leave alone, always...

Sheikh Taqi Al-Din Al-Hilali says:

The previous nations before Islam, such as the Brahmin and Buddhism, used to worship God Almighty by mere tourism, meaning that a person must leave his family and loved ones and travel in the land of length and breadth, bearing all the hunger and thirst that afflicts him, walking on his feet, riding only for necessity, sleeping in dust, and clothed And he eats less, and is exposed to heat, dandruff, sunburn and rain. Buddha did this tourism and abandoned his wife and son, and his

father was rich, so he looked on his face for five years until he reached a tree in a forest and sat under it, his body weakened from the severity of hunger, heat and cold, and the effort reached him every sum, and this did not affect his determination, so at that he reached his goal, and the door of wisdom was opened for him by his claim, and he realized the knowledge that he was looking for, and this knowledge is ignorance of God Almighty, and His Messengers, and denial of God Almighty's lordship and divinity, and the mission of the messengers, and he returned to his homeland in Nars, and took He spreads this ignorance among the people and calls it knowledge. His followers called that tree the tree of wisdom and it should be called the tree of ignorance and misguidance .

So he made them tourism the main pillar so that those who accepted it and worked with it loved and honored him, and whoever disagreed with them in it did not accept anything from him, even if he performed all duties, this is undoubtedly void of all invalidity, as it does not exist in Islam, let alone the bond of loyalty and disavowal on him.

Chapter Two: The Rafidah and Their Impact on Hinduism

It contains three topics

The first topic: the definition of the rejection and its origin

Definition of rejection:

Rejection of rejection has two meanings:

The first: the Turk, as it is said: He rejected me, so I rejected it, and it is rejected ().

The second: separation, and from it is what the Arabs say: Camels are rejected if they separate ().

The word rotated in the language between two meanings: abandonment and separation, and both of them are blameworthy in

Sharia.

In terminology: it refers to a sect of the Shiites (), and it was singled out for that sect with ideas and creedal opinions who rejected the caliphate of the two sheikhs and most of the companions, and claimed that the caliphate is in Ali and his offspring after him with a text from the Prophet (). They are also known as the Imamate ().

Genesis of Rafidah:

The name of the Rafidah arose in the time of Zaid bin Ali (); Because they left it when he did not agree with them according to their whims, Sheikh Al-Islam Ibn Taymiyyah says: ((As for the word (the Rafidah), this word was the first to appear in Islam, when Zaid bin Ali bin Al-Hussein came out in the early second century in the caliphate of Hisham bin Abdul Malik) And the Shiites followed him, and he was asked about Abu Bakr and Omar, so he turned them in and had mercy on them, but some people rejected him: He said: You rejected me, you rejected me, so they called the Shiites... From then on the Shiites were divided into Zaydis () and Imamate Shiites () ().

As for the Rafidah who deviated from the Sunnah, they had a presence before contacting Zaid, and their belief was rejection, and for this they asked Zaid to agree with them on their whims, and disavow the two sheikhs, but they disappointed and separated from him ().

What is meant by the Rafidah here: all the Shiite sects who saw that Ali and his sons had the right to the caliphate, and they did not recognize the validity of the caliphate of the two sheikhs, and the first of this sect to enter was the Twelver Imami sect ().

The second topic: The names of the Rafidah and their difference

It is noted: that the Rafidah sect gathers and absorbs in general most of the opinions and beliefs expressed by the other Shiite sects.

The other precious groups mentioned by the owners of the books of boredom and the bees have not perished, but rather that most of them remain with the Rafidah. It is the largest sect today, as it represented the

majority of Shiites and their audience in some periods of history. A group of sect scholars described them as the majority of Shiites().

These Rafidah were divided into many sections, the scholars did not agree on their number, nor on the consideration of who are the origins and who are the branches of them, but they are united by at least one belief, which is the Imamate and the entitlement of Ali to it and his children after him, and the rejection of those other than them, and this group has many names, including:

outs:

We have already explained the face of its name.

Imamate:

They are those who say that the imamate, the infallibility, and the necessity of the text are obligatory, but they originally got this name to collect them in the article these assets, so everyone who collects them is an imam and if he includes them a right in the doctrine was it or not.

Shia:

This nickname was given to them because they adhered to Ali T. and his family rather than the rest of the companions, and this nickname was originally given to all Shiite sects, but today this term if it is used does not refer only to the Imami sect.

duodenum () :

Contemporary Rafidi Muhammad Jawad Mughniyeh said: The Twelver is an epithet called the Imami Shiites, who say there are twelve imams whom they appoint by their names.

peremptory:

They are called deterministic; Because they cut off the death of Musa bin Jaafar al-Sadiq (), and this is what the Twelvers are to.

Waiting owners:

Al-Razi calls the Twelver Imams the companions of waiting, because they say that after Al-Hasan Al-Askari his son was Muhammad bin Al-Hassan Al-Askari, who is absent and will be present .

Jaferiya:

The Twelver Imams are called Ja`fari in reference to Ja`far al-

Sadiq, their sixth imam.

special:

It is a title given by Shiite sheikhs to their sect, and they call the Sunnis and the community in general.

Duodenal difference:

Many sects emerged from the Twelvers. Professor Mahmoud al-Mallah, who is one of those involved in tracking this sect, says: In our time, we find the Twelver sects divided into several sects, including:

1) Akhbaris:

And they forbid ijtiḥad, and they act on their news, and they see that what is in the four books of news according to the Shiites () are all authentic and definitively issued by the imams, and they limit themselves to the book and the news . The origins of jurisprudence, and do not see its validity.

And the correct one: the Akhbaris do not rely on the legal evidence except on the Shiite news only, and they accept it according to its reasons without differentiating between the authentic and the invalid.

2) Fundamentalists or Mujtahids:

And they are those who say that Ijtiḥad, and that the evidence for rulings is: the Book, the Sunnah, consensus and the evidence of reason, and they do not judge the validity of everything in the four books. They represent the majority ().

As for the beginning of the division of the Twelvers into: Fundamentalism and Akhbarism, it was said that their sheikh Muhammad Amin al-Istrabadi(died in 1033 AH) was the first to open the door to appeal to the mujtahids, and to divide the sect.. into Akhbari and Mujtahid().

Between these two sects there have been responses, disputes, blasphemy and vilification to the extent that some of them have issued fatwas prohibiting prayer behind others.

3) Sheikh:

She may be called: the Ahmadiyya, and they are the followers of

Sheikh Ahmad Al-Ahsai (born in the year 1166 AH, and died in the year 1241 AH). He is one of the twelve elders.

4) Scout:

They are the companions of Kazem bin Qasim Al-Rashti (died in 1259 AH), the student of Al-Ahsai (the founder of the Sheikhiya) and his successor, who took his approach with an increase in extremism and extremism.

5) Corner:

They are the followers of Mirza Muhammad Karim bin Ibrahim Khan Al-Kirman, one of his students, Al-Rashti, and according to his school of thought, it was called that; For saying the corner and the complete Shiite, and considering it from the origins of the religion and represented in the person of their leader, and among them are those who consider the corner and the scout of the titles of Sheikh and all are one group ().

The third topic: models of the deviations of the Rafidah derived from
Hinduism

It contains an introduction and five chapters

Introduction: The Rejectionists derive some of their principles from ancient paganisms

Scholars and researchers differed in their reference to the doctrinal origins of Shiism. Some say that it is of Jewish origin, and some say that it is of Persian origin, and some say that the Shiite sect was based on ancient Asian beliefs such as Hinduism, Buddhism and others:

The saying of the Jewish origin:

Among the researchers, there are those who believe that the origin of Shiism is of a Jewish nature, on two grounds:

first: that Ibn Saba () was the first to say the text and the will, and the return, and Ibn Saba is a Jew ().

Second: There is a similarity in intellectual assets between Jews and Shiites ().

Saying in Persian origin (Persian Shi'ite):

Some researchers decide that Shiism is a Persian tendency, for several considerations:

The first: that the Persians were of the power of the king, the lofty hand over all nations, and the majesty of danger in themselves, so that they called themselves the free and the masters, and they considered the rest of the people as their slaves. , the matter intensified them, and the calamity multiplied for them, and they aimed at the plot of Islam by waging war at various times ().

The second: The Persians used to look at the king with a look in which the meaning of sanctification, so they looked at this same look at Ali and his offspring (). Many of the Persians converted to Islam and did not strip themselves of all their previous beliefs that they had inherited for generations, and over time they dyed their old opinions with an Islamic tint. The Shiitesview of Ali and his sons is that of their first parents.

The third: When the Muslims conquered the country of Persia, Hussein bin Ali married his son Yazdgerd, one of the kings of Iran, after she came with the captives, and she bore him Ali bin Al Hussein. His children are of Iranian blood by his mother, the daughter of Yazdegerd, who is a descendant of the sacred Sassanid kings there ().

Fourth: The Persian origin is also glimpsed in many Twelver narrations, the uniqueness of Salman al-Farsi with characteristics and attributes above the rank of humans.

Rather, we note that there is a tendency within the Shiite circles to glorify some of the Persian elements that participated in the conspiracy and maliciousness against the rightly-guided Caliphate, which is Abu Lulual-Farsi al-Majusi, the killer of the great Caliph Omar Ibn al-Khattab t. This Magi is one of their festivals (), as they venerate the day of Nowruz, as did the Magi (), and their news has acknowledged that the day of Nowruz is one of the festivals of the Persians ().

Saying that the Shiite sect is the basis for the ancient Asian beliefs:

Some add that the Shiite sect was a precursor to and stable of ancient

Asian beliefs such as Hinduism, Buddhism, and others ().

Professor Ahmed Amin says: "Under Shi'ism, the saying appeared about the transmigration of souls, the embodiment of God (), and solutions and other sayings that were known to the Brahmins, philosophers and Magi () before Islam" ().

Some orientalist refer to the infiltration of many non-Islamic beliefs to the Shiites and say: These beliefs were transferred to it from the Zoroastrians, Manichaeism (), Buddhism and other religions that were prevalent in Asia before the advent of Islam ().

We learned from this statement: that the Rafidah were influenced by Hindu sects not far away, and that; for what comes:

Ethnic Union between Iranians and Indian Brahmins:

This is because both of them are two Aryan nations, so the Rafidah is its cradle of Iran, and from it spread to all countries of the world, and they are Aryans, just as the Brahmins are Aryans. They have common cultures, customs, traditions and beliefs that differ from time to time in some of their components, but they remain united in their origin. The Aryan race and its beliefs permeated many of the Persians, even after their conversion to Islam.

Bedouins who were unaware of the great spirit of Islam, inculcated in their souls a tendency toward resentment towards the Arabs, and the law of the Arabs. And that is the devastation and destruction that they inflicted on the beautiful cities and the rich lands, in the East and the West, and the raids of the worshipers of lusts thirsty for the chastity and laws of the royal and imperial states...etc. ().

And if it is proven that one of the foundations of rejection and Shiism is affiliation with the Persians and pride in the Aryan nationalism, then these and the Brahmins in India had their faith largely unified before Islam, so the entry of the Brahman faith to the Shiites is a matter that does not require much explanation.

the Jahmiyyah and the Mu'tazila - had dialogues, tours, and connections with the Brahmins and Buddhism (), and we have already seen the influence of the people of speech with the Samniyyah, which Sheikh al-

Islam calls the Samniyyah Brahmins () and with their great influence on the Samniyyah Brahmins, these theologians changed many of the beliefs related to God, lordship, God and divinity. And the Resurrection and the Last Day, when many pagan philosophies entered them , and it is known that the first Rafidah teachers were the theologians, for he used to hold debates with them at first. to outs.

Hinduism passed to the Sufis through Iran by land and through Basra by sea, which are from the Shiite areas.

The Rafidah have all kinds of corrupt beliefs that combine the beliefs of the Jews, the beliefs of the Hindus, and the beliefs of ancient Persian.

The author of Al-Tuhfas brief mentions: The Shiite sect has a complete similarity with the sects of Jews, Christians, polytheists, and the Magi. Then he mentions the resemblance to the Shiite sect in each of these sects(), and some mention that he followed the sects of the Shiites, so he found all the sects and religions that Islam came to fight against.) ().

These are some of the reasons why the Rafidah were affected by Hinduism, and this will become clearer when comparing some of the beliefs of the Rafidah with the beliefs of the Hindus, and explaining this in the following demands:

The first requirement: The doctrine of solutions and unity among the Rafidah and its comparison with that of the Hindus

Inclusion and union are two well-known beliefs about the extremists of the Rafidah, where they strayed in the door of Lordship, and believed in solutions and union in their imams, and this is what came in some of their narrations on the lips of some of these imams :

Al-Baghdadi says (): ((And the first to say this insulting misguidance () was among the rejecters of their claim that Ali became a god when the spirit of God came into him)) (). He also said: ((In the aggregate there are ten sects, all of which were in the state of Islam, and all of them intended to corrupt the view of the monotheism of the Creator, and detailing their sects in the majority is due to the extremists of the

Rawafid)).

And the Sheikh of Islam Ibn Taymiyyah says: ((...and this is the saying of those who agreed with these Christians from the extremism of this nation, like the extremism of the Rafidah who say: He became the ruler of Ali Ibn Abi Talib and the imams of his family)).

Razi says (): ... pantheism, and they are a group of those people whom we mentioned who see in themselves strange conditions and do not have a great share of rational sciences, so they imagine that they have obtained solutions and union, so they claim great claims. The first to show this article in Islam: the Rawafid; They claimed solutions for their imams .

Among the manifestations of this among the Twelver Imami Shiites: their claim that there is a divine part in the imams: they have narrations claiming that a part of the divine light came to me.

Abu Abdullah said: Then we wiped with his right hand, and his light became within us.() But God mixed us with Himself..() They were lights before the creation of creation.

This is the divine part that the imams - as they claim - were given absolute abilities with it, and therefore whoever reads what they call the miracles of the imams - and hundreds of narrations - notices that the imams have become the Lord of the worlds - exalted be God and sanctify what they say - in revival, death, creation and sustenance ().

They say that Ali revives the dead. It came in al-Kafi on the authority of Abu Abdullah, he said: The Commander of the Faithful has a guardian in Banu Makhzoom, and a young man among them came to him and said: O my uncle, my brother has died and I grieved for him greatly. He said: Do you desire to see him?He said: Yes, he said: So show me His grave, he said: So he went out with the mantle of the Messenger of God, girded with it, and when he reached the grave, his lips touched, then he ran to him with his foot, so he came out of his grave saying in the tongue of the Persians, so the Commander of the Faithful, peace be upon him, said: Did you not die while you were a man of the Arabs? So and so (i.e. Abu Bakr and Omar), our tongues

turned .

And they claim that Ali revived all the dead in the cemetery cemetery (), and hit the stone, and a hundred camels came out of it ().

They quote Salman T. - falsely - that he said: "If Abu al-Hasan swore to God to revive the first and the last, He would have revived them" ().

And this article, which was presented to some of its evidence in their view, and which alleges that a divine part has come to the imams, has been developed by some of their sheikhs and expanded to say the unity of existence () and they considered that the highest levels of monotheism, as it is the goal in monotheism according to their Sheikh Al-Naraqhi (), just as their Sheikh Al-Kashani - The owner of Al-Wafi is one of their four late origins - he used to say the doctrine of the unity of existence, and he has a message in that, in which the course of Ibn Arabi took place and was expressed by some of those who know ().

The extremist Sufi trend has penetrated the entity of the Twelver sect, and nestled in the minds of the masters of the sect from the later ones, and between the precious Sufi ideas and the extremist Shiite beliefs, similarity and convergence ().

This creed, the creed of solutions, is a purely Hindu creed, and we have already inferred that it is one of their creed.

Hinduism sees that Chishnu divides itself and descends in the form of people who call it Atar. This Ram and his three other brothers are all from the part of their god, Chishnu, where they say: The king saw him, the king of the kingdom of Ayodhya, he did not have children for him, so he made a sacrifice with him and a person came out carrying a person from the fire. Noor from foods, and asked him to feed him to his wives, so he gave birth to Chishnu, dividing his power among the king's four children ().

In the books of the Upanishads, some texts indicate that solutions are among the beliefs of the Hindus, including:

It came in Taitria Arnak: Pragpati created his soul by himself, and then entered it ().

It also came: Permatually think that I am one and want to multiply, so strive in it, that is: think about it, and as soon as thinking about it, the universe was created, after the universe was created, it entered it() () .

And the example of it came in the Prihadarnach Upanishad: The 'ispher () lies within every entity, and runs it from within () .

As it came in it, stating that: within all kinds of gods () .

And it came in your mandak: He is on the lower side, on the side of the top, and he is in the back and he is in the front, he is in the right and he is in the left, and he is all these things, his head is the sky, the moon and the sun are his eyes, the sides are his ears, speech is the vedas, the air is his soul. And his heart is this great scholar, born of the two earths from his feet, and he is the soul of every fine and thick soul .(These texts indicate that one of the Hindu opinions is solutions.

Among the evidences for that is their claim of the divinity of Krishna, and that this person was inhabited by the Lord, did what he did, spoke and claimed himself as a god, and from that is his saying in the Gita :

(4/6): Despite immutability in nature and not being born, though I am the God of all beings, I establish myself in nature (which belongs to me) and come into existence by my invisible power

(4/7): Wherever there is a receding of truth, Bharta! And the power of falsehood, for I create myself with my own power .

(4/8): In order to deliver the good (salvation of the righteous), to destroy evil, and for the sake of establishing the truth, I come into existence age after age .

From this point of view, in Hinduism there were many claimants to deity, and they claim that he is an incarnate Brahman, to complete a task.

And look at what Krishna said in his claim to divinity in the Gita:

(3/22): If you stop working, these worlds will collapse, and I will be the cause of confusion and destruction for mankind.

(3/29): Hand over all your works to me, and keep your consciousness in the universal self, free from longing and a sense of

possession...

(3/31): But those who commit sins and do not follow My teachings, will be deceived in all knowledge, that they are mortal and insignificant.

(4/5): I have passed through many births, as you have also, Arjuna, I know all my births, but you do not know yours.

(4/9): My birth is a divine birth, my work is a divine work, and he who is deeply aware of it, will not be born again after leaving his body, he comes to me, Arjuna.

(4/10): Free from attachment, fear and anger, full of me, they take refuge in me, pure with the austerity of wisdom, many have come into my being.

(4/11): As people draw close to me, I draw close to them, and in their many ways they will follow me on the way.

(4/13): I created the quadripartite system according to the divisions of gunas (adjectives) and action, and although I am its author, I am not the subject, I am fixed and do not change.

(4/14): I am free from the constraints of work, and I do not yearn for the fruits of my work. He who knows these qualities of mine is also not bound by the work link.

(5/29) He who knows that I am the enjoyer of ygia and austerity, and that I am the great Lord of all the world, and the friend of all beings, shall attain peace.

(6/15): Always collecting himself and mastering his mind, he attains the peace of Nirvana, the eternal liberation, the supreme peace that resides in me.

(6/31): He who is in monogamy of love, loves me in everything he sees, however he lives and wherever he lives, he truly lives in me.

(6/47): Of all the yogis, the one who is most united with me is he who venerates me with faith, and whose holistic self is immersed in me.

(7/1): By installing your mind on me, ... By taking me as your refuge for me as your supreme refuge, and by practicing yoga, you will know me completely and without any doubt, this is what you have to hear.

(7/2): Among thousands of people, perhaps there is one who strives

for perfection, and among thousands of Mujahideen, perhaps there is one who truly knows me.

(7/3): My apparent nature has eight forms: earth, water, fire, air, ether, reason, logic, and the ego.

(7/4): This is my earthly nature, but behind it, ... lies my higher nature, the Universal Self, it is the source of life in which this universe was found.

(7/5): Know that these two natures are the wombs of all beings; I am the beginning and the end of the whole universe.

(7/6): There is nothing higher than me in this vast universe, all worlds settle in me, as pearls knot around a string.

(7/7): I am the taste in the waters of life... I am the light in the sun and the moon, I am the syllable ohm in all the Vedas, I am the voice in the ether, and the power in man.

(7/8): I am the pure fragrance of the earth and the brilliance of fire is me. I am life in all beings, and austerity in the Spartans.

(7/9): Know me, son of Barta, that I am from eternity the seed of eternal life for all beings. I am intelligent, intelligent. I am champions league.

(7/10): I am the power of the mighty, when this power is free from anger and selfish desires. I am desire when it is pure and in harmony with the dharma.

(7/12): And know that the three gunas (adjectives), six, raj tam come from me; Sublime light, vibrant life, and lifeless darkness. I am not in it; But she is in me.

(7/13): He is misleading with these cases, the cases of the three gunas, this whole world does not know that I am behind them, and does not know that I am at all!

(7/14): It is really hard to get past my maya (illusion), which is made up of gunas. But he who dedicates himself to me alone, transcends this illusion.

(7/15): Those who do evil do not seek me, for their souls have been darkened by error. Their eyes were veiled by delusion, and their hearts

took the path of evil.

(7/17): The greatest of these men is the wise, who is proven by himself. He is always one, proven by one. I installed it and it installed in me.

(7/18): Nobles are the four types of people; But I and the wise and self-confirmed yogi are one, his soul is in me, and I am his sublime way.

(7/19): And after several births, this great self-confirmed yogi comes to me, saying: The self is in all. It is really hard to find such men.

(7/21): But if a person desires by faith to honor this or that deity, faith extends it to him, a firm and unshakable faith.

(7/22): And when this man honors that God while he is full of faith, he fulfills his desires from him, but in reality all this comes from me alone.

(7/23): But the fruits of what these people desire, who have little knowledge, are few and limited. He who honors the gods goes to the gods, and he who honors me comes to me.

(7/24): The ignorant think that I am that form of my inferior nature which is seen by mortal eyes. They do not know my Supreme, immortal and transcendental nature.

(7/25): Because my glory is hidden from all, I am hidden by my invisible veil. The world is in error, and does not know that I was not born and that I am for eternity.

(7/28): But there are people who do what is right, and their sins are over. They are freed from the delusion of division and fixed in me.

(9/3): But those who have no faith in this truth will not come to Me, but will return to the cycles of life and death.

(9/4): This apparent universe comes from my invisible being. All beings dwell in me, but I do not dwell in them.

(9/5): In fact, they do not dwell in me, because of my sacred monotheistic secret. I am the source of all beings and I support them, but I do not dwell in them.

(9/6): Just as the great winds settle in the vast etheric space, so do all beings settle in me. Know this truth, Arjuna.

(9/7): Thus by the interaction of my nature I give birth to all creation over and over again, without any help, but as a result of the self-interaction of my nature.

(9/24): Because I accept every sacrifice, and I am their Supreme Lord, but they do not know my pure being, and because of that they will return to the world of death.

(9/33): Grant me your mind and give me your heart. Grant me your introductions, your sincerity, and by this and with the steadfastness of yourself, and by making for me your lofty goal, you will truly come to me.

(10/3): Whoever realizes that I have no beginning, that I am not born and that I am the master of all worlds, this mortal person will be free from delusion, and far from all evil.

(10/8): I am the One, the source of all, and the development of all comes from me, the wise know me and honor me with sincerity and love.

(10/12): Arjuna said: You are the sublime Brahman, the sublime light, the sublime purity, the eternal Divine Self, the unborn God existing from the beginning, the eternal Lord of all.

(11/38): Arjuna said: You are God from the beginning, you are God in man since man was found, you are the supreme treasure of this vast world, you are the only known, you are the knower, you are the final resting place, you are the infinite presence, in which all is Thing.

These are some of the texts in which the similarity between the Hindu belief in solutions and union and what the Rejectionists claim in their imams appears.

The second requirement: the doctrine of return among the Rafidah and the Hindus

Meaning of return:

Return: by opening the aggravated ra, whoever returns, it is said that so-and-so returned from his journey: that is, he returned from it ().

And in the terminology: the return to the world after death (), and it

means, according to the Rafidah: that all of their imams will return to this world in the forms they were in when the Awaited Mahdi arose, and that each of them will rule the earth for a period of time and then die again to be succeeded by his son in ruling. And that is a compensation to them for their legitimate right to the caliphate - as they claim - and that their enemies are from the Companions - may God be pleased with them - according to their claim, who prevented them from reaching their right in the first place to include this return as well, so that the imams can take revenge on them ().

Many Shiite sects have gone to say that their imams will return to this life, and among them are those who acknowledge their death and then return them, and among them are those who deny their death and say that they have disappeared and will return, and the first to say of the return was Ibn Saba, but he said that he disappeared and will return and did not believe in his death.

The doctrine of the return was specific to the imams return according to the Sabais, the Kaysaniyya and others, but it became, according to the Rafidah, general to the imam and many people. Al-Alusi indicates that the shift in the Shiite concept of taking back from the Imams return only to that general meaning was in the third century ().

In this they attribute to Abu Abdullah al-Sadiq that he said: If our Qaim rises, God will restore every harm to the believers in his time in the form they were in and in which they were between their backs, so that the believers would be vindicated from them().

Some Shiite sects have been known as "reactionary" because of their belief in the return () and their interest in it.

The Status of the Doctrine of Return for the Rafidah (Imamiyyah):

The doctrine of return is one of the foundations of the sect of the Rejectionists, and among the beliefs agreed upon by them. The later ones did not differ from the belief of their predecessors.

The agreement of the rejectionists on this was transferred from their applicants:

1 They quoted some of their imams as saying: He is not one of us who does not believe in our rebellion().

2 - Ibn Babawayh said in Al-I`tiqa`at: And our belief in the return is that it is true .

3- Al-Mufid said: The Imamis are unanimously agreed that many of the dead must be brought back().

4- Al-Tabarsi, Al-Hurr Al-Amili and other Shia sheikhs said: It is the subject of the consensus of the Imami Shiites and Al-Majlisi mentioned that they were unanimous in saying it in all times, and they agreed that it is one of the necessities of their sect (), and that they are commanded to acknowledge the return and its belief and to renew its recognition in supplications and visits. And on Friday and every time, such as acknowledgment of monotheism, prophethood, imamate and resurrection(), as they wrote many books to prove this belief ().

The purpose of the return:

The purpose of the return for the Rafidah: is the revenge of the imams and the Shiites against their enemies (), and they are all non-Shia Muslims except for the weak ones, and therefore Shiites words dripping blood from the many killings of Muslims.

The conclusion of the Shiite scholars says: And one who is purely faith or pure infidelity will return to the world on the day of the appearance of the Qaim, peace be upon him, then his enemies will return to take revenge on them in this world, and they will witness from the emergence of the word of truth and the loftiness of the word of the Ahl al-Bayt what they denied them, so the return of the infidels will receive severe punishment.().

The source of the doctrine of return for the Rafidah:

The researchers differ on the source of the Rafidah belief in taking back, as Sheikh Ihsan Elahi Zaheer attributes this belief to the Jews, and says: It is one of the Jewish ideas tucked among Muslims, which the son of Judaism assumed the greatest sin of. The righteous one is Abdullah

bin Saba.. the idea of the return, i.e. the return of the dead before the resurrection and the resurrection at the appearance of the alleged executed Shiite Qaim, from their imams and followers, along with their enemies and opponents to take revenge on them and heal their chests ().

What appears to me is that this creed is taken from the beliefs of the Hindus, for several reasons:

First: The people of Iran are one of the branches of Aryanism. We see their Indian branch - the Hindus - believes in the doctrine of reincarnation, and does not see punishment or bliss on the Last Day. Thus, their Persian branch believes in the doctrine of return and does not see the torment of the last day as sufficient, and on this the doctrine of return is similar to the doctrine of reincarnation who say it; Where they believe that torment must be tasted in this world, which is the same theory among the Hindus.

Second: From the point of view of the compatibility of the purposes of the Rafidah and the Hindus, the Rafidah see the purpose of the return is to take revenge on the enemies, and this is how we see the Hindus see the return of some of their gods to take revenge on their enemies, and their books are full of these stories and myths, that the person was wronged, then he was born again to take revenge on his enemies And they see it as necessary for him to taste the torment of his deeds. This is Bhishma, who is an honest person, as they say. In Mahabhart, he brought three daughters of King Kashi , to make them among his brothers wives, Besister Perza . She told the first girl that she had given herself to the son of another king, so he left her with Bheishma. And when the girl returned to her owner, he did not want her, so the girl came back, wanting Bhishma to marry her, but Bhishma refused to marry her. Because he made himself not to marry, and from here the girl got angry and burned herself, then she returned again in the Mahabharat war, and killed Bhishma.

This is one of the hundreds of stories that exist among Hindus of this type, and they all foretell the extent to which the entire Aryan race was affected by the doctrine of return and revenge against enemies.

Third: The Rafidah do not only believe in the return, but rather go beyond explicit reincarnation as they narrate many narrations about their infallible imams according to their claim in that sense, including what they narrated that Abu Jaafar, who was nicknamed The Believer of Al-Taqa according to the Shiites, and the devil of Al-Taqa, according to others, met one day Abu Hanifa Numan Ibn Thabit al-Imam: Then Abu Hanifa asked him: Do you say about the return?

He said: Yes.

Abu Hanifa said: Now give me one thousand dirhams so that I can give you one thousand dinars when we return.

Al-Taqa said to Abu Hanifa: Give me a guarantee that you will return a human and not a pig .

Another narrated from him that he said to him:

I want a guarantor to guarantee me that you will return to a human being, for I am afraid that you will return to be an ape, and I will not be able to take back what you took from me.() And such things are many.

Because of all these aspects, I see that the Rafidah were influenced by Hinduism in the belief in taking back, and this does not prevent it from being affected by the Jewish belief in taking back; Since Hindus and Jews agree in many principles and beliefs, and the beliefs of some Jewish sects are taken entirely from Hinduism, it is not excluded that these are among them.

The third requirement: the analogy of some of the Shiites and their comparison with the sayings of the Hindus

Meaning of the analogy:

The analogy is language: a source from the word (similar to likeness), Ibn Faris said: Shin, ba, and ha are an origin that indicates the similarity of a thing and its similarity in color and description ().

And the conjugations of the word (semi) all indicate the similarity of the thing to the thing in some ways .

The analogy here means: two things :

1 Describing God with some of the characteristics of creatures, by

affirming God Almighty in His Essence or His Attributes and His Actions of the characteristics such as what is proven for a creature of attributes ().

2- To give to a creature one of the characteristics of the Lord Almighty, in which nothing of the creatures can match it in terms of Essence, Attributes, Actions and Rights ().

Types of similes, and the likenesses of the Rejectionists:

Resemblance to the Creator is of two types: likening the Creator to the creature, and likening the creature to the Creator.

Those who say the analogy among the Rejectionists are of many groups, including:

Saba () () :

They are the followers of Abdullah bin Saba the Jew, who is the head of the Sabaeen sect, and she used to say the divinity of Ali (), as she says with his return and slander the companions, and she was claiming God's solutions in the Commander of the Faithful Ali (), this is the first sect to claim the analogy, and following them the rejecters proceeded in saying solutions and analogies.

elective () :

They are the followers of Al-Mukhtar bin Abi Ubaid Al-Thaqafi (), who called for revenge for the blood of Al-Hussein, so the Rafidah turned around him, and his reputation became known, and his command became famous, so he went so far as to claim prophecy (), and he and his followers became famous for saying that he and his followers are bad against God. Appearing after concealment, and the emergence of a new opinion that was not before (), and these two meanings may not be called God.

graphic () :

They are the followers of Bayan bin Samaan al-Tamimi, and it was said: Al-Nahdi () was one of the exaggerated Rejectionists, and Bayan and his sect resembled God Almighty in the image of a human being, and they stated that he has members like the members of a human

being, and that all his organs perish except for his face, and he claimed divinity in the Commander of the Faithful Ali bin Abi Talib He likened him to the Creator, the Mighty and Sublime, claiming that he had a divine part in him, and his body was united in him on his claim, so he was as he claimed knows the unseen, and he described him as the one who will come on the Day of Resurrection as he claimed in the shadows of the clouds, and his followers have exaggerated in him until they claimed that he has divinity on the path of sojourn And reincarnation, and they mentioned that Bayan said to them: ((The spirit of God was reincarnated in the prophets and imams until it became in Abu Hashim Abdullah bin Muhammad bin Al-Hanafiya, and then moved from him to him)) meaning himself, so he claimed for himself the Lordship of the doctrines of pantheism ().

And they used to describe Bayan bin Samaan with the attributes of God Almighty, as they claimed that He knows the unseen, and that He knows what is in the future, and what is contained in the wombs and what is hidden in their homes, and that the imams know that as Ali taught him ().

Al-Mughiriya():

They are the followers of Al-Mughirah bin Saeed Al-Bajali, and it was said: Al-Ajli () was one of the suspicious Raafidis, saying: Their idol is a man of light on his head a crown, and he has the same members as a man, and he has a stomach and a heart that springs from wisdom, and Al-Mughirah claimed that his deity is a body based on the letters of the alphabet. And that the thousand of it is an example of his feet, and the eye is the image of his eyes, and the likeness of a distraction. He said: If you had seen its place in it, you would have seen a great matter, exposing the nakedness (), and its exaggeration is much more than this ().

Hashemia ():

They are the followers of Hisham bin Al-Hakam the Rafidi, Abu Al-Hussain Al-Malti says (): Hisham bin Al-Hakam was a secular atheist (), then he moved to Al-Thanawiya () and Manichean (), then Islam

overcame him and entered it unwillingly, but he entered into rejection, so his saying was in Islam A mixture of analogy and rejection, and his entry into rejection, like others, was a request to destroy the pillars of Islam, so he assumed the analogy ().

Among his articles on the analogy is his saying: God is a body (), it has an end and a limit, long, wide, deep, its length like its width, and its width like its depth. Its color is its taste, its taste is its smell, and its smell is its palpation ().

Hisham had many sayings about his Lord. Sometimes he says: It is seven spans of an inch of his soul (), as if he measures it against a human being; Because a person is usually seven spans of an inch.

Al-Hashemiah Al-Jawaliqiah ():

They are the followers of Hisham bin Salem Al-Jawaliqi, one of the leading Twelver Imams (), and he was excessive in analogy (), his sayings are like the sayings of Hisham bin Al-Hakam mentioned above in exaggeration, anthropomorphism and discrimination (). Among his articles on the analogy: that God is in the image of a human being, above hollow and solid below, and mentions that he is a bright light that sparkles white, and that he has five senses like the human senses, and he has a hand, a leg, an ear, an eye, a nose and a mouth, and that he has a black abundance, and that he is a black light, and a heart from which wisdom flows Spring water from the eyes ().

socks ():

They are the followers of Dawood Al-Jawwarabi, who was one of the leaders of rejection and embodiment, the head of rejection and embodiment from the goals of hell (), Sheikh Al-Islam Ibn Taymiyyah says:: Dawood Al-Jawwarabi was known for the reprehensible saying of analogy and embodiment, and the Sunnis have denied him ().

Among his articles on the analogy: that God is a body and that he is a corpse in the form of a human being, flesh, blood, hair, bones and organs ().

And he used to say: His Lord is hollow from his chest to his chest, solid and nothing else, and that he has a black abundance, and the hair

of cats(), and he used to claim that his deity has all the parts of man except for the vulva and the beard, and he says: Forgive me from asking about them, and ask me what is beyond that.).

diabolical ():

They are the followers of Muhammad al-Numan, nicknamed Satan al-Taq, from the suspicious attributes, as they claimed that God does not know a thing before it is until it is, and that his knowledge is updated like the sciences of the servants (), and it is said: He used to say: God is light on the image of man ().

Twelver Imams:

They liken God Almighty to the non-existent in terms of delaying, and they say with bad things about God, which is a detraction from God, the Exalted, the Majestic, and it is an analogy to Him with creatures. It was spent on the imams or their graves, which is the likening of creatures to God Almighty, and we have previously explained that.

Thus we know that the Rafidah have found all kinds of analogies, they liken the Creator to the creature, and they liken the creature to the Creator.

The Raafidis were influenced by the Hindus in the analogy:

It appears from the words of the scholars that they attribute the source of the simile in the Rafidah to the Jews . Like Hisham bin Al-Hakam, Hisham bin Salem Al-Jawaliqi, Yunus bin Abdul Rahman Al-Qummi and Abi Jaafar Al-Ahwal() .

And all of these men mentioned are among those whom the Twelvers considered at the forefront of their sheikhs, and trustworthy ones from the transition of their school of thought () .

So the likeness of God, glory be to Him, to His creation was in the Jews, and it infiltrated into Shiism, because Shiism was a haven for everyone who wanted to plot against Islam

and its people, and the first to take over his old age was Hisham ibn al-Hakam () .

But what appears to be the case is that the Rafidah were influenced by the Hindu religion in the analogy as well, and this is evident from the following:

We see that the most likeness of God Almighty to creation are the Hindus. Common Hindus think that his Lord is like the creatures, and for this he makes idols in the images of creatures, as an example of that: They made their god Brahma with four heads () .

They made four hands for Shinu .

And they made a Shiva for their god with three eyes (), and five faces () . And they made some of their gods the god of preservation, love and beauty, depicted in the form of a beautiful young man of dark blue color and his clothes like the old kings, carrying in his four hands a shell, a disc, a club and a lotus flower () .

They made there gods other than the Creator God, and they assigned matters to them as is the case with the Rafidah, and evidence for this is from the books of the Hindus, what came in the Manu Samrti:

34- So when I wanted to create the world; She accepted extreme sports, and created ten rabbis; You made them gods of this world.

35- ...of these ten persons known as Pragapti all creatures were created.

The attributes mentioned by the Rafidah in God Almighty are all the attributes of the Hindus in their deities, so there can be no other source for such analogies other than the Hindu religion.

Moreover, the Hindu religion is the origin of the religion of the Persians and the people of India before the entry of Zoroastrianism in the Persians, so the survival of Hindu beliefs among them is a matter, and it does not prevent that Judaism is one of their sources in this section, and the alliance of the Jews and the Magi against Islam is known from ancient times.

The Jewish religion itself was influenced by the Hindu religion in terms

of analogy, and the evidence for this is the following:

Their deity, Jehovah, is said to have originated in the Hindu religion; Because Jehovah means life, or soul, and the worship of God Almighty in the name of the soul is not known in any nation other than the Hindus ().

The presence of similarities between the beliefs of some Jewish and Hindu sects, including the Jewish Qabbalah sect; Where they have the same belief as the Hindus, and this deep similarity makes us certain that the Jewish religion was affected by the Hindu religion, and accordingly the Rejectionists were affected by the Jews affected by Hinduism by means.

Thus, it becomes clear to us: that Hinduism is one of the main sources of metaphor for the Rafidah () and God Almighty knows best.

The fourth requirement: Taking the imam is the same as taking the Sheikh according to the Hindus

Previously with us: Hinduism considers the Sheikh from whom he takes knowledge, worship and striving as the Lord in all his actions, and the student should not object to any of the Sheikhs actions, but rather comply with his command, and be like his servant. We see such servitude among the Rafidah in their imams, including:

Proving a great position that is only worthy of God Almighty: The following are examples of them:

They consider the imam to be a lord, for it was reported in their news that Ali said to them: I am the Lord of the earth with whom the earth dwells ().

Their saying that the whole world and the hereafter belong to the imam, and he disposes of it as he pleases, and the author of al-Kafi held a chapter for this entitled: Chapter that the whole earth belongs to the imam(), in which he came with narrations from their imams that prove this.

They attribute the cosmic events to the imams, their narration says: On

the authority of Samaabin Mahran, he said: I was with Abu Abdullah, peace be upon him, and the sky thundered and shone, so Abu Abdullah, peace be upon him, said: As for what was from this thunder and from this lightning, it is from the order of your friend, I said. Who is our friend? He said: The Commander of the Faithful, peace be upon him .

These are some of what they mention from the stations of the imam, and they still adhere to this belief. This is their imam in error, he says: And among the necessities of our doctrine is that our imams have a station that neither a close angel nor a sent prophet can reach . He says:

The imam has a praiseworthy station, a sublime rank, and a formative caliphate under whose jurisdiction and control all the atoms of this universe are subject to ().

There is no doubt that whoever believes like belief has disbelieved, Sheikh al-Islam Muhammad bin Abd al-Wahhab says: And whoever believes in other than the prophets that he is better than them, or equal to them, then he has disbelieved, and more than one of the scholars has transmitted consensus on that .

So they believe in the Imam as being a god, and it is known to us that the deification of great and heroic people is a custom of the Hindus, and it has been proven with us that they worship their legendary and historical heroes (), such as Ram, Krishna, Gandhi and others.

These Rawafid either were influenced by Hinduism in this belief, or they remained on their Aryan ethnic belief in the deification of heroes, a common factor between all the Aryan branches of India, Persian and Greek.

Their obligation to blindly obey the imam is like the obligation to obey the sheikh according to the Hindus:

The matter of the Imamate according to the Rafidah is the basis of the religion, and there is no dispute about it, as the Imamate for them is a continuation of the prophethood(), so the concept of the Imamate for them is the same as the concept of prophecy. He supports them with miracles, sends down the Book to them, reveals to

them, and they do not say or do except by the command and revelation of God.. that is, the Imamate is prophethood, the Imam is the Prophet, and the change of name is only () . The imams are like messengers, their saying the word of God, their command is Gods command, their obedience is obedience to God, and their disobedience is disobedience to God, and they only uttered about God Almighty and His revelation . And its denial is the cause of Gods wrath and punishment () , and that the imams are the mediator between God and his creation () and they believe they are infallible from sins, sins, omissions and omissions .

The obligation to adopt the imam is similar to the obligation to adopt the sheikh in Hinduism:

student his slave to him . In performing duties towards gods and fathers, respect the mother like a goddess, and respect the father, the elder, and the guest like the gods ().

In the second chapter of the book, Menu Samratti, there is a great deal of detail about it, and it is okay for me to quote here some excerpts:

192) The pupil must keep his right hand; always uncovered, to cover the rest of his body, and to sit; If his teacher orders him to sit, facing him.

195) rather he speaks to him standing; If the professor is sitting, and he approaches him and approaches him; if he stands, and hurries towards him; If he is coming, and running after him; If he is walking.

198) The student: He should not mention his teacher, while he is absent, by his abstract name, and not imitate him in his gait and speech, nor in his movements and stillness.

199) The student must: stop his ears, or leave the council, in which his teacher is backbited, or despised, for that; or falsely.

201) The student must: not serve his teacher by intermediary, nor greet him if he is angry, or close to his wife, and he must get off the chariot; if he is a passenger, and withdraws from the seat; If he is sitting,

then greet him.

202) The student: He should not sit in front of his teacher, and the air is coming from him to him, or vice versa, and he should not speak; The professor can't hear him.

208) The student should only rub his teacher's man.

224) The student is to treat the teacher, the father, and the older brother; With all glory, even if they hurt him.

225) the professor; statue of Parmatma (the supreme deity), and the father; Brahma Statue, Mother Earth Statue, Big Brother; Like the person himself.

233) He who performs his duties, it is these three; His deeds will bear fruit, and whoever does not do so; His work does not bear fruit.

242) The student, who desires: to spend his life, with his teacher; To serve him, with all honesty and sincerity, until death.

243) Every disciple, who serves his master to death, attains the highest bliss.

These are some texts from Hindu books that indicate the importance of the teacher to them in the farmer in life, and this view is the same as the view of the Rafidah towards the Imam, but their view of the Imam is more than this, as if their view of the Imam is like the view of the Hindus towards the gods.

The fifth requirement: Pleasure for the Rafidah and its comparison with Hinduism

Meaning of fun:

Linguistically, pleasure: from the enjoyment, and the enjoyment is basically everything that is benefited from, reached by it, supplied and annihilation comes to it in this world ().

It means mutah marriage: the marriage of a woman for a temporary period on a specific dowry, as if a man says to a woman: Take this thousand and enjoy with you for a known period and she accepts that, and it was called that because of her benefiting from what he gives her,

and his benefiting from her to satisfy his desire, and it is false according to the saying of the general scholars () .

Pleasure when rejecting, its types and forms:

And the Rafidah - may Gods curse on them - allow mutah marriage, and it expands in an amazing way. There is no difference between it and explicit fornication except in the name, and they put fabricated narrations about it on the tongues of the imams - and they are purified about it - so that they make it easier for the ignorant to do it and relieve their souls from the impact of its denial.

If I asked this question: Is it permissible for any man to enter any female anywhere to do with her what he wants whenever he wants and then let her go to another one as soon as they exchange a few words about the price and the duration or the number of times and your pleasure is myself, without the need for a guardian or witnesses? There is no need to ask whether the woman has a husband or if she engages in prostitution?

The answer came from the most reliable sources: (In the name of the Most High, it is permissible)!! ().

Here are forms of this outrageous in the name of pleasure:

A- Pleasure marriage:

The Shiites have taken advantage of pleasure in the most horrific way, and women have been humiliated with the worst humiliation, and many have started satisfying their sexual desires under the guise of pleasure and in the name of religion. Detailing what the Shiites say about pleasure is as follows:

How does the fun take place?

The people explain it, accusing Jafar al-Sadiq that he was asked: How do I tell her if I am alone with her? He said: She says: I will marry you according to the Book of God and the Sunnah of His Prophet, not an heir or an inheritance. Such and such a day and such and such a year, with such and such a dirham, and you name from the wage what You

have agreed upon it, whether it is a little or a lot.().

Is there a set number of women for fun?

They said: Abu Jaafar said: Mutah is not one of the four, because it is neither divorced nor inherited nor inherited (), but it is rented ().

And his son, Abu Abdullah, mentioned the Mutah to him, and it was said to him: Is it one of the four? He said: Marry a thousand of them, for they are renters .

And since the woman is a tenant, they say: The one who enjoys enjoyment has the right to hold her accountable for his wages that he gave her, and he is deducted from her according to the work ().

Who is the fun?

It is permissible to enjoy with any woman:

This is because Mutah marriage for them: It means a secret agreement to commit immorality with any woman who agrees with them, and on this it is permissible for them to marry Mutah with every woman ().

Is it permissible in the Hashemite? Jaafar ibn al-Baqir was asked about him once at all, and he said: Enjoy the Hashemite ().

It may be enjoyed for any period:

And they may enjoy the woman for a day or two, or once and twice from intercourse ().

They narrated on the authority of Abu al-Hasan, their tenth imam, that he was asked:

How much is the minimum for fun? Is it permissible for a man to enjoy one condition? He said: Yes, and on the authority of his grandfather Abi Abdullah Ali Ard () one, and he said: There is nothing wrong, but if he finishes, let him turn his face and not look ().

And he may enjoy it many times, as they narrated that Jafar al-Sadiq was asked about a man who enjoys womens enjoyment several times. He said: There is nothing wrong with him enjoying her as much as he wants, and his father, Muhammad al-Baqir, stated as they

narrated about him: Yes, how many times he wants, because this one is rented .

This, and he, peace and blessings be upon him, said: If you are not ashamed, then do whatever you want .

It is permissible to enjoy even prostitutes:

Al-Tusi said: There is nothing wrong with a man enjoying an immoral act .

Khomeini said: It is permissible to indulge in an adulteress ().

And in their news, "On the authority of Ishaq bin Jarir, he said: I said to Abu Abdullah, peace be upon him: We have a woman in Kufa who is known for immorality. Is it permissible for me to marry her a Mut`ah?" He said: Then he listened to some of his masters, and he confided something to him, so I met his master and said to him: What did he say to you ?

This, and the Almighty has said: The adulterer does not marry except the adulteress or an idolater, and the adulteress does not marry except for the fornicator or an idolater.

It is permissible for married couples to enjoy:

It came in their news: On the authority of Muhammad bin Abdullah Al-Ashari, he said: I said to Al-Ridha: A man marries a woman, and he falls in his heart for her a husband. He said: What is upon him ().

And it was said to him: (i.e. Jaafar, as they claim) So-and-so married a woman of Mutah. It was said to him that she had a husband, so he asked her, so Abu Abdullah (peace be upon him) said: Why did he ask her? () Therefore, their sheikh al-Tusi said: And the man does not have to ask her whether she has it. Husband or not(), and therefore they said: He can agree with her on a day, once or twice ().

And it came in their news on the authority of Khalaf bin Hammad, who said: I sent to Abu al-Hasan (peace be upon him) how much is the minimum term of pleasure? Is it permissible for a man to enjoy a condition once? He said: Yes (), and some of them have stated to Sheikh Muhammad Nassif that they use the periodic pleasure with a trick put

forward by their sheikhs ().

Therefore, Al-Alusi said: Whoever looks at the conditions of the Rafidah in enjoying pleasure in this time does not need proof of his ruling on them for adultery. A single woman commits adultery with twenty men in a day and night, and says that she is enjoying pleasure, and many markets have been prepared for them for pleasure in which women stop and they have pimps who come. Men to women, and women to men, so they choose what they like, fix the wages for adultery, and take with their own hands the curse and wrath of God Almighty . Then he mentioned, may God have mercy on him, some of the details and stories of what is going on there ().

B - The metaphor of the vulva for the Shiites.

One of the types of adultery that the Shiites allow is the so-called borrowing of female genitals between each other. This is different from temporary marriage; Because there is no form of marriage such as a contract or the like, but it is a metaphor in the literal sense!

And its image: that a man gives his wife or his slave-girl to another man, and it is permissible for him to enjoy her or to do with her what he wants. duration of his trip.

The reason is known so that the husband reassures his wife that she will not commit fornication in his absence!!

There is a second way to lend the private part, if a person stays with a people and they want to honor him, then the owner of the house lends his wife to the guest for the duration of his stay with them, so everything is permissible for him from her ().

And they transmit these immoralities and narrate them from their imams, including:

Al-Tusi transmitted: (On the authority of Muhammad bin Muslim, on the authority of Abu Jaafar, peace be upon him, he said: I said to him: Is it permissible for a man to spare his slave-girl ?

Al-Tusi also transmitted in Al-Istibsar: (On the authority of Muhammad bin Mudareb, he said: Abu Abdullah, peace be upon him,

said to me: O Muhammad, take this slave girl to serve you and be afflicted by her. If she goes out, return her to us .

It came in their books: On the authority of Al-Hasan Al-Attar, he said: I asked Aba Abdullah, peace be upon him, about the nakedness of the vagina. He said: There is nothing wrong with it .

The source of pleasure for the Rafidah:

The fact that the pleasure of the Rafidah derives from Hinduism is very clear from the following:

Through the concordance of the intended, both Hinduism and the Rejectionists have the only purpose of pleasure to satisfy the instinct. In India, most of the Brahmins, the owners of the upper classes, practice it. By insulting the dignity of women, as women have no dignity in Hinduism, and so it is in the Rafidah.

The enjoyment of women in Hinduism has no limits, and so is the case with the Rawafid.

Hinduism permits the enjoyment of every woman if she consents, and this is the case with the Rawafid.

Hinduism permits the enjoyment of prostitutes, and so the Rawafid allow it, and as for the fact that Hinduism permits pleasure with prostitutes, then adulterous women and brothels are permitted in the Hindu religion, but looking at them is considered optimistic.

Hinduism permits enjoyment by married couples, and so do the Rawafid. As for the fact that Hinduism permits this, this is clear from the story that passed with us from King Pandu, the father of the five sons known as Panch Pandas , as they were born without their father with his consent.

Hinduism permits the process of transgression, which is the same as the metaphor of the chickens among the Rafidah. As for the fact that Hinduism permits the process of transgression, we have previously had texts in their book Menu Smriti, and they call it legal adultery or (Nyog).

These are some points of convergence between the pleasure of the Rafidah and the pleasure of the Hindus, and they all indicate that the

Rafidah derive these malicious acts from Hinduism, and this does not prevent the Rafidah from deriving the Rafidah from the ancient Persian Mazdak religion as well.

Chapter III

All Muslims in the Indian subcontinent were affected by some of the customs and traditions of the Hindus

The credit for the rise of the word of Islam in the Indian subcontinent is due, after God , to the scholars and sheikhs who abandoned their homelands in the countries of Islam, and entered India as preachers and guides, and mixed with its people and taught them the principles of the true religion and taught them the ethics of Islam. They have a good spirit and a happy heart, so that the number of Muslims today in the Indian subcontinent alone has reached more than 350 million people.

Influence of Muslims in India by Hinduism and its causes:

The influence and influence in India is very deep and broad. As for the influence of Hinduism on Islam, none of the fair people in the East and West will deny it (), and as for the influence of Muslims on Hinduism, some Muslims in the Indian subcontinent have found many Hindu deposits, beliefs, customs and traditions, and the most important reasons for influence are the matters the following:

First: The cultural backwardness of Muslims:

This is in the following matters:

The inability of the first scholars in the Indian subcontinent to educate Muslims.

Governments neglect to educate Muslims ().

The shortcomings of the educational curricula ().

Second: The religious background of some of the Hindus who converted to Islam:

This is in the following matters:

The survival of the Hindu sediment, its beliefs and traditions, because some of these preachers who came to India had some deviant beliefs and ideas.

Among the entrants to Islam there was a group of Hindu scholars, and when they settled on Islam, they began to recall and remember their first thoughts and beliefs, so they dressed them in the dress of Islam ().

Third: The nature of the people of India:

This is in the following matters:

The ease of the Indian impersonation of a new religion, without leaving the first (). Indian free, unrestrained emotion.

Fourth: Muslims' contact with Hindus

Fifth: The exodus of some false bee owners to India, and the conformity of its creed with the Hindus ().

Sixth: The lack of a strong religious personality ().

Seventh: The spread of Sufi angles (), and the belief of many Sufis in the unity of religions.

Eighth: the tyranny of rulers and their oppression ().

Ninth: India's distance from Islamic centers ().

These are some of the reasons why all Muslims in the Indian subcontinent are affected by some Hindu beliefs and customs.

The following is a statement of the most important customs and traditions that some of the Muslims of India were influenced by some of the principles of the Hindu religion:

Holidays and birthdays:

Muslims in India, kings and subjects, used to not recognize and recognize only two holidays, Eid al-Fitr and Eid al-Adha, but after a period of time they were affected by the Hindu festivals and some of their customs in them, as some kings had introduced new holidays and customs ().

However, one of the greatest and heinous heresies that appeared among some Muslims is what is called the festival of the Prophet s birthday , meaning the birth of the Messenger, may God bless him and grant him peace, and it appears that they took it from the Hindus. The Hindus have feasts on the day of the birth of Sri Krishna, and on the day of the birth of Ram bin Dashrath, and there are other feasts that preceded us on the occasion of the births of some priests and dignitaries in the Hindu religion . Hindu holidays.

Muslims in India celebrate a lot on the occasion of the events of history, such as the birth or victory and the like, such as the celebration on the occasion of the twenty-seventh night of Rajab, commemorating the Ascension of the Prophet (PBUH), the celebration of the day of Badr, and the celebration of the last

Wednesday of the life of the Prophet , peace be upon him, and they call it other Chahar Shanbeh ().

of the celebration of the day of the death of Abdul Qadir al-Jilani, which they call Gyarhui (), meaning the eleventh day of the month of Rabi` al-Thani. (Fatiha Yaz Dehm).

the celebration of the first day of the Indian month, which is called Besaka , and it is one of the Hindu holidays, as we have already mentioned.

Recently, the celebrations of the birth day of chiefs and dignitaries began, and then this custom spread to include the family.

These celebrations and holidays are either influenced by Hinduism; or taken directly from it; Because Hindus also celebrate the occasion of the memory of any event that happened to them, such as a birth, victory, and other various celebrations in which they celebrate the nights and worship with various acts of worship.

Regards:

God has prescribed for Muslims a greeting, which is: Peace, mercy and blessings of God be upon you , and it is a clear greeting, good in every aspect, the virtue of which is evident to all those who look at the greetings of nations and religions, and it is the greeting of our father Adam, peace be upon him, and the greeting of the prophets and angels. Greetings are considered pride for Muslims, they get to know each other no matter how far countries are, and no matter how different languages are, what a wonderful greeting!

All Muslims have followed this since their Prophet legislated it for them. People used to enter the caliphs and greet them with this greeting, and they would respond to them with the same greeting, or better than it, in obedience to God and His Messenger, without disgust or harassment.

But when faith weakened in the hearts, and power was transferred to the hands of rulers in India who were affiliated with Islam, they were not satisfied with that, and they put for greeting what they called etiquette, and drawings other than what the wise legislator had set, and they raced each other in that, until the Mughal king Akbar came, so he set rules and etiquette for greeting () He divided it into three categories:

first: Corniche , which is to place his right hand on his forehead and lower his head to the chest.

second: Taslim , which is to place the outside of the palm of his right hand on the ground and stand up, and place the inside of the hand on the head .

third: prostration as he prostrates for prayer.

He has details of these works. Since Corniche is dedicated to the time when the sultan comes out to sit with the people, or if someone comes in front of him, he must do it, then take his place, and as for the delivery, it is if one of the princes is happy to visit the sultan for the first time, or he came from a travel, or presented him with gifts or a position Or if the sultan sends him to one of the sides, then he is obliged to do that three times, and in some light gifts one salaam. This approach was followed by some sultans, and many Muslims were influenced by it .

Undoubtedly, these actions, which he calls the etiquette of some of them with their heresy, are strictly forbidden, and many scholars of that time (and they) tasted in order to remove captivity, imprisonment and abuse from King Akbar and his son Jahangir.

As for their source in these works, there is no doubt that many of these works, especially the prostration, were taken from the Hindus at the head; As prostration to kings and dignitaries is a Hindu custom from ancient times until now ().

Among the innovations of greetings is also what is called kissing the feet or kissing the feet, or kissing between the feet for adults, and that is the custom of many people of India to greet those who are older than them, whether they are parents, or those who are older than them from brothers or The Masters: They sit in front of them and lower their heads and take the dirt of their feet, and it is still widely spread in many districts of India, especially in Bengal.

There is no doubt that this is a Hindu custom, which was mentioned in Hindu books on how to peace. It came in the Manu Samrti:

(2/70): He (i.e. the student) must touch with his hands; Every day, my professor's feet, when you begin to read, and after you finish it, and to read; He is folded hands...

(2/71): to come from in front of his teacher, and touch with his right hand; A man with his right teacher, and with his left hand; A man his left teacher.

(2/131): greet the brothers wife; By touching her leg, and as for the wives of the relatives, from the mother or the fathers side, greet them, without touching their feet, except when returning from a journey.

touch the legs; For peace, for the Hindus; Evidence of increased respect, and glorification.

foods:

We note that many Muslims in India have been influenced by the Hindu religion in the prohibition of some types of foods, such as eating beef, and

worshiping by leaving good things, and these customs are common in many societies in India.

marriage:

We note that many Muslims in India have been affected by marriage from different sides, including:

At the wedding party:

The marriage ceremony in Islam is very simple, it does not have any complexity, but the marriage contract reminds us of God, and for this reason verses from the Book of God are recited at the beginning of the Quran containing sublime meanings, reminding us of piety, teaching us the right saying and rational action in our lives in general, and reminding us of the origin of man, and that they We are all from one father and one mother, and this in turn teaches us humility, lack of arrogance and arrogance, what a wonderful party! And what a great meaning it includes!

But wedding ceremonies in the Hindu religion include evils of all kinds. They differ from region to region in marriage ceremonies, traditions, and customs, most of which are full of indecency and indecency.

Many Muslims in the Indian subcontinent were influenced in their wedding ceremonies by some of the Hindu customs and traditions, the most important of which are:

Bring musical instruments to the wedding party.

Having a yolk mixing ceremony (a type of Hindu tradition) in the flesh for both the bride and groom.

Taking water from the well in a certain way.

The mother-in-law went with the groom.

Holding the gown of the groom and the bride.

The groom and bride sit on the platform in front of the audience.

Banter in the house of the wedding night by the girls.

These are some of what is found in Islamic societies in the Indian subcontinent of the traditions and customs of the Hindus, all of which remained with them inherited and they practice it in imitation of others ().

in ponies:

One of the most important social and family problems faced by Muslims in the Indian subcontinent is the dowry problem. The young mans family there proposes to their son girls from the richest families, and they excel in the many material demands, and they overburden the parents of the daughtersguardians,

and they increase in this what is familiar in Arab societies. After that, the authority of the girls family becomes limited. In the Indian subcontinent, the bitterness does not end, and hardly an occasion passes after years of marriage until the young mans parents demand that their daughter-in-law bring something else of value from her father, and this continues even after the children are born; If she does not do this, the sword of divorce remains hanging around her neck, not to mention husbands beating their wives to get them, and the least of the matter is that her husbands family keeps scolding her that the wife of their other son brought such and such, and changed, for example, the furniture of the house, or bought gold jewelry for her mother-in-law or a piece of land Protect her if the wife's family is able to do so.

These traditions or customs are what explains to us the stories we read about of the suicide of girls in the Indian subcontinent, and these traditions have an impact on the oppression that women are subjected to and the spread of Christianity and deviant ideas about womens liberation. Something from the arts of writing, such as Taslima Nasreen (), provided that she talks about women's rights and the injustice of Islam to her as she claims.

These strange traditions are in fact a big and exciting problem, and at the same time they are the cause of a number of other social problems that have caused, and will cause, in the societies of the Indian subcontinent, and weaken the relations between its members. Fathers are for girls, so many are upset if they know that they have given birth to daughters, knowing that they have to collect more money so that they can marry them, just as many men humiliate their women ().

But where did this bad habit come from in Muslim societies in the Indian subcontinent?

The fair-minded admit that these customs came only from the Hindu religion; It has nothing to do with Islam either closely or from afar; The evidence for it is:

First: Other Islamic countries do not suffer from this problem. Rather, we notice the opposite in other Islamic societies.

Second: These customs are generally found in the Hindu religion, and are rooted in them even today. The Hindus pay money to the suitor, and they do not hesitate to say that they are buying the young man for their daughter, but rather they boast that they are buying for their daughter a young man with high educational degrees or extensive trade, or other qualifications.

Third: These customs and traditions are fully consistent with the nature of the Hindu society, which adheres very much to class and racism, and magazines and newspapers often filled with news of this excessive class, which is almost

destabilizing the economic structure of these countries ().

Fourth: This habit is directly caused by the issue of inheritance. Hinduism does not inherit anything from the daughters from the fathers(), and that is why they would pay what they wanted once upon marriage, and this custom was rooted in the Muslims of India, they do not like to give the daughters anything, and that is why you see the father in many cases giving money to his male children unfairly and unjustly. They also believe that daughters inherit only from the public real estate, and do not inherit from the building, houses, private property, etc. of the precious money.

Also, many male children try to deprive their sisters of inheritance by various means. These and other reasons make husbands want to take what they want at marriage; Because they know girls get nothing in the future.

This custom has been passed down to Muslims from Hinduism, and there is no way out for the Muslims of the Indian subcontinent from this problem and this dangerous predicament, except by returning to their religion, and giving the girls their usurped legitimate rights.

In widow marriage:

Many Muslims hate the marriage of widows; You see many of them pessimistic as soon as you see them, and there is no doubt that this is due to the Hindu religion; Hindus do not marry a woman whose husband has died, and she has no status, but rather they are pessimistic about her throughout her life.

One of the orientalists says: The single woman, and the paternal woman in particular, are considered outcasts from the Hindu society, and one of the days is the girl who loses her bride in her early years, and a hernia like this cannot be repaired, so the rejected woman falls below the lowliness of the people... The Hindu woman if She died, she remained sharp as long as she was alive, and she was no longer treated as a human being, and her eyes were considered a source of every badness, and she was considered defiling everything she touched... ().

This view has been transmitted to the Muslims of the Indian subcontinent in general, and has become rooted in them, so you find marriage in widows less, and there are few who desire them, so the poor woman remains miserable or prey to her desires and desires. We ask God for safety and wellness.

Women:

Affected by makeup and lack of veiling:

Hinduism does not see the veil, rather it sees the veil as one of the things that Muslims brought to India, and they reproach Muslims for that, and Muslim

women often keep the burqa when they go out of the house, but recently they witnessed a strange display of wanton display, because of the corrupt media that calls for wanton display and calls for unveiling. .

Placing dots on the forehead (between the eyebrows):

This is a purely Hindu custom, and they put this sign, to distinguish between the subject of a Baal and its non-existence, but Muslim women took this sign and you see this sign in many societies of the Indian subcontinent ().

These are some of the Hindu customs and traditions that exist in Islamic societies in the Indian subcontinent. I ask God Almighty, with His noble face and ancient authority, to return Muslims to their religion.

Conclusion

Praise be to God, whose grace good deeds are accomplished, and blessings and peace be upon Muhammad , the Prophet of mercy, and his family and companions, and after!

Since God has blessed me to complete this long and arduous journey from the Hindu religion and to speak to those affected by it, I consider it appropriate to append the thesis by mentioning a conclusion in which I include the most important results that I have reached, so I say, and God grants success:

INDIAN SUBCONTINENT:

In the Indian subcontinent, people were directed to it from all directions in the past, and the druids are the original inhabitants of India, then the Turanians entered it, and mixed with the indigenous people.

Then the Aryans entered it at successive intervals and fought the indigenous people, and after they had what they wanted to seize the dwellings of the indigenous people, they imposed their systems on them and made the indigenous people their slaves and servants, and considered them impure, so they did not mix with them, but rather tried to preserve the purity of their race.

RELIGION ORIGIN:

Hinduism is a complex religion made up of diverse customs and traditions from many different peoples and nations.

Hinduism at its beginning was called Vedic Dahram, or the religion attributed to the Vedas, or Sanatin Dahram, or the ancient religion. Then it passed through stages and roles, until it was later known as the Hindu religion, and it has no specific founder.

SPREAD OF RELIGION:

Hinduism is spread all over the world, and it is the third largest in terms of the number of its adherents.

HINDU SOURCES:

The sources of authentic Hinduism are the Vedas, but they are in the darkness of history in terms of determining the date of their codification, their codification, and in terms of their explanation and interpretations, which made them puzzles and riddles.

One of the original Hindu sources is the Upanishads, which contain very complex philosophies, but end up saying the pantheism.

There are late Hindu sources, some books of philosophy, Ramain and Yoga Vashshatha, Pran, books of Dharma Shashtra, Mahabhart and Gita, but all these books lack chains, as they do not know exactly when these books were written, and many of them do not know Hindus about their bloggers.

Myths and legends are the prominent feature of these sources.

HINDUISM BELIEFS:

The belief of the Hindus differed from stage to stage, where we notice in the books of the Vedas some signs of monotheism in the Lordship, and in the time of the Upanishads, the doctrine of the unity of existence was dominant.

As for the Hindu belief in divinity, their belief differed greatly, but the worship of multiple gods is the general characteristic for them, and their devotions differed from stage to stage. The latter, they worshiped everything from idols, idols, and natural appearances

Among the most important Hindu deities in the current era:

Chishnu, and his avatars (attars) of Ram, Krishna, and others.

Shiva, his two sons: Ganesh and Kartik, and his wives, including:

Kali, Durga.

Hinduism has greatly influenced other world religions, including Judaism and Christianity, in their beliefs, customs and traditions.

Hinduism does not have a correct or sound conception of creation and the universe, as the beliefs it presents in this regard are all turbulent, conflicting and

contradictory, and its view of life is pessimistic and unrealistic.

Hinduism recognizes the unjust and unjust class, and applies it in its societies, where it divides people into sections that make some of them in the status of gods, and some of them lower than animals.

In its early stages, Hinduism believed in the Last Day, but this belief quickly changed in the later ages.

One of the most important beliefs of the Hindus is the belief in the incarnation of God, and His descent in the form of some creatures.

Hinduism does not see the revelation of revelation, nor the sending of messengers, although some of them stop at the issue of sending messengers.

One of the most important beliefs of the Hindus is the doctrine of the Penal Law, which includes the gods and all people. The gods and people are all under this law.

One of the motto of the Hindu religion is the doctrine of reincarnation, (the doctrine of rebirth).

the core of Hindu belief is the creed of moksha or nirvana.

Hinduism believes in the cyclical life, meaning that the world ends and then comes another world, and there is no end to this process at all.

Today's Hinduism believes in temporary heaven and hell, in which there is no eternity.

HINDU RELIGIOUS RITUALS AND RITUALS:

The rituals of worship in the Hindu religion are turbulent, all of which serve the interest of a certain group of people, namely the Brahmins.

Daily worship is reserved for the class of Brahmins, and as for the rest of the classes, they do not have a specific worship.

The Hindu legislation relating to the system of marriage and divorce is unjust and unjust, which has its negative effects in their societies.

The ceremonies and rituals relating to children and discipleship rites are full of primitive matters.

The legislation relating to the dead is harsh; Where they cremate their dead and philosophize about its merits, just as it is good for widows to burn themselves with the dead husband.

One of the most important purposes of marriage for them is; That the children offer sacrifices for the souls of the fathers and grandfathers, otherwise the souls of the fathers and grandfathers will remain in the darkness of fire for them.

The books of Hindus authorize the permissibility of adultery for some members of the community, and they also allow the permissibility of tyranny for the sake of children.

HINDU CUSTOMS AND TRADITIONS:

One of the most important features of the Hindu religion is the abundance of feasts, as it did not make the lower classes a dedicated worship, so they occupied it with feasts, weddings and occasions.

The Hindus divide life into four roles: the first role is devoted to seeking knowledge from a certain sheikh, the second to family life, the third to worship, and the fourth to monasticism, leaving the house, and a life of misery and misery.

Hinduism sees beggary, torture of the body, and fighting sanctuary as acts of worship, and for these matters it has defined systems and principles.

HINDU TEAMS:

In Hinduism there are five main sects, the most famous of which are the Chishna sects, and the Shaiva sects, and these sects have divided into countless sects.

Among the most important features of late Hinduism are the Vedantic philosophy (the philosophy of the unity of existence) and the Bhakti philosophy (the philosophy of worshipping God with love alone).

Late Hinduism is marked by terror, violence, and hostility.

Hindus are trying to put obstacles to the spread of Islam in India by all means.

THE INFLUENCE OF HINDUISM ON SOME GROUPS:

Hinduism has influenced many sects affiliated with Islam, until they came out with these beliefs from the creed of the seventy-three sects.

The Sufis were influenced in many of their principles and customs by some of the beliefs and customs of Hinduism, the most important of which are the doctrine of unity of existence, the doctrine of solutions, union and annihilation, the obligation to accompany the Sheikh, tourism, striving, waiting for disclosure, and others.

It also shows the similarity of the Shiites and Hinduism in many beliefs and customs, which makes the Shiites affected by them a more likely and strong possibility.

Many Muslims of the Indian subcontinent have been influenced by some of the customs and traditions of Hinduism.

In conclusion, I ask God by His Most Beautiful Names and Most High Attributes to accept this deed from me, make it pure for His Noble Face, and guide blind eyes and uncircumcised hearts with it, and our last prayer is that praise be to God, Lord of the Worlds.

And may Gods prayers and peace be upon our master Muhammad and his family and companions

Abu Bakr Muhammad Zakaria Dar Group

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W. ivav Kḡj Pṛṣṭvaṁ vq, Rvṛṣṭ Mv wnṅ y Rvṛṣṭ Mv
Aveyj ṛnvṛṣṭ mb fḤvPvhṁ ©, Avwg ṛKb Bmjvg MÖnY Kijvg,
wnṅ y kv̄ḥ, (ALÛ) iṛḡkPṅ ḥ Ḥ mṁúvw`Z,
gnvfviZ,
Agj Kzgvī eṛṅ`vcvaṁ vq, ṛcŚivwYKv,
iāvsī Kzgvī PṁeZ©x, ag©ZĒḥ mvi msMÖn,
myaxi Pṅ`a miKvi, ṛcŚivwYK Awfavb,
fvMeZ cyivY
ṛṅ`ex cyivY
Ü cyivY
k^{ax} myṛṣṭeva Kzgvī PṁeZ©x, ag© kv̄ḥ cwiPq,
gbȳṣ,wZ
Rvjvywîb wekḥ vm, fviZ ZĒḥ,
K^{1/4}i wmsn, gby mswñZv I ṛ`a
Rqṣ—vbyR eṛṅ`vcvaṁ vq, aṛḡ©i fwel`Z|
Rqṣ—vbyR eṛṅ`vcvaṁ vq, gnvKveṁ I ṛḡṢjev`|
myKzgvix fḤvPvh©, ivgvqY gnvfviZ AvbycvwZK RbwcÖqZv|
k^{ax} RM`xk Pṅ`a ṛNvl, k^{ax}MxZv|
Rqṣ—vbyR eṛṅ`vcvaṁ vq, mgvR weÁvṛṣṭbi ḥ ḥ wóṛṣṭZ fMe~MxZv
AZzj Pṅ`a ṛmb, k^{ax}gTMçMe~MxZv
evjM^{1/2}vai wZjK, MxZv inmṁ
ivûj mvsK...Zṁ vqb, `k©bw`M`k©b,
ṛMvjvg ṛgv̄—dv, wekḥ bexi ^ewkóṁ
`yM©v`vm emy ^i^Zx, wnṅ yaṛḡ©i mviZĒḥ,
FṛMḥ` mswñZv,
hRyṛe©` mswñZv,
mvgṛe` mswñZv,

A_e©‡e` mswnZv,
 Dcwbl` mgMÖ
 Dcwbl` (ALÛ)
 W. c‡ik gÛj, wn›`y ag© wk¶lv,
 cÖ‡gv` eÛz †mb ,ß, fviZxq `k©b
 nsm bvivqY fÆvPvh©`, wn›`y‡`i †`e‡` ex, D™œe I µgweKvk,
 kZc_eavpY, `yvj P›`a †fŠwgK Abyw`Z,
 ‡KŠwlZKx eavpY,
 ZvÛ gnv eavpY,
 HZ‡iq eavpY,
 %oZZixq eavpY,
 ZejKvi eavpY,
 hv¯, wbi³
 weòz cyivY|
 ‡mŠi cyivY|
 eivn cyivY|
 eapvÊ cyivY
 evgb cyivY
 ‡hv‡Mk P›`a AvPvh©`, †e‡`i ‡`eZv IK...wó Kvj,
 A¶q Kzgvi `Ë, fviZel©xq DcvmK mœcÖ`vq,
 KvwjKv cyivY
 Mio cyivY
 Kyœ§© c~ivY
 Û cyivY|
 grm cyivY
 ‡eŠavqb M,,n` myÎ|
 wke cyivb|
 ¯◊` cyivb|
 Kvwj wejvm Zšç|
 nwiPiY e‡›` vcva`vq, e¹⁄²xq kâ‡Kvl,
 fwel` cyivY|
 ‡` ex fvMeZ cyivY|
 Kzgvi mœœe|
 gv‡K©‡Ûq cyivY
 weòz a‡g©vËi cyivY|

wj^{1/2} cyivY |
 wR†Z>`abv_ e†>` vcva`vq, c†Âvcmbv,
 e,,n` ag© cyivY |
 †e` gxgvsmv |
 Ag†jk fÆvPvh©`, †e` gšċ gÄix,
 Avey Zv†ni ea©gvbx, Dëv eywSj ivg
 †Mv†c>`a K...ò emy, evsjvi †jŠwKK †`eZv |
 mvab `vm ,ß, wn>` yqvbv,
 ^vgx `qvb>` ^i^Zx, mZ`v_© cÖKvk,
 RM` xk P>`a, kaxMxZv,
 wnibYqe†>`vcva`vq, F†M!†` if~ wgKv,
 †kL AvâyjgZxb Rvjvjev`x, Rxeb g,,Z`y ciKvj,
 kax ivgK...†òî Dc†`k |
 GW†fv†KU AvjZvd †nv†mb, wn>`y AvBb
 Kj`Yx e†>`vcva`vq, ag© I bvix †mKvj GKvj |
 Aveyj †nv†mb fÆvPvh©`, †kl wb†e`b |
 A_© kv`ċ
 gyYx †g†nijvn, wn>`y ag© inm` I †`ejxjv
 b†i>`abv_fUavPvh©`, fviZxq a†g©i BwZnvm |
 †gvnvǻšv` †njvjyîxb, ^vaxbZvi cÂvk eQi |
 gynvǻšv` iBm, wn>`yZi |

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